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# A HAPPY NEW YEAR!


# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII JANUARY 1, 1916 NO. 1


## THE CAMPAIGN FOR THOUSANDS

I do not know that you have heard of this campaign before, but your Executive Board has been thinking of it for a month. The New Year is the opportune time to launch new movements, and it has seemed to us that the time was ripe for an advance all along the line of Union work. What the Y. P. C. U. needs more than anything else at present is a definite task, something big, attractive, calling for our best effort. Well, here it is, The Campaign for Thousands.

We are setting before the ministers, parents, Unioners, friends of the Universalist Church the following goals for 1916.

**1000 young people joining the church.**

**1000 new members of the Y. P. C U.**

**1000 new subscribers to *Onward*.**

**1000 new supporters of Two-Cents-a-Week.**

**1000 new Comrades of the Quiet Hour.**

**1000 Unioners enlisted in Missionary Education.**

**1000 new members of the Junior Union.**

**1000 Unioners at New Haven next July.**

**1000 dollars for the Emergency Fund.**

Just think what the accomplishment of these aims will mean to the Y. P. C. U. and to the Universalist Church! A regiment of young men and women joining the church. Losses in membership among the Unions stopped, and a gain of a thousand reported! *Onward* not only placed upon a self-supporting basis, but showing a balance on hand! Two-Cents-a-Week providing sufficient funds to open a new mission point! One thousand young people devoting a few moments each day to the reading of the Bible, to meditation, and prayer! An interest in missions greater than we have ever known! The strongest Junior Union in our history! The largest convention we have ever held! An adequate reserve fund provided! Can you imagine anything better? Of course, you cannot. This is the biggest thing the Y. P. C. U. has ever attempted, and success will mean greater success for years to come, it will mean an ever-widening circle of influence, greater missionary endeavors, new churches, stronger churches, more aggressive churches; it will mean a transformed Y. P. C. U. with a President or Secretary devoting all of his time to the work of the organization. It will mean such an awakening, such a renewal, such a refreshing as the Universalist Church has not experienced in years.

## TWENTY-EIGHTH ANNUAL CONVENTION, NEW HAVEN, CONN.,

## JULY 5–12, 1916

## SPECIAL CONVENTION NUMBER NEXT ISSUE

Copy 2

## METHODS OF WORK

To make "the Campaign for Thousands" successful we must have the hearty co-operation of every member of the Union, of every minister, and of all of the parents. Every State has a responsibility. Every State President should get his Executive Board into line on this important matter, and double the membership of the state. Where we have no state organizations, the Executive Board of the Y. P. C. U. will have to ask certain individuals to represent the Union, and carry on this work. All of us must "talk this up." We must have an unswerving faith. I suppose there are some reading the article regarding this campaign who think that we are crazy because we have set such high goals. We are no crazier than the Christian Endeavorers who are conducting a campaign for *millions*. We need faith, we need to believe that we can do the big thing, and then we need to go ahead and do it. There is no sense in pausing longer to attempt little things, and puttering around with such. The New Year is here, the past is irrevocable, we have only the future to think of. Unless we "attempt great things for God," we cannot "expect great things from God."

State and Naional officers must plan to speak whenever and wherever possible, presenting this plan of campaign. The speaking should be done systematically, every Union should be visited, every Unioner should be interviewed. Local presidents should put more thought and time into their work than ever before. We must inspire all of our members and all of our ministers and all of our friends with a new hope, as we give them this new vision.

* * *

## NOTICE

By the vote of the National Executive Board, the Twenty-eighth Annual Convention of the Young People's Christian Union of the Universalist Church will be held in New Haven, Conn., July 5-12, 1916.

*Carl F. Elsner, Secretary.*

* * *

**MASSACHUSETTS UNIONERS**
**your**
**ANNUAL BANQUET**
**will be held**
**JANUARY 29, 1916**
**at the**
**CHARLESTOWN UNIVERSALIST CHURCH**
**MAKE PLANS NOW TO GO**

## THE NEW YEAR

Now is the time for turning over a new leaf. In doing so you will notice that it is pure white without a mark on it. Everything we do during the coming year, whether it is good or bad, helpful or detrimental to mankind, will be recorded upon this new page. This being the fact, it behooves us to pause a moment and give a searching glance into the past, to look back upon the leaves bearing the records of other years and see what we find there. Be honest with yourself. Do you like the records? Have you reached the Christ standard? Having taken this backward look let us turn and face the future with courage and determination to improve our record.

The "Glad Tidings" number of *Onward*, dated Dec. 15, contains many helpful suggestions for a year of happiness and service. Read it again and start the year by working with the Unioners throughout the land for Christ and His Church. Our plans offer opportunity for all to serve the Master in ways in which they are best fitted; the minister to gather and direct, the parents to encourage, and urge with understanding sympathy, steps which mean so much to the young man or woman on the threshold of life. But the greatest opportunity of all comes to you, the young people. It is to be your privilege to "win one" so give of your time and thought to observe the Week of Proficiency, the Week of Preparation, the Week of Prayer and the Week of Praise. Read the special articles for the first week, the Scripture references the second week, offer a special prayer each day of the third week and give to the church one hour each evening during the fourth week.

Be a missionary. Go out into the fields and bring in the wandering that they may understand the true beauty of life.

Make *Service* your watchword and the records of the year 1916 will be the brightest of your life.

* *

## MR. LINE RESIGNS

It was with deep regret that the Executive Board accepted the resignation of the Rev. Fred A. Line, the pastor at Atlanta, Ga. Mr. Line accepted the call from the South Weymouth parish and began his ministry there about Nov. 1. The good wishes of the Executive Board, and we feel sure of all members of the Y. P. C. U., are his in this new field.

# THREE LINKS IN A CHAIN THAT GIRDLES THE EARTH

The Rev. George A. Gay

A young man dressed in silken garments strides along a street in Tokyo in the glow of his youth. He is short, very dark-skinned, with snapping black eyes, and the pride of race is stamped on his features. Intelligent, lively, affectionate, he should make his mark in the world.

Standing on the threshold of a humble house in that same street is a girl, a pretty girl, too. She has bright eyes, swarthy complexion, and is conscious of her power to attract. But she is poor; there is but one door opening before her; the way of life is hard. She sighs for freedom and for peace.

The rich young man and the poor young woman love each other, but the customs of Japan forbid their marrying. It would be the height of impropriety for a man of the upper caste to unite himself to a girl of the slums.

What will happen? There is the girl on the doorstep waiting for the man, and the man is hurrying to see the girl. Unspeakable anguish is in the soul of that unfortunate young woman, and despair grips the soul of that unhappy young man.

A pretty little tea garden is near by, and in the garden a pond. How cool and clear and peaceful are the waters, and grief and despair have often driven young people to those waters. Thus these two in their trouble plunge into the waters to drown their grief, to defy custom, to find freedom and equality in death.

They tell me that this is a common occurrence in Japan. Oh, the pity of it, the pity of it! Two young lives, that might have been so useful, blotted out.

* *

A young man in New York, vigorous, clean, wholesome. He is just coming out of the Church of the Divine Paternity, and the Father's blessing seems to rest upon His son.

A young woman standing on the threshold of a humble mission on the East Side, and upon her face the light of heaven.

The young man and the young woman meet; they love each other, but they can not marry. He is poor, she is poor. While no social customs prevent the alliance, the higher law of self-sacrifice must be obeyed. He has an aged father and mother to support; she has brothers and sisters looking to her for bread. There is no despair. Calmly facing the facts, the two live near to each other in sweet and holy friendship, giving up what they most desire for the sake of others. They seek not death, but life, and in noble service of mankind they bury their disappointment and grief.

* *

Another young man whose influence has much to do with all young men and women. He is a Jew. His skin is dark, his eyes shine like stars, and he has the face of a god. He dreams on the green hillsides, he works in the shop of his father. He is a friend and a brother, an enthusiast, a revolutionist, a man with a vision and a plan. He goes out from his humble home in Nazareth to establish a universal kingdom of love. His name is Jesus. He is called the Christ. The Christ is a deliverer.

The weakness of those two young people of Japan, so vigorous, so radiant, so promising in their youth, was a *lack of knowledge* concerning this young man who delivers all mankind from despair and sin.

The strength of those two young people in New York was *knowledge* of the young man Jesus and *love* of his way.

The faces of multitudes of young people crowd upon me as I write—eager, ambitious, enthusiastic, faces expectant and determined. These are the hope of the world. I see these young people in the churches. I see them in offices and stores and homes. I see them at the bench or the desk. I see them going about doing good.

I also see the needs of the world. I behold humanity, sin-sick, disease-ridden, unhappy, poverty-stricken, weak and despairing. As I gaze upon the sufferings of multitudes whose lives are twisted and warped by vice and greed and injustice, I observe no geographical divisions of the earth, no racial distinctions no barriers of any kind—suffering, pain, and sin make all the world one family.

And these young people, clear-eyed, sweet-spirited, noble-motived, Christ-centered —these are commissioned to go unto all the world with the message of love.

And the young people of the Universalist Church, the young people whom I know and love: shall they lag behind in this great task? God forbid. There are three links in the chain that girdles the earth; the young people of Japan constitute the first link, the link of

need; the young people of America are the second link, the link of satisfaction; and Christ is the third link, the link of brotherhood. What the young people of the Universalist church *have* in common with all Christians is the Christ. What the young people of Japan *have not* is the Christ. We can supply the deficiency, we can give them Christ. Dr. Keirn, Mr. Lobdell, Miss Hathaway, Miss Osborn, Miss Klein, are our representatives. If they can know that the young people of the Universalist Church are behind them with consecration and coin; if they can feel the warm pulse-beats of the youth of the Universalist Church throbbing across the ocean; if they can be sure that in your prayers to-night, O young man and young woman of the Largest Hope, you are thinking of them and asking God's richest blessing upon them—, their arms will have the strength, their hearts the courage, their souls the joy, which will enable them to save that young man and that young woman of Japan from suicide, for they will have the power of the Deliverer himself, the power to fit Japan, not for commerical supremacy with its wars and its hatreds and its greed and cruelty, but for spiritual supremacy with its peace and its love, its missionary zeal, its kindness and its godliness.

May we seize the hand of the Master and become electric with spiritual energy as we impart warmth and hope through Jesus to our brothers and sisters, the brown young men and young women of the Far East.

* * *

## COMRADES OF THE QUIET HOUR

### I HAVEN'T TIME!

Are you a very busy person? Almost all of us are and those of us that are the busiest know that we must give up this or that activity in favor of others that seem more important. But which of us allows our time to become so taken up that we cannot eat? We should look upon a person who allowed day after day to go by without eating because he was busy, as one who had lost his reason. We all know that we must eat when we are young in order to grow and we must eat regularly all our lives in order to keep up our strength and energy.

But how about our spiritual food.? Must we not also take time for that? We all of us pray "Give us this day our daily bread," and we all mean spiritual bread as well as physical.

**ONWARD**

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms ifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass., under the Act of March 3, 1879.

But how is God to give us this "daily bread" if we will not take it? He has given us the means for acquiring it in the Bible and through daily communing with Him. How can we pray this prayer and then say we have not time for these important daily acts?

Do you wait until you are old before you begin to supply the physical body with means for growth? Even so it is necessary to begin while young to supply the spiritual part of your being with means for growth. There is an advantage too in beginning while you are young for then no matter how busy you may become you will always see to it that there is time left for these two daily acts, Bible reading and prayer.

Just to become a member of the Y. P. C. U. helps one t › form these two habits and now there is another help available. Become one of the Comrades of the Quiet Hour and avail yourself of the inspiration of this fellowship and its many practical helps along the way.

We now have members from eleven different States, reaching from the Atlantic to the Pacific coast. Wouldn't the New Year be a good time to begin to *take time* to form this new habit? If you already have formed the habit won't you become a Comrade and lend us the inspiration of your fellowship, and then won't you try to urge others to join us?

"Seek ye first the Kingdom of God and all these things shall be added unto you." Those who have fulfilled the first part of this text will assure you that the promise in the second part is not vain. Let us *take time* this year to reach out our hands for the daily bread that has been provided for us and I am sure we shall find that we *have time* for it in all the years to come.

*Beulah Cone, Leader of the Quiet Hour.*

## SIX MONTHS WITH ALCOHOL

**Rev. Harry Adams Hersey**

**The Real Enemy.** Every person interested in temperance work should realize that the enemy we fight is alcohol, not this or that more or less alcoholic drink. Alcoholic drinks, of any name, are dangerous because alcoholic. There is no one of them that is harmless, much less beneficial. This point needs emphasis because of late years the brewers have become mighty in battle against the distillers, and to save beer from banishment have abused whiskey. It is a case of the pot calling the kettle black. Yet many are deceived. Many publications and advertising associations which no longer advertise whiskey and other strong liquors continue to advertise beer and wine. The fallacy is prevalent that beer and wine are less harmful than whiskey, or not harmful at all. But the facts are against the theory.

Both beer and wine, being alcoholic, are habit-forming narcotic drugs, and it is impossible for any indulgence to be so moderate that it does not lead to cravings for larger indulgence. Even if beer and wine could show a clean record of their own, which they can not, the history of drinking in France and Germany prove that both wine and beer lead to craving for and excessive indulgence in stronger liquors. The insurance companies, the larger industries, the fraternal orders and the railroad companies do not enquire if a man drinks beer or wine, or whiskey or g n, but if he drinks at all.

**The Worst Example** is the moderate drinker. Few if any boys or young men have the slightest desire to emulate the drunkard. The man they are likely to admire, or at least to follow, is he who can drink or let it alone (but who always drinks), and who can take a glass or two a day without showing it (but ask his physician). The strong, reputable, successful man who can and does drink ' moderately" is the worst foe of temperance and the hardest enemy to locate and dislodge. (From the ranks of moderate drinkers come the excessive drinkers.)

**The Safe Course.** The only safe course for young men and women to pursue is that of total abstinence from alcohol in all forms, at all temperatures. There is no moderation in the use of a thoroughly bad thing. No man has ever discovered a moderately bad smelling skunk.

**The Christian Attitude** in this whole question bids us hate the drink but love the drinker, that is, do for him what love dictates. Certainly no Christian young man or young woman should ever laugh at a drunkard (the saddest sight on earth), or treat as a huge joke the presence of and indulgence in cold storage rum, in frozen pudding, at gatherings, and under auspices, where to place liquor in any other form before the same company would be considered an insult and an outrage. An inherited appetite for liquor should never be given an opportunity to awaken under Christian auspices, where even the most watchful are off guard.

* * *

## TWO WAYS OF DOING IT

As the train rushed on upon its journey, the boy came through the coach with a basket on his arm, and rudely shoved it under the eyes of the passengers, demanding in a voice rather gruff and impudent whether they wished to have candies, fruit, or reading matter. A few people made purchases, but most of the passengers were annoyed at the rudeness of the embryo merchant. This is a very ordinary picture of what happens to travelers as they go up and down this country.

*A rather unusual thing* occurred the other day. It is the other way of doing it. It happened on the Baltimore & Ohio Railroad. It was Saturday night; the train was going through to Chicago. In the sleeping-cars the people were beginning to think of having their berths prepared, when the young man carrying newspapers, magazines, and fruit came through the car, and, approaching the passengers, he said, "Excuse me, but would you care for some fruit before retiring?" His words were gentle, his manner pleasing, and he seemed as one who wished to serve rather than one who wanted to sell. Almost everyone purchased from him, and as he left each group or individual he said: "I will not trouble you further, but if you should want anything later the porter can find me in the coaches ahead." Then with a pleasant good night he went on his way.

*There are always two ways* of doing a thing. One way wins, the other way fails. It may be answered that the man who is aggressive is the one who will get there. That is a mistake. The one who is considerate is more likely to make sales; but he does more than sell goods, he makes friends and leaves a pleasant recollection.—*Service.*

# WHAT OUR UNIONS ARE DOING

## NEWS FROM PORTLAND, MAINE

At the **Church of the Messiah** we have a Union of 22 young people which was organized last March and is taking hold of the various activities in good shape. We commenced our meetings after summer recess with an attendance of 16 young people and had as our topic, Our Opportunities as Christian Unioners. Oct. 10, the first meeting of Cumberland Association was held at our church with an attendance of 75. Had a real devotional service which was a great inspiration to the younger members. Oct. 17, our president gave a fine paper, and others taking part, we added another successful meeting to those already held. Oct. 24 Miss Georgia Bradley had charge of the meeting and about a dozen took 2 cents a week envelopes. Last Sunday in October was observed as Graduation Sunday, three girls joining the Senior organization. A special program was arranged including exercises by Juniors, addresses by State Superintendent of Junior work, Mrs. Persis Shedd, and Miss Georgia Bradley, who told what the Y. P. C. U. had accomplished both financially and devotionally in our church of the Messiah.

Our President received the Juniors formally, the Junior superintendent presenting them, and our president responding in well chosen words. This was an impressive feature to the young people, making them realize that it meant something to join the Seniors.

Our Union is now well organized and we have superintendents of all departments including *Onward*, and we will commence to do things. Could not take up all these activities at first because we had to teach our young peop'e what the Y. P. C. U. is.

* *

**Congress Square** unfortunately had eight of the best working young people (some officers) leave for college, thus handicapping the advancement of the Union. Those in charge are doing the best they can to straighten matters out and are going to come out O. K. Having meetings regularly and doing department work.

* *

**Woodfords** has a small but energetic Union and will be heard from later. Mr. Folsom's sickness has retarded their start a little this fall, but now he will lend his enthusiasm and they will do good service.

* *

**Arlington, Mass.**—This Union is doing its usual excellent work this fall. New members have been received. The devotional meetings are being conducted on the Woodsville plan. The monthly business meetings are held in the homes of the members, and are delightful social occasions.

* *

**North Adams, Mass.**—We started our year's work October 1. On the 26th of the month we entertained the parish at a Hallowe'en Social held in the parlors of the church. A program was given including games, pictures, and music, and all had a very good time. On November 7 we had as our speaker for the evening Mr. Meredith Wood, President of the Good Government Club of Williams College, who told us of the good work which is being done in our community by the college men. The talk was very interesting and very helpful. It is our plan to have some outside speaker on the first Sunday of each month. This scheme has been tried for the past two years and has been found to work very satisfactorily.

* *

**Worcester, Mass.**—Saturday, Nov. 27, was our turn to assist the Bethel Mission with their service. We do this once a month. The meeting was very interesting; vocal and instrumental selections were given by Miss Mathews and Mr. Jones. The Bethel Mission is doing a great work, as it reaches people that the church can not.

* *

**Saugus, Mass.**—Our Union is gaining in strength and influence. As ever, the Devotional Meeting is held to be of primary importance and while these meetings are still far from ideal, we are endeavoring to improve them and feel that we are gaining ground. A new feature, recently introduced, is a five minute talk each Sunday by one of our older members on "The Bible," Several of our members are "Comrades of the Quiet Hour." Post Office Mission and Japan Mission Sundays were observed and an offering taken for the work of these departments. We have several new subscribers to Two-Cents-A-Week and an energetic superintendent sees to it that payments do not lag. But our greatest step forward has been the organization of a Junior Union. After the State Convention in Cambridge some of our delegates urged the importance of this work and a Committee on Junion Union was appointed. This committee was unable to secure a Junior Superintendent in our own church, so imported one, and Miss Marion Hammond, State Secretary, and member of the Lynn Union, comes to Saugus each Thursday afternoon to take charge of the Junior meeting. The Junior committee co-operates with her, some member of it being present at each meeting. This movement is very young but there is every indication that it will be successful. On Nov. 30 the Senior Union gave a supper and entertainment which was very successful. The attendance was the largest which has been seen in our vestry for a long time. The supper, all arrangements for which were made by members from fifteen to eighteen years of age was bountiful and well served. The entertainment consisted of music and readings, and a one act farce, "Per Telephone," given by members of the Union. We heartily recommend this little play for young and inexperienced performers.

* *

**Chester Depot, Vt.**—On Nov. 21 the meeting of our Y. P. C. U. was an especially interesting one. Eleven members present, as many visitors, and eleven took some part in the meeting. It was lead by one of our most earnest members, who lives a mile away, but this fall has missed hardly a service of any department of our church. A goodly number were out Nov. 28,

when a fine paper on the topic was read, sent by a member living 7 miles off. She always either comes to lead when on duty twice a year, or sends a worthy paper, and helps us in all possible ways. Six members were perfect in attendance in October and as many in November. A play, by home talent, is booked for Dec. 31.

* *

# News From The Empire State

## FROM THE STATE BOARD

*Dear Unioners of New York State:*

We are glad to greet you as members of your Executive Board. We feel that you have called us to an important task, a task which we will be able to accomplish only as you work with us in carrying on the work of our State Union.

With the beginning of the new year, our Union has caught a new vision, a vision of a larger state organization, a vision of a better and more efficient organization, a vision of every Unioner working heart and hands for the furtherance of the cause of Christ.

To the accomplishment of that vision we are going forth with a new consecration and a new determination.

We want to enlarge the scope of our work in the Empire State. We want to raise the standard of efficiency in every local Union. We want to organize a Union in every church where there is a group of young people who are willing to dedicate themselves to the cause of "Christ and His Church."

To do this we need your help. The Union will grow only as you show yourself to be vitally interested in its activities and by your enthusiasm convert others to an appreciation of its worth.

We feel that there is a vital need of the Y. P. C. U. to-day. It has not outlived its usefulness, as some may think, but its opportunities are greater to-day than ever before. Furthermore, it is going to grow. It will not be a rapid growth, good things come slowly, but it will be a permanent growth. We have passed the first years of our history, years full of good things, but yet attended with a more or less unstable growth. The newness of our work has now worn off and we are getting down to rock bottom. Our membership of to-day is composed of consecrated young people, and those who join us in the future will not do so because they are attracted by some "new idea" but because they want to consecrate themselves to an old and time-tested ideal.

Let us not be discouraged if our progress is slow. Let us not be doubtful of the future if obstacles loom up before us. We cannot fail, for God is on our side. All we need is a new consecration and a new determination that we will win in the cause of Christ.

We of your Executive Board, pledge you our best efforts and ask that you help us with your interest and your earnest endeavor. Working thus together we shall go forward to a glorious future.

To Unioners everywhere we send greetings, glad that we can claim comradeship with you in the great work of the Y. P. C. U.

To the National Union we pledge the loyal support of New York state in all that it undertakes "For Christ and His Church."

Loyally yours.
*Hal T. Kearns, President.*

* *

## BINGHAMTON BEWARE

This is just a friendly tip. Place your ear to the ground and listen to the rumbling that issues therefrom. Having done so, remove that wise smile from your countenance, for it is not the roaring of the Susquehanna or the Chenango river; neither is it the vibration caused by passing street cars a block away. It is a new sound to your ears and one that might well strike fear to your heart. Long have you been smiling at your own achievements. You have done well. But you must do "weller" if you wish to keep your place among the best. We are on your trail. We are making rapid strides and leaving nothing undone as we move along. The noise will grow louder to your ears and then will gradually grow fainter as we leave you far behind us. BINGHAMTON BEWARE!!—*Cortland.*

* *

### Metropolitan District

The annual Convention Echo Rally of Metropolitan Universalist Young People's Christian Union was held at the Church of the Redeemer, Newark, on Friday evening October 29. At the conclusion of the religious service the report of the National Convention was given by Miss Ida L. Rich of the Y. P. C. U. of the Church of the Divine Paternity, and the report of the New York State Convention by Mr. Ove C. Sparre of the First Universalist Mission. Vocal solos were rendered by Mr. Meeker. Miss Hall who was to have delivered her monologue on "Experiences en Route" was unavoidably prevented from being present. The attendance was large and the occasion a most enjoyable one.

* *

**New York City.**—The Unioners of The Church of the Divine Paternity are planning a winter of helpful and enjoyable activities. In addition to the two monthly business meetings, the President called his chairmen together, and over a chafing dish supper discussed and arranged plans for the season's work. We have already had an interesting lecture on Art by Dr. Fred Hovey Allen, and invitations are out for a dance in the Parish House which promises to be a great success. An informal reception will be given by the Union on Nov. 30 for the members of the Metropolitan Universalist Young People's Christian Union in honor of the National President, Rev. George A. Gay. Rev. Mr. Gay will deliver the principal address and two ex-Presidents, Louis Annin Ames and Harry Russel Childs will speak briefly.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

**"Expect great things from God. Attempt great things for God."**

## LEADERS IN CONFERENCE

"Ladies and Gentlemen," said Alice Hutchinson, "I have the honor to lead the meeting when we are to talk of Martin Luther. Allow me to present my outline of sub-topics. "

Describe the kind of student you think Martin Luther would be if he were in your school. Give reasons for your belief.

What motives move a young man to-day when he thinks of going into the ministry? What motives do do you suppose moved Martin Luther?

Imagine that you go to church in Wittenberg and hear Martin Luther preach. What is the opinion of the people concerning the sermon?

If you had lived in 1515 A. D. and had committed a crime, what good would it do you to buy an indulgence? How much would it cost you?

Describe Tetzel and his method of selling indulgences.

What was done with the money received from the sale of indulgences?

Give a description of the Diet of Worms as if you had been present at that memorable meeting.

How did Luther get to Wartberg and what did he do while there?

Why was Luther beloved by the German people?

Who was Melancthon and what did he do for Luther?

How was it possible for Luther's beliefs to spread so quickly over Germany?

What do you consider the great motives in Luther's life?

What is the result of his life and teachings?

What has Martin Luther done for us? For what should we be grateful to him?

Get five others to help you, and find six interesting incidents in Luther's life. Plan to tell these at the meeting.

Get five others to help you and find several quotations from Luther's writings, or use selections from articles about Luther. Plan to have these read at the meeting.

I am giving these out to members of the Union with a list of reference books. As I have a typewriter I can easily write the questions and the lists. I shall number the questions and call for them in order, so that we shall not have the end of Luther's life before we have the beginning. For my own part, I am going to prepare a five minute paper on the general condition of Europe at the beginning of the sixteenth century to give the background for the story of Martin Luther."

"What are you going to list as reference books?" asked Mrs. Ray.

"Encyclopedias. High School histories. History of Germany. Table-talk, Letters, Sermons, by Martin Luther himself. Life of Luther, by Bayne, Melancthon Michelet, Koestlin, Treadwell, Mead and others. Beacon Lights of Christian History. Chronicles of the Schonberg Family, by Elizabeth Charles. Luther in Rome, by Levin Schuecking. Count Erbach, a Story of the Reformation, by Hermann O. Nietschmann. The Intermediate series, Murray Graded Lessons. These are only a small part of the books which give references to Luther and his times. I am sure everybody can find some item of interest to contribute toward the success of our meeting."

## THE JUNIOR DEVOTIONAL MEETING

**Jan. 9, 1916. Winning A Country. The Story of Joshua.**

Josh. 1 : 1-9. Josh. 3 : 1-17; Josh. 6 : 1-27; Josh. 9 : 1-27; Josh. 10 : 12-14; Josh. 24 : 31.

"Joshua is one of the few characters in history disfigured by no stain. He realizes the ideal of a devout warrior; stern when duty required, but tender where possible, and always loyal to his conscience and his God. He had been taught to command in age by serving in youth; and he earned by manly vigor and fearlessness an honored rest for his later years. Isreal could have had no leader more fitted for her wants at the time. Fearless, simple, reverent, he had no higher conception than duty.

In old age his position must have been lonely in the extreme, for he was the last survivor, by many years, of that vast horde who had escaped from Egypt. He lived to the age of a hundred and ten, the patriarch of his race, and at last passed away, leaving a name held in everlasting honor."—*Geikie.*

Such is the splendid character you have the pleasure of presenting to your Juniors. Little hero-worshippers that they are, they can find much to admire and emulate in the story of this soldier of olden time who fought all his battles in the hope that God's cause would be advanced, and who sought no glory for himself.

For a Union where the children are quite young the best plan may be stories told by the superintendent. With training, some of the children may help in the story-telling, but care should be taken to see that each knows his story and can tell it well. Crossing the Jordan, The Capture of Jericho, The Tricky Gibeonites, A Battle with Five Kings,—these are thrilling incidents to which the children love to listen.

Older children may add to these stories a description of the faithful aide-de-camp, considering Joshua as the loyal friend of Moses. A map may be drawn on the blackboard and Joshua may divide the land among the great families which he has brought into the land of Canaan. Extracts may be read from

his farewell address, and selections learned. A story of Joshua, may be written by the children each contributing a part, and the loose leaves fastened together into a book. The younger children, who cannot write readily, may copy verses from Joshua's address, to be bound into the book.

The Murray Graded Lessons for Juniors, Second Year, Part 1, will give considerable help with this topic. See also The Garden of Eden, by Hodges; On Holy Ground, Vol. 1, by Worcester; Joshua, in the Expositor's Bible; Joshua and His Times, Smith. The Fall of Jericho, by Hugo, and other selections in the series on the Bible by Wood and Hall. Joshua, by Ebers.

**Jan. 16, 1916. A Temperate Nation. How Can I Help to End the Reign of King Alcohol?**

Isa. 5 : 11, 12. Prov. 23 : 29-32; Prov. 20 : 1; Isa. 5 : 20; Phil. 4 : 5; Isa. 5 : 22-24.

Begin the study by telling the Juniors the story of Theseus and the Minataur. (This is found in Hawthorne's Tanglewood Tales.) If that version is used, it may be well to condense the story, making much of the monster and of Theseus' bravery in attacking such a frightful creature. The sad ending of the story may be omitted.

Next tell the children that as horrible a monster once held the whole country in its grasp. (The children will easily guess that you refer to the monster of fntemperance.) Brave men and women attacked it and now it is loosening its hold on many of our states.

Have ready on the blackboard a map of the United States, divided into states. Ask who would like to see where the dragon has been driven away. Your nearest temperance organization can give you a map of the United States showing which states are "dry," which are "wet," and which are partially "dry." The children may take turns making the states "white," or "shaded" as you direct. Count them up and see what the totals are.

If you are in a dry state, talk about ways to keep it so. If you are in a wet or partially wet state, discuss plans for making it dry.

If the children are old enough to understand, some very helpful lessons may be drawn from the attitude of warring nations toward temperance.

If there is a Loyal Temperance Legion near you, or if some of the Juniors are members, it may be possible for them to conduct an introductory service in place of the usual Junior service.

White ribboners in your town will direct you to the nearest place where you can get literature for distribution to the Juniors, and will also furnish you with material giving you facts to use in your talk with the children. Literature may also be obtained from Rev. Harry Adams Hersey Caribou, Me.

There are many simple pledges in use, and many of the boys and girls may be glad to take one to enlist themselves publicly as a recruit for the temperance cause.

As children like to display in the Union knowledge acquired elsewhere, you may wish to let them tell what they have learned in the public school concerning temperance.

Part of the time may be used to urge total abstinence from tobacco in any form.

**Bible Search, Jan. 9, 1916.**

What relation did Joshua bear to Moses? Ex. 24: 13. Ex. 33 : 11.

What other name had Joshua? Num. 13 : 16.

Was Joshua wise? Deut. 34 : 9.

How old was he, when he died? Judges 2 : 8.

**Bible Search. Jan 16, 1916**

What vow did the Nazarite take? Num. 6 : 3.

How is wine poison? Deut. 32 : 33

What wine does to a nation. Judges 51 : 7.

What wine does to a nation. Judges 51 : 7.

Who once refused to drink wine? Dan. 1 : 8.

Why must I keep my body clean and pure? 1 Cor. 6 : 19.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**Jan. 9, 1916. Torch Bearers on the Christian Highway. Martin Luther.**

**Daily Bible Readings**

Heb. 8 : 6-10; Psa. 118 : 6; Dan 6 : 21-23; Heb. 11 : 1 -16; Heb. 11 : 17-29; Heb. 11 : 30-40; Heb. 12 : 1-15.

**Prayer**

O God, to whom all life is known, and by whom all human endeavor is inspired and directed, we praise Thee for all great causes, and for the instituted means for their advancement and consummation. Especially do we rejoice in those whom Thou didst raise up and endow to be the world's teachers for the sake of progress, and the world's comforters when thought was darkened, when sorrow's look was downward, and destiny itself was clouded by uncertainty and saddened by distrust.

We thank Thee for the early advocacy of the religious ideas and sanctities represented in our present life. We hear across the years, the strong and eager advocacy of a saner interpretation of Thy Holy Word, of Thy nature, and of human destiny, to the one end of liberty of mind, relief for conscience, and place for affection amid the sorrows of life and in perplexities concerning the future way.

Hear us, O God, in thanksgiving for a marvellous advocacy of Thy Fatherhood, of human brotherhood, and the ampler forms of the spiritual life, so that new impulses might come for worship, for the sources of devotion, and the greater joy. We pray in the name and as the disciples of Jesus Christ. Amen.—*From L'ght and Peace, by Dr. Charles Hall Leonard.*

**A Man Who Changed the course of Christianity**

"If the monk Martin Luther does not take back the scandalous words he has spoken within sixty days from this time, we do declare him to be a stubborn heretic; and he shall be hewn off from the tree of Christendom, and cast away as a withered branch. Christian people are ordered to seize this arch-heretic, wherever he may be, and give him into the Pope's hands."

What do you suppose Martin Luther did when this decree of the pope was shown to him? He called the populace of Wittenberg together around a bonfire which the students had made. Then he threw the paper in the fire, showing how little he cared for the threat against him.

And how did this enmity between Luther and the the pope come about?

First we must find out who Luther was. We know him as one of the greatest Protestant reformers of the sixteenth century, and he stood in opposition to the pope, the head of the Catholic Church, because of certain evil practices on the part of that great organization. He said his Bible taught him much which was different from the decrees of the pope, and that God's Word must be right.

Luther received a good education and was a diligent student. He intended to be a lawyer, but when about twenty-one years of age decided to give himself to the Catholic Church and become a priest. This he did, and became a lecturer and preacher in Wittenberg, where his views soon attracted a great deal of attention because of their originality.

Now let us turn to the pope. The pope and his cardinals wanted a large sum of money to beautify St. Peter's at Rome, and to use in other ways. They knew they could easily get it by selling indulgences. So they adopted that plan. The system was very simple. The pope claimed that he had the power to forgive sin, and in those days most people were ready to believe him. They liked to buy a piece of paper stating that their sins were forgiven. It gave them a very comfortable feeling. If they had committed a small sin, the indulgence cost only a little. If they had committed a serious crime, like murder, the indulgence cost was heavy, but it seemed worth having.

The pope sent a man named Tetzel into the churches in many parts of Europe to sell indulgences as one would sell any other kind of merchandise, and thousands of people patronized him.

Luther said this system was wholly wrong. He declared that if the people were truly sorry for their sins God would forgive them, and they needed no paper from the pope. If they were not truly sorry, no word of any pope could gain forgiveness for them.

Luther maintained his views at the risk of his life. He finally left the Catholic church. All Germany sided with him against the pope. The people were eager to read his books and thousands soon believed in the best of his teachings. Out of all this disturbance came the Reformation and the Protestant Church, of which we are a part.

As we read the life of Luther we can see that he fought as great and important battles as were ever waged between two armies. His victory lifted the Christian Church from the darkness into which it had fallen and started it again on the upward path of progress. We owe debts of gratitude to many a brave man and woman on the road of long ago, but perhaps one of the greatest we owe to this brave man who dared to read his Bible with an understanding heart, and then proclaimed to the world the truth he found.

## Jan. 16, 1916. How Christianity Went to the Moslem World

**The Extent of the Moslem World. Mohammed the Prophet. The Koran. Mohammedanism a Missionary Religion. The Rule of the Sword. Raymond Lull. Henry Martyn. Karl Gottlieb Pfander. Ion Keith Falconer. Peter John Zwemer. Cyrus Hamlin.**

### Daily Bible Readings

Isa. 35 : 1-10; Isa. 52 : 9, 10; Rom. 14 : 11; Joel 2 : 12-14; Hosea 10 : 12; Zech. 9 : 16. Isa 2 : 2-4.

### Prayer

Our Father. Strengthen all Christian converts that they may stand fast in the faith and walk in the way of light. Raise up native ministers diligent in leading their brethren in paths of righteousness and truth. Bless the Church, and awaken among those at home a deeper sense of responsibility and a greater desire to add the heathen to Thine inheritance. Fill our hearts with such gratitude for Thy Gospel that we may more fervently desire the salvation of all men, and, to this end, help us to pray devoutly, give liberally and work diligently, that Thy kingdom may come, and that all men may know Thee from the least unto the greatest, Whom to know is Life eternal. In the Name of Jesus Christ our Lord. *From a Prayer for Missions published by the Foreign Mission Board of the Universalist General Convention.*

### Suggestions for Maps and Charts

1. A map of the world showing where Mohammedans are found. Mohammedan lands may be colored green.

2. A large circle giving a religious census of the world. Figures obtained fairly recently give the "heathen" as numbering about 837,000,000, approximately half the population of the globe. They should be given about half the circle. Protestants 167,000,000. Roman Catholics 273,000,000. Greek and Eastern Catholics 121,000,000. Jews, 11,000,000. Mohammedans, 217,000,000. The Protestants and Roman Catholics occupy a little more than a quarter of the circle. The Greek Catholics, Jews and Mohammedans use up the remainder of the circle.

3. Approximate figures for a religious census of Africa show heathen, 97,000,000; Mohammedans, 51,000,000; nominal Christians, 8,000,000; Christian communicants, 1,000,000. Cut from black paper 97 squares; from green paper 51 crescents; from blue paper 8 crosses; from white paper one cross. Paste these on a large sheet of wrapping peper.

If desired similar charts can be worked out for Arabia, Turkey, India, etc.

### A Plan for the Meeting

A five minute paper on the life of Mohammed.

A five minute paper on the good and bad features of the teachings of Mohammed.

Explanation of maps and charts. Demonstrator should show the growth of the Mohammed religion.

Short sketches of several missionaries to the

Mohammedans, by different Unioners, or a longer study of one character, several Unioners helping.

Question for general discussion: Suppose that our country had always been under Mohammedanism. In what ways would the United States be changed? (Some of the Unioners should come prepared to take part in this discussion, so that the meeting will not drag if the others need to take some time to think.)

During the meeting readings or quotations from the Koran, speeches of Mohammed, etc., may be given.

Certain Unions may find it profitable to make a comparison of Mohammedanism and Christianity, though this is already indicated in a general way through the question given for popular discussion.

**Helpful Books**

Our Moslem Sisters, by Annie Van Sommer. The Moslem World, Mohammedan Worlds of To-day, and Arabia, the Cradle of Islam, by Zwemer. The Women of the Arabs, by Jessup. Henry Martyn, by Page and by Smith. Among the Turks, and My Life and Times, by Cyrus Hamlin. Servants of the King, by Speer. Speeches and Table Talk of the Prophet Mohammed, translated by Poole. Mohammed and Mohammedanism, by Smith. Palestine under the Moslems, by Le Strange. Books showing certain modern conditions are the Real Turk, by Bobb; Turkey in Revolution, by Buxton; The Revolution in Constantinople and Turkey, by Ramsay; and With the Conquered Turk, by James.

* * *

## IT CAN'T BE DONE

How did the world get started, son?
Why, someone said, "It can't be done!"
That settled it. The troglodyte
Came out of darkness into light.

It can't be done?"somebody said,
And lo! the green fields gave us bread.
With that taunt ringing in his ears
Has man gone upward through the years.

You should have seen the mill wheels run
When someone said, "It can't be done!"
"It can't be done!" they said before
A sail put out to sea from shore.

Since world's remote and dismal dawn,
Those magic words have spurred us on.
It drove Columbus where the sun
Went redly down, "It can't be done!"

"It can't be done!" the doubters said.
And lo! the Wrights flew overhead.
"It can't be done!" was what they cried
When Fulton offered them a ride.

They said it, and Marconi sent
His message through the firmament.
That is the way it happened, son,
Praise God for this, "It can't be done!"

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* * *

## REQUEST FOR NAMES

Names and addresses of people who would be interested to receive Universalist literature or information about our faith. Have you some acquaintance or friend who has asked you about Universalism and whose questions you feel you haven't been able to satisfy—who, with a little explanation of our principles, in black and white, might be induced to attend our church? Or perhaps he is an isolated Universalist and would appreciate having the *Leader* sent to him regularly. If you know of such people please send their names and addresses at once, to

*Miss M. W. Warren,*
*National Supt. Post Office Mission,*
1600 15*th St., Washington, D. C.*

* * *

**A CALIFORNIA PILGRIMAGE**

**By DR. BISBEE**

**Fifty Cents a Copy**

**UNIVERSALIST PUBLISHING HOUSE**

**359 Boylsdon St., Boston**

# TWO-CENTS-A-WEEK DEPARTMENT

**The Purpose of Two-Cents-a-Week for Missions** is to enable the Y. P. C. U., to support mission churches throughout different parts of the United States—places where Universalism has never been preached, places where there is a great field for our faith, places where the people are awaiting our coming—these are the places which can be reached and which are reached by the Y. P. C. U. through its Mission Policy—Support Two-Cents-A-Week and watch Universalism prosper.

**Who Should be Subscribers to This Fund?**

There is no limit in this field—first of all, members of the Y. P. C. U., should be subscribers, then the members of the church, then the older persons of the Sunday School, then your friends among whom you should be able to find many who are interested in the spreading of the gospel and who would be glad to help in this small way. Look over the field and appoint yourself a committee of one to secure some new subscriptions for the Y. P. C. U.

### Use of the Money

Two-Cents-A-Week money is used by the Y. P. C. U., only in its Church Extension work at selected mission points only. Upon the faithful work of the State and Local Superintendents depends the number of Mission Churches the Y. P. C. U., can support.

### Chattanooga, Tennessee
### Our Latest Mission Point

Chattanooga is located in the Southland, where our faith is much needed and where it is received kindly. The South offers a wonderful field for our work and Chattanooga promises to be one of the best churches in our denomination if properly cared for. The Union has started this mission and we must take care of it until it is able to care for itself—this can best be done through the medium of Two-Cents-A-Week. Start today, subscribe yourself and secure some of your friend's subscriptions.

Rev. Luther R. Robinson is our pastor at Chattanooga and is developing the field in a remarkably successful manner. We are now engaged in providing a church home for these loyal people who are at present holding their meetings in a hall. The Shinn Memorial Church is now an assured thing for Chattanooga and every Unioner would do well to assist in the building of this church.

### St. Paul, Minnesota

St. Paul, another of our active mission fields, is fast coming to the front as an important factor in the life of that community. A church with the highest ideals, some of the best workers in the country, a wonderful field in which to work, and the backing of the best young people's organization in the world is bound to go forward. Let us help St. Paul to go forward as she has never gone before, by our united efforts in her behalf. Two-Cents-A-Week will do it.

### Atlanta, Georgia

Atlanta was one of our first Missions and was adopted by the Union in 1896; since that time under the able leadership of some of our best ministers. The parish has grown until, today it is on a solid foundation and well on its way to becoming self-supporting. When this has been accomplished, the Y. P. C. U. can move on to another field.

* * *

### PRICE LIST OF OUR SUPPLIES

Make all checks or orders payable to National Secretary, 359 Boylston St., Boston, Mass.

| | |
|---|---|
| Y. P. C. U. Pins, Gold | $1.00 |
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| Senior Topic Booklets | .03 |
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| Y. P. C. U. Pennants | .15, .25 |
| Junior Star Song Books, by mail | .20 |
| Model Secretary's Book, for local Union* | .60 |
| Two-Cents-a-Week Record Book* | .50 |

Other Supplies

| | |
|---|---|
| Mission Study books, paper* | .40 |
| Mission Study books, cloth* | .60 |
| Y. P. C. U. Birthday Book | .25 |
| *Onward*, the Official Organ of the Y. P. C. U., per year, bi-weekly | .50 |
| Praise and Thanks, bound in boards, by mail | .25 |

We furnish free, Post Office Mission Leaflets, Two-cents-a-week, Five-cents-a-week, Two-cents-a-month envelopes, Model constitutions, and Information leaflets.

When ordering envelopes please enclose stamps for postage on same.

*Postage extra.

**Paste this list in your record book for reference.**

# ONWARD

**The Journal of the Universalist Young People**

Our Motto: For Christ and His Church

Edited by the National Executive Board

VOL. XXIII JANUARY 15, 1916 NO. 2

Church of the Messiah and Universalist Parsonage, New Haven, Conn.

## NOTICE

By the vote of the National Executive Board, the Twenty-eighth Annual Convention of the Young People's Christian Union of the Universalist Church will be held in New Haven, Conn., July 5-12, 1916.

*Carl F. Elsner, Secretary.*

* * *

## NEW HAVEN'S GREETING

*Dear Brother Elsner:—*

Our New Haven people send greeting to the whole Y. P. C. U. family of the Universalist Church.

We are glad you have decided to hold our next Convention in this beautiful city. We cordially invite the Unioners of all our churches, and the friends of the Y. P. C. U. everywhere, to come to the Convention. We guarantee you the hearty welcome of our people in New Haven and of the whole state. We are looking forward to your coming with great expectations.

With all good wishes for an inspiring Convention in July, 1916, I remain,

Cordially yours,

*Theodore A. Fischer.*

* * *

## NEW HAVEN, CONN.—1916

### To The Members of the Young People's Christian Union

On behalf of the State Board of Connecticut and the local Union of New Haven it is my most pleasant duty to extend to you all our most cordial invitation to attend the National Convention to be held in the City of New Haven, Connecticut in July, 1916.

New Haven is one of the most beautiful cities in the United States, and as a convention city is ideal.

We shall try to receive you royally.

Again accept our cordial invitation and come in large numbers.

Cordially yours,

*Frank W. Rogers.*

*President Conn. State Board and President New Haven Union.*

* * *

## 1000 UNIVERSALISTS AT NEW HAVEN

This is one of the goals we are to strive for in *your* campaign for thousands.

Every Union in the New England states and New York should have full representation, —three lay delegates, the Junior Superintendent and the minister. Every Union beyond New York should have at least one delegate. It can be done. Now is the time to begin plans. Let us make this the biggest and best convention in our history.

* *

## THE JOY OF BEING A JUNIOR SUPERINTENDENT

**(A part of a letter from a busy Junior Superintendent.)**

"The Juniors decided to begin the Two Cents a Month work the first Sunday in January. They were very much interested in the plan, but they have in a sense adopted a poor family with nine children for Christmas, and are working on that just now.

It seems as if these children are the very nicest, brightest little folks I ever tried to work with. (Only they are just like that every where, says the National Superintendent.) They are so anxious to do just what I want them to that I tremble at the responsibility. They have just given a very successful musicale to earn money to carry on extra work.

I am just now giving a good deal of thought to the devotional meetings. That is, I have a snappy announcement read in advance, then try to have the meeting so wide-awake and interesting that they will surely come next time. We follow the Junior Topic card, of course, and find the *Onward* a big help. Last Sunday our minister's wife gave us a fine chalk talk. That is very hard for me, for while it is easy for me to memorize a story, and hold the little folks' attention, I do not draw well. (But very elemental drawing will interest children and help them to understand a lesson. *M. L. B.*). I want to bring out just one big thought, at least, that the children will carry through the coming week, and impress it upon them so that it will really mean something in their lives. Then my time will not be wasted. I have seven children of my own (yet she finds time and strength to be a Junior superintendent.) and am keenly interested, you see, and want to bring out the best that is in them.

We now have about fifty names on our books, but our attendance only averages between thirty and forty. We are very fortunate in having——as a minister. He is a Christian gentleman, and is also a big-hearted, broad-minded man whom we all love and respect. His sympathy and co-operation is really responsible for the rapid success of our Junior society, although he is unable to attend our meeting as he preaches in another town at that hour."

# OUR CAMPAIGN OF EVANGELISM

## THE NEED OF IT

The evangelization of the Young People's Christian Union! Doesn't that have a sound of mighty importance? Certainly, we all agree that it sounds well, is decidedly grand in tone, but what does that word, "e-v-a-n-g-e-l-i-z-a-t-i-o-n," really mean to the younger Unioner?

I am afraid that in our program of evangelization we are taking too much for granted on the part of our Unioners of high school age for example, who think quickly and with interest of "frat pins" and the latest dances, but to whom a word of fourteen letters with no detailed explanation of its meaning (they are supposed to know all about it because we do) is likely to sound so imposing or uninteresting that it fails to catch their attention. It is to these Unioners, therefore, that these remarks are addressed.

The Young People's Christian Union as a whole is made up of a great number of local Unions or units. These units are spread all over the country and each is pursuing its own little course with more or less success. Through the medium of State Unions and the National or Central Governing Board the efforts of the local Unions are directed in certain definite channels for the common good.

The National Board has seen plainly for some time that the various units are not getting the results that they should. There is not enough unity of action, there is not enough consecration to the work, there is a lack of knowledge of the work of the various departments, there is no gain in membership, the whole organization needs a renewal of life and energy.

## OUR CAMPAIGN METHODS

To this end a great campaign is being planned for united action to improve the weak points. First, the entire organization is asked to spend a full week in learning what the various departments of Union work really mean and are attempting to do; the following week is to be spent by all in a study of selected passages from the Bible; during the third week all are asked to pray each day in unison for the upbuilding of the cause; and finally, during the fourth or Young People's Week, each Unioner is requested to take part each night in the special exercises of his Union which will be conducted in an endeavor to show the worth of the Y. P. C. U. to every one in the church.

The aim of this campaign is to quicken the pulses of everybody connected with the organization and to draw many new members to it. If everyone will do his part in the effort, will think and pray and work for its success, the desired results will be achieved.

## WHY THESE METHODS WERE ADOPTED

Just why did the National Board adopt *these* methods, and outline *this* campaign, rather than some other? In the past we have had Membership Campaigns, and Two Cents a Week Campaigns, and *Onward* Campaigns, and Missionary Education Campaigns, and Junior Union Campaigns, and they have met with more or less success—usually less. All of these sought to increase the stream of Y. P. C. U. power and influence by pouring something into it, somewhere along its course.

If a mountain torrent which long had turned the wheels of a mill should suddenly cease to flow, the miller would not play the hose upon the wheels, he would find out what was cutting off the stream from its source and remove the obstruction. So if our Y. P. C. U. wheels are not turning as they should, if they are not producing adequate financial support for our enterprises, a healthy growth, a missionary zeal, an interest in the children, a spirit of devotion, we must remove the obstacles of indifference, of worldliness, of ignorance and thoughtlessness, and put the whole organization into direct, conscious touch with the source of its power.

And what is the source of its power? Let us change the figure and hear the words of him who spoke "as one having authority." "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me, ye can do nothing." Evangelization is instruction in the Evangal—the Gospel,—the *Good News* of Jesus Christ. When the members of the Y. P. C. U. come to know and love that Evangel, all our problems will be solved. Until they do, none of them will be solved.

Unless we ourselves have a love for Christ and His Church, we can not "win one" to that allegiance. Unless we ourselves have walked with the Good Shepherd we will have little desire to "feed the lambs" in Junior

Unions. Unless Universalism a mighty factor in our own lives, we will not trouble ourselves to give it to others through our Two Cents a Week work. Unless the Christian religion is precious to us, we will not be anxious to give it to the heathen.

So in our month of Evangelism we will open up the avenues of approach to the source of all strength. We will survey the field of service and see if it offers us a place. We will "feed the roots of life" through daily study of the Bible. We will pray, as we have never prayed before, that God will show us His will and help us to do that will. We will gather in the churches each night to study and worship together. We will lay aside, for a time at least, the less important things which often crowd upon us, and *give God a chance* to work in and through us—give ourselves a chance to become acquainted with our Elder Brother.

This is the Evangelism for which we seek.

* * *

## COMRADES OF THE QUIET HOUR

### Do You Know

that Sir William Jones, familiar with the languages of twenty-eight nations, wrote: "I have carefully and regularly perused the Scriptures, and am of the opinion that the Bible, independent of its origin as divine, contains more important history and finer strains of eloquence than can be collected from all other books in whatsoever language they may be written;"

that Locke the philosopher "died to the delicious music of the Psalms," read by his bedside at his own request;

that Humboldt eulogizes the 104th Psalm as a concise and complete description of the whole comos—a Psalm of the world.

that John Milton wrote, "There are no songs to be compared with those of Zion; no orations equal to those of the prophets; no politics like those the Scriptures teach;"

that Matthew Arnold edited the second part of Isaiah as a text-book for the culture of the imagination in the English schools;

that Weiss exclaims: "The prophecies of Isaiah and Jeremiah can be matched by no other literature in the world;"

that Sir Isaac Newton devoted his great intellect to a careful preparation of a book on Daniel;

that Franklin pronounces the prayer of Habakkuk one of the sublimest in literature;

that Sir Edwin Arnold said: "I owe my education as a writer more to the Bible than to any other hundred books that could be named"?

In view of all this can we afford to be ignorant of this Book? Let us begin right away to know more about it. As a help to daily reading become a Comrade of the Quiet Hour by sending your name and address to

*Miss Beulah Cone.*
61 *Trenton St., East Boston, Mass.*

* * *

## WHO WILL HELP ILL., ME., N. H., N. Y., and VT?

Our aim this year is to raise the subscription list of *Onward* to 2000.

Read the tabulated figures below.

They show the number of subscribers in each state on Dec. 1, 1915 and the number there should be on July 1, 1916, if we are to reach the 2000 mark.

| State Union | Subs. Dec. 1, 1915 | Subs. required July 1, 1916 |
|---|---|---|
| Connecticut | 95 | 110 |
| Illinois | 53 | **102** |
| Indiana | 24 | 30 |
| Iowa | 28 | 26 |
| Maine | 70 | **195** |
| Massachusetts | 493 | 623 |
| Michigan | 44 | 40 |
| New Hampshire | 87 | **195** |
| New York | 126 | **219** |
| Ohio | 96 | 110 |
| Pennsylvania | 40 | 56 |
| Vermont | 39 | **92** |
| Scattered | 146 | 202 |
| | 1341 | 2000 |

The heavier figures in the right-hand column indicate the states which show that strenuous and consecrated work must be done by someone if they are to reach the desired totals.

No doubt all of them will endeavor to better their work but they have such a long distance to go before they reach the goal that I appeal to all loyal *Onward* supporters to go to their aid.

Rally then, my friends, don't wait for your state or local *Onward* superintendent to take the initiative but go to work yourselves to secure subscriptions and by a "long pull and a strong pull and a pull together" we will gain success.

*I believe in the ability of the Young People's Christian Union to perform this task.*

Sincerely yours,
*Samuel T. Cushing, Circulation Manager.*

## A WINTER TIME STORY FOR THE JUNIORS

**Mrs. Arnold Yantis**

Uncle Jack arrived in a snow storm and we children could hardly wait for him to shake off the snow, and kiss grandmother, and settle down in front of the big fireplace, to ask him the many questions we had been saving for him ever since the winter began. Uncle Jack is a professor in a big university and he is the best person we know to tell stories and answer questions. Before his overcoat was removed we began. "Uncle Jack, show us some snow flakes through your pocket lens." The hall was cold so we all had time to look at the beautiful snow crystals on Uncle Jack's dark sleeve. "They look like stars," said little Jane. "They all have six rays just alike," said Robert, "but each one is different from the others like the patterns in my kalideoscope." "You can only see snow crystals in a thin driving storm, not when big feathery flakes are falling," said Uncle Jack.

"They are the most beautiful designs I have ever seen," said I. "I shall use them in my art class where we are drawing geometrical designs."

As we all sat down before the fire we began our questions. "Uncle Jack," Robert said, "we have wondered and wondered where the insects and birds have gone. Did they all die when winter came?" "And" said little Jane, "where are the rabbits and the wood chucks we saw out in the woods last summer when you were here?" With a smile for grandmother who also had wondered with us what had become of our feathered and furry summer friends, Uncle Jack took little Jane upon his knee and told us of the birds which had gone south and their long journey through the air, and together we planned to hang some suet on the tree in the back yard and scatter crumbs for the chickadees, nut hatches, and other winter birds which Uncle Jack assured us were not far away and were probably having a hard time to find food in the storm.

"Now tell us about the insects," said Robert whose favorite study was entomology, though he was not yet old enough to have it in school. "Some of the insects, too, have gone south where it is warm and they can find food. The big orange monarch butterflies go south in great flocks, just as the birds do, but most of our insects sleep through the winter in cracks and crevices, under the roof, or in some other sheltered place. Many of them have snug warm houses in the ground where they spend the winter.

The rabbits have their winter homes burrowed away down in the warm earth but they only stay there during the most severe storms. They run over the snow crust and out into the sunsh ne even on very cold days. The wood chucks go into holes in the ground at the first hint of cold weather and stay there all winter long. They never see the beautiful winter woods at all. In the spring the rabbits are as strong and healthy and lively as when the winter began, but the poor little wood chucks who have had no fresh air or sunshine for so many weeks, come out thin and poor and sickly.

Do you children want to be like rabbits or like wood chucks? All of us, boys and girls and men and women, need the sunshine and the fresh air of God's Out of Doors. We need it when at work and when we play and when we sleep. We need it in the house and at school. The best of all God's gifts to us is fresh, pure air and sunshine. We need strong bodies to do God's work in the world." "We want to be like the rabbits, Uncle Jack, and keep strong and healthy. Can't we go out doors now? It has stopped snowing."

We hurried into our warm wraps for a short walk to the woods. On the way Uncle Jack told us how the plant roots were sleeping under the snow, and that the snow was like a great warm blanket keeping them safe and snug and warm. "In the spring they will all come up through the earth to make the world beautiful for us. The birds will come back and the insects will come out of their winter quarters," said Uncle Jack to Jane who had been asking if they would all surely come back. "God sends them at the right time. Without them we ourselves could not live." "Why couldn't we, Uncle Jack,"said Robert. "The birds couldn't life without plants and insects for food. If we lost the birds the insects would increase and destroy all our vegetables. Most of our flowering plants depend upon insects for their fertilization., but that is another story which I shall save for summer. However, plants need insects for their life, and insects must have plants for food. So we depend upon them all. That is what we call the balance of nature."

Just then we reached the woods. "How different the trees look," said Jane. "We'll

*(Concluded on page 20.)*

# WHAT OUR UNIONS ARE DOING

PASADENA UNIONERS WHO PRESENTED "THE PROPHET OF GOOD LUCK"

## THE PROPHET OF GOOD LUCK

**The New Universalist Play by Rev. B. C. Ruggles**

The John Murray-Thomas Potter play by Rev. B. C. Ruggles, presented first by the Pasadena Union and a few days later by the Los Angeles Union was a distinct triumph, both for the author and for the castes. The play, which bears the provocative title of "The Prophet of Good Luck" is well put together, using historical material, and, in the speeches of the two leading characters, the very words of the Biography, with suggestions from "John Murray's Landfall," and besides giving a very accurate account of the romantic beginnings of our Universalist Church, is interesting in itself as a drama, with touches of genuine humor, and passages of marked power in the climaxes.

The scene of the first two acts is London, the first in the home of Mercy Allen, the second in the home of John Murray. These scenes portray well the hardships which Murray endured because of his religious beliefs. In Eliza Neal he finds a beautiful wife but her early death casts a great shadow over his life. He is cast out of the Tabernacle and finally his enemies have him arrested and imprisoned for debt. These two acts are brightened by the Scotch maid of Miss Allen and by Jabez Mason, a religious fanatic who is much opposed to Relly and his teachings. The character of the maid is especially good.

The third act takes place in the home of Thomas Potter, at Good Luck, N. J. Potter is a big hearted man who believes that some day God will send him a man to preach the faith that he cherishes, in the little meeting house which he has built. When he meets Murray, Potter feels that this is the man whom God has sent and persuades him to stay and preach, though Murray had determined never to preach again. This act is enlivened by two fisher boys and by Capt. Jones, a rollicking old sailor.

The fourth act is very pretty. The scene is laid in Gloucester, Mass., where Murray has gone and is doing much good among the people. A number of people have become Murray's enemies, however, and he is attacked by a mob. His strong personality is well brought out by the way in which he handles the situation. In Gloucester Murray meets Judith who promises to become his wife and help him in his great work.

The "Pasadena Star" calls it a play that preaches without being tiresome and adds "The story, although containing no definite plot, in the usual sense of the word, is so skillfully constructed as to carry the element of human interest in a high degree."

The castes which produced the play, both in Pasadena and in Los Angeles were of exceptional talent and their work was excellent. But the play itself has drawing power. Though worthy of the best abilities that can be assembled, it is yet a play that the

average Union could give, with conscientious preparation. We commend it to all our Unions. If every one will secure the play from Mr. Ruggles (present address, Grace Apts., cor 12th and Bonniebrae Sts., Los Angeles, and use it during this winter, a revival of intelligent interest in our Universalist church will result, and the treasuries of the Unions will be enriched. But the play should be presented as a sort of "passion play" or religious exercise, rather than merely for its money-making force.

The Los Angeles Union visited the Pasadena Union on Sunday, Nov. 21 to help them celebrate their success with the play, Pasadena returning the honors on Sunday, Dec. 5 .

Editor's note:—We await with much interest the publication of this play.

* *

## UNIONERS AND FRIENDS OF MAINE, NOTICE!

In an endeavor to make a beginning on the long hoped for Administrative Fund, the Executive Board of the Maine state Y. P. C. U. has decided to secure "a chain of pennies."

Coin collectors have been sent to all local presidents, ministers, and friends all over the state to be distributed by them. Each collector holds 16 pennies and each person receiving one is requested to fill and forward it to the State Treasurer.

This money will be invested by the officers of the Maine State Convention of the Universalist Church and the interest used by the Y. P. C. U. State Board in visiting Unions, organizing new ones, and doing such work as will strengthen the Union as a whole.

Please send your contribution direct to the State Treasurer, W. M. Mann, Norway, Me., by Jan. 15, or soon after. Send your donation whether you receive a coin strip or not and if you want any to send to friends they may be had by writing the treasurer. The names of all contributing will be published in the State Banner each month.

$100 to start this fund is the goal set by the State officers and with everyone giving a little this can easily be accomplished. So see that the coin strips are distributed, send your donation promptly, and watch the fund grow in the Banner.

Yours for the success of the Maine Union,
*W. Maford Mann, Treasurer.*

* *

Mansfield, Penn.—The Mansfield Union always keeps its eye open to the good things in *Onward* and a while ago the paper, by mistake, didn't come for three consecutive dates, and there was a great hue and cry for the help and the feeding of the paper. We had the topics in the *Leader* but we are accustomed to both, and we wanted the mental food of each, and as two wings for spiritual uplift. When, at last *Onward* came again, with the back numbers, there was a time of rejoicing, and we settled down to true business again. So much for the paper, and now, for news. We have a new president, Mr. Ward Gardner, who has lately come into our faith, and joined our church. The first time he came into our Y. P. C. U. meeting, he talked on the topic, and then in the prayer service, he kneeled and prayed in a way that all were affected. He said he made up his mind before he left home he would do this, and though it cost him a great effort he meant to keep on, and be a true Unioner, for he joined us that evening. The night of Nov. 21 a member from the Normal School, Mr. Clifford Scouten, led the meeting and he astonished us by the research he had given to the subject, and the questions he gave out about it. Some thought he surely must be a minister some day. We love our Union and rejoice in its helps and possibilities. A short time ago we gave a reception to one of our members, had a fine little program and served refreshments.

* *

Columbus, Ohio. Our Y. P. C. U. held its fifth annual banquet and election of officers Monday evening, November 22. This has been the signal for the beginning of the new year's activities for the past five years and has proven a very good feature. The banquet was served in the chapel and was well attended by both the young and those who were a bit nearer their majority. Following the physical refreshments came the mental mints and spices. The program filled two hours yet no one would have thought it took over an hour. John Sawyer ably filled the seat of toast-master and punned every one in grand style. Rev. F. B. Bishop responded to the toast "What constitutes a successful Y. P. C. U., Herbert Knight followed with an excellent solo., Y. P. C. U. topics was the subject of a talk by C. M. Senn, state president, Gloria Strait told "What I can do for the Y. P. C. U.," Rev. E. V. Stevens our new pastor, gave to us from his "Experiences," and George Hopper Smith told us about our "Prospects."

The party listened to a most excellent duet by Dean and Lois Poland, and a solo by Mrs. Blanche Price. Herbert Knight, Robert Streeper and Dean Poland rendered several orchestra selections, with piano, violin, and horn. All declared a most excellent time and adjourned by repeating the young people's benediction.

* *

Jersey, Ohio.—We have been trying a little different method for the devotional meetings, by having the meetings at the homes of the members instead of at the church. We also have started a Blue and White Contest. This is to encourage better attendance. We have not decided what will be given the winning side.

* *

Hamilton, Ohio.—We have again started our Friendship Club which meets on Tuesday evening of every week. As yet all money received goes for the Victrola which we purchased. This club is both young and old. The elders amuse themselves by playing all kinds of games (in order to become young) while the young people dance in the room which we have set aside for this purpose. We want people to come to the right sort of place to have their good times instead of going to some other dance halls.

Belpre, Ohio.—Rev. George A. Gay helped in the Evangelistic services Dec. 8 to 12 in our church. Friday evening the Union arranged a surprise for our National President in the form of a reception with ice cream, cake and coffee for refreshing our bodies. As we were seated at the table one or two matters of business were discussed and Mr. Gay gave a talk on the plans for the year. A few questions were asked and discussed, the talk proving beneficial to all concerned. Come again Mr. Gay. We have almost doubled our T. C. W. subscriptions and hope to do more before the year is up. We are gaining new members and enthusiasm all the time.

## News From the Empire State

### GOOD FOR YOU, ONEONTA

This Union has recently affiliated with the state organization. She has set the pace for those other Unions throughout New York state, who are doing regular Y. P. C. U. work but who are not joining the larger organization. Such Unions should follow Oneonta's lead and get into line. This new Union reports a membership of twenty-eight members, with an average attendance of twenty-two. The devotional meetings are held every other week.

* *

Cortland.—Our Y. P. C. U. had the largest attendance, since we began our year's work, at a meeting held Sunday afternoon, Dec. 12. We had the pleasure of listening to an interesting address by Mr. Floyd Beach of Binghamton, a member of the State Board. Mr. Beach emphasized the importance of the devotional meetings, social gatherings and work in social service, giving us many useful suggestions in the way of making our Union a success. We were all glad to get acquainted with Mr. Beach and hope that we will be favored with another visit from him in the near future.

* *

Edwards.—State president, Rev. Hal T. Kearns, paid us a visit recently which was immensely enjoyed by us all. After the summer vacation our meetings were begun with a very good attendance, each one taking more interest than ever before to make the meetings a success. A Hallowe'en party was held at the home of our president, Miss Lila Morrow, and all had a thoroughly enjoyable time. Some of our meetings are being held in the homes of shut-ins and are very beneficial to us all.

* *

A CALIFORNIA PILGRIMAGE

By DR. BISBEE

Fifty Cents a Copy

UNIVERSALIST PUBLISHING HOUSE

359 Boylston St., Boston

ONWARD

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.

Managing Editor, Carl F. Elsner

Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

## A WINTER TIME STORY

*(Concluded)*

have to learn them all over," said Robert, "even the bark looks different and now we can see just what shape they are. Gee, but the woods are great in winter."

"I think it looks like fairy land," said Jane.

"I think it looks like God's great white temple," said I. Uncle Jack said, "Let's learn a verse to describe this to grandmother when we get home."

So we learned, "The Lord is in His holy temple. Let all the earth keep silence before Him."

* * *

## JUNIOR UNION PROMISE CARDS

These cards are in duplicate, one-half to be retained by the Junior and the other by the superintendent. Each card comes enclosed in an attractive envelope. The use of the cards will make the promise mean much to the Juniors and keep it constantly before them. Order from the National Secretary, 359 Boylston St., Boston, Mass. Price, fifteen cents per dozen.

* * *

MASSACHUSETTS UNIONERS

your

ANNUAL BANQUET

will be held

JANUARY 29, 1916

at the

CHARLESTOWN UNIVERSALIST CHURCH

MAKE PLANS NOW TO GO

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

## "Expect great things from God. Attempt great things for God."

### LEADERS IN CONFERENCE

"I have planned to take charge of this meeting myself," said the chairman, as the Devotional Committee again met for conference. "We are to make a study of some of the best stories in the New Testament. While I do not overlook the fact that there are wonderful truths in all these stories which we should use in character building, I am not intending this time to place the emphasis upon the meaning of the story. I want to plan for an evening when we shall enjoy the stories themselves. We all have had the truths impressed through our Sunday school lessons. Now I want the Unioners to see that we can read the Bible for pleasure, as well as for profit.

I had hoped to have a member of the Story-Tellers League to assist us, and may be able to arrange for it yet, but in case she can not come I shall arrange to have several stories told by our own members and by some of the teachers in the Sunday School who know how to tell Bible stories well."

"Oh, Helen," said Minnie Thompson. "I wish you could get the kindergarten teacher to tell some stories just as she tells them to the little children. I am sure even the Seniors would be interested in listening to her."

"I know that the school teacher who boards across the street from us can tell stories well for I heard her at the Junior Epworth League meeting once. I am willing to ask her to tell one or two, if you like."

"I shall be glad of all the help I can get, but I will tell you what I am working out. I am hunting up every life of Christ that I can find—Farrar's, Phelps', Hodges' When the King Came, and all the books of Bible stories that I can lay hands on. Three of the girls are helping me. We are also looking up Sunday school lessons in the Junior, Intermediate, and Senior grades.

I am planning to have very little singing, but to work out in story form the life of Christ. First we shall sing, O, little town of Bethlehem, or a similar hymn, and then have the story of the shepherds and the wise men. Probably the kindergarten teacher would do that for us. Next comes the account of the visit to the Temple when Jesus was twelve years old. After that is told we shall sing A Thousand Years have Come and Gone, No. 49 in Praise and Thanks, No. 2.

Of course the next story must tell of the baptism of Jesus. It is beautifully described in The Story of Jesus Christ, by Mrs. Phelps. We have not fully decided just what incidents we shall use to portray Jesus' life in the months which followed the baptism. We want those who are to take part to tell some story which particularly appeals to them, so we are to work out that part of our plan in conjunction with our helpers. We shall see that some of the parables and some of the miracles are related.

Our next song is to be No. 50, Praise and Thanks, Part 1.

Using His Life, or some other harmony of the Gospels as a help, I shall prepare myself to tell briefly the story of our Lord's last hours at the time of the crucifiion. The song which seems to fit that is No. 62, Praise and Thanks, Part 2.

Then we shall have some of the joyous stories in conclusion, like the appearance to the women, the walk to Emmaus, the morning by the sea of Galilee, and a beautiful Easter song or two—perhaps one a solo.

You can see that we are to have an entirely different program from the usual one, omitting any Scripture reading or responsive reading and giving all the time we possibly can to the story-telling, pausing now and then to sing some appropriate hymn. It means work of course, to carry out the plan, but no more than for a social or an entertainment, and I am sure we can make it both enjoyable and helpful."

"I wish we had two or three evenings we could give to this sort of thing," said Howard King. "Then we could work out a life of Paul."

"It would be interesting to make an evening's study of the apostles." suggested Mrs. Ray.

"If you had not made such a complete plan, Helen" said Minnie, "we might have hunted for the unnamed characters in the New Testament, as the Good Samaritan, the sower, the Syro-Phoenician's daughter, and told the story relating to each."

"Perhaps we can try some of those plans another time, but now we must listen to suggested

PROGRAMS FOR YOUNG PEOPLE'S DAY:

Here are four which have been handed in. We are to decide which is best for our Church and Union."

**No. 1**

Morning service in charge of the young people.

Members of the Union act as choir. Others serve as ushers.

The whole service is in charge of the president of the Union, assisted by members of the Union—preferably the officers.

Responsive reading and Scripture reading is the share of the vice-president.

Hymns and general announcements given out by the secretary.

Prayer by Chairman of devotional committee.

Address by the President. Subject:—The Forward Movement in the Universalist Church.

Benediction by pastor.

**No. 2**

Evening service in charge of the young people.

At the beginning of the service the Union marches

in processional to reserved seats, officers who are to conduct service going to the pulpit.

Opening service of song by the Union. Familiar songs from Praise and Thanks.

General program somewhat similar to that of morning service, except that a brief report of the work of the Union may be given by the secretary.

Subject for the evening:—The Forward Movement in the Universalist Church. President and two other members of the Union give ten minutes addresses.

**No. 3**

**Union Meeting of Seniors and Juniors**

Processional to reserved seats, members singing Onward, Christian Soldiers, or some other familiar marching hymn.

During the service the Scripture reading will be given by some member of the Junior Union. The responsive reading will be led by a Senior. The offering should be collected by Juniors. The children should sing two or three of their Junior songs.

There may be a prayer service, using sentence prayers, both Seniors, Juniors, and persons in the audience taking part.

Paper by Junior president. Subject:—What Children Can Do for the Church.

Address by Senior President. Subject:—The Work Young People Have to Do for the New Universalist Church.

(Each of these topics may be treated by more than one speaker.)

**No. 4**

**Graduation of Juniors into the Senior Union**

The room in which the meeting is to be held should be decorated with blue and white, and with silver stars.

The meeting may be similar to any of the three previously outlined, but at a suitable place in the program the Junior Superintendent should present the graduating Juniors to the Senior president for membership in the Senior Union. Either the Superintendent or the Junior president, who is presumably a graduate, may tell what qualifications the children possess which fit them for membership in the advanced Union, and if desired a brief report may be given of the work which is done by the younger society.

An address of welcome should be given by the Senior president. In this address instruction may be given, showing what is expected of Senior menbers.

A consecration prayer should be made by the pastor, dedicating both Seniors and Juniors to the upbuilding of the Universalist Church.

## THE JUNIOR DEVOTIONAL MEETING

**Jan. 23. What does it mean to be brave and courageous?**

I Sam. 3 : 1-20; I Sam. 17 : 1-14; Dan. 1 : 1-20; Dan. 1 : 1-28; John 2 : 14-22; Acts 4 : 13-20.

How many Juniors have read the Bible references for this subject? Each one tells of a brave and noble act, yet each is different from the other. Let us read them and see in what way. While the girls and boys of to-day can not go to the battle field and kill real giants like the Goliath of old, yet we each have a Goliath of our own to kill. Some of us have bad tempers to control, others are envious and jealous of their playmates. Does it not take courage and strength to control our tempers and to always wish peace and joy and happiness to our little playmates?

Do you think we would always be as brave and courageous as we should if we depended upon ourselves alone? I do not. Unless we have faith in God and ask Him to help us we shall not succeed.

Then let us always have the courage to acknowledge our faith and love for God. What! Does some one think that it does not need courage for that? Oh yes, my dear, but it does!

I know a boy who went camping with several other boys and when it came evening Tom got out his Bible and started to read, as was his custom. My! How the other boys did tease him! Tom at first was inclined to stop. Then the thought came to him of how the Master was laughed at and ridiculed, but He didn't stop nor turn back from his purpose. So Tom continued to read. Just before he was ready to jump into bed, he knelt for his evening prayer. This softened Dick who said "Oh, say boys, let's keep still. We can at least respect Tom, if we don't care to join with him" And do you know that before the two weeks were up, the boys sat around in a circle each night while one of them read a chapter or two from Tom's Bible.

People around about us are continually doing brave deeds. Let us watch through the week and notice how many brave acts we can see done, or do ourselves, and report on them next Sunday.

(Prepared for *Onward* by *Miss Thelma Freeman.*)

**Bible Search, Jan. 23, 1916**

To be forgiving, Matt. 18 : 21-22
To be merciful, Prov. 21 : 21.
To be loyal, I Cor. 15 : 58

*Mary E. Bradley.*

**Jan. 30 Around the World with Jack and Janet.**
**VI. Looking Backward in China**

John 10 : 7-17; Amos 5 : 8. Isa. 2 : 18; Isa. 66 : 18; Luke 7 : 19-23; Luke 3 : 9.

As you all know, the purpose of introducing Jack and Janet to the Juniors is to interest the children in the children of other lands, and to help them to realize what a great work is being done by Christian men and women in the name of Christ to help all those who live in non-Christian countries. It will be of real value if you can interest the Juniors in reading books about some of these distant countries—not necessarily missionary stories alone, but also well-written books of travel and stories of actual life in foreign lands.

Certain books relating to China, and recommended for children from eight to twelve, are Children in Blue and What they Do, by Florence J. Coddington; China for Juniors, by Crowell; Chinese Mother Goose, by Headland; James Gilmore and His Boys, by Lovett. For readers twelve to sixteen, Home Life in China, by Bryson; Two Heroes of Cathay, by Miner; the Story of

China, by Vanbergen. See also Village Life in China, and The Uplift of China, by Smith; Knights who Fought the Dragon, by Leslie.

We are now to visit China with Jack and Janet. We shall need a map of China and as many pictures as possible. Perhaps a child from each grade which is studying geography will bring his geography to the meeting and show the pictures which relate to China. For a few cents any foreign missionary society will furnish pictures which can be used in the meeting, and then distributed to the Juniors as a remembrance of their visit.

First we are to think of China before it became a republic. Ask one or two Juniors to find out how old the Chinese nation is. Let others seek to learn if the Chinese have given to the world anything in the way of inventions. Set a half dozen at work to learn about Chinese customs of a few years ago. Let some boy describe a visit to a Chinese school of a fifty years ago. Another may tell how China was governed before it became a republic. Toward the last of the meeting ask the Juniors what they think of the ability and intelligence of the Chinese. (Incidentally,I might tell you that it has been stated by excellent authorities, that if ever there should be a world republic, made up of all the nations, its president would come from the Chinese nation. This is an opinion given by men of broad vision who know latent possibilities of the Chinese people.)

During the discussion of the topic, use the map, locating the cities which you plan to visit, two or three of the large rivers, the Chinese wall, etc.

A small card may be given to each child. On this he is to draw a dragon and write the words, Old China. Some sentence may also be written, as:—China is the oldest nation in the world. The next time we travel, the reverse of the card may be used for making the new flag of China.

In the notebooks the Juniors may write a few of the interesting facts they have learned about this ancient kingdom and its wonderful people.

**Bible Search, Jan. 30, 1916**

What is the religion of China?, Acts 17 : 16.

Who have taught them something of God? Acts 15 : 26.

What King removed all the idols from the land? I King 15 : 11, 12.

Memory verse. John 3 : 17. *Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**Jan. 23, 1916. Best Bible Stories. Stories from the New Testament**

**Incidents in the life of Jesus. Glimpses of the Disciples. Stephen the Martyr. Peter the Apostle. Paul the Christian Convert. John the Beloved. Nameless Characters of the New Testament.**

**Daily Bible Readings**

Mon. Luke 19 : 1-10; Tues. John 4 : 1-42; Wed. Acts 9 : 1-31; Thurs. John 9 : 1-41; Fri. John 20 : 1-31. Sat. Acts 17 : 16-34; Sun. Acts 26 : 1-32, Luke 24 : 13-48

**Prayer**

Our Father:—We thank Thee for the records which have been preserved to us of the beginnings of the Christian Church, and especially are we grateful to Thee for the story of the life of our Master—the work that he did, the words which he spoke, the life that he lived. We pray Thee that as we look at these heroes of the cross we may be filled with a desire to be true followers of Jesus, and loyal to him at all times. In this day when the world and the Church so much need the highest type of manhood and womanhood may we be willing to consecrate ourselves to the service of Christ and his Church, and count no sacrifice too great if by making it we are able to advance the interests of the kingdom of heaven. In Jesus' name we pray. Amen.

**Bible Stories**

The story is told of a man who once found himself miles from a library or any other source of supply for books. The only book at hand was a Bible. Read he must, as that was his mental makeup. So he read the Bible—not primarily for religious instruction, but as he would have read any other book which might have fallen into his hands at that time. Soon he was reading it with eagerness because of its remarkable literary value. Having become somewhat familiar with it during the time while he had no other books to read, he had no desire to relinquish it on his return to his home and a land of books. He said he had discovered a book which no others could equal.

I often think it would help us all to read the Bible at times as if it were a great story book—instead of regarding it as a religious textbook to be studied in tiny fragments.

It really does not take long to read the Gospel of Mark. Try it some time, imagining that you have never before heard of the Christ. What impression does the book make upon you? That gospel is often given to non-Christian men and women to read when they first come to missionaries seeking to know Him of whom the missionaries speak.

It does not take any longer to read the Book of Acts than it does to read a magazine through, provided you wish only to get the story in the book and do not pause to ponder the great truths taught therein. For the purpose of getting a broad vision of the whole, read the book and ponder the most striking parts later.

In preparing for this topic read one of the Gospels or the Book of Acts. As you read, decide what character, incident, or story makes a strong appeal to you. Choose that as your contribution for the meeting. Then make a careful study of it. Be ready to tell it as well as you can, if it is a story. If a character sketch, make a few sentences give a clear picture of the one you would portray.

Suppose you have chosen the familiar story of the Good Samaritan. Can you give the setting of the story. —on what day, and under what circumstances was it told? Does a traveller go "down" to Jericho from Jerusalem? Were the roads of Palestine infested by

robbers? Was there an inn—is there one now—on that road? Who were the Samaritans? Why was it especially offensive to his hearers that Jesus gave the credit of kindness to a Samaritan? These are some of the questions to which you may find answers to help you in telling the story and to aid you in making it seem very real to your hearers.

Another interesting study is to chose one character and look up all the references to that person. Weave the incidents into a short story or character sketch, trying all the time to picture to yourself just what sort of person your subject was, remembering that the persons of the Bible were just as human as we ourselves, influenced in the same ways, tempted as we are, subject to joy and sorrow, moved by the same emotions. Remembering these things, you can better put yourself into the life of the person whom you try to describe and make him a real, live personality in the sketch you give the Union.

Each member should go to the meeting thoroughly prepared to contribute the results of some short study made in the New Testament.

**Jan. 30, 1916. Young People's Day. The Forward Movement of the Universalist Church. What is meant by the Forward Movement of the Universalist Church? How would the Universalist Church be helped by a Forward Movement in the Y. P. C. U? What do you consider the greatest need of the Y. P. C. U? What plans would you suggest for a Forward Movement among the young people? What is our responsibility for the success of the Forward Movement in the Universalist Church —In membership? In increase of spiritual power?In extent of territory? In devotional spirit? In enthusiasm? How far are we responsible for supplying an able and efficient ministry?**

**Daily Bible Readings**

Mon. Ex. 13 : 21, 22; Tues. Josh. 24 : 24. Wed. Matt. 4 : 18-22; Thur. John 13 : 34, 45; Fri. Titus 2 : 6-3; Sat. III John 1 : 4, 5, 11; Sun. I Thess. 5 : 17.

**Prayer**

Our Heavenly Father.—We ask Thy blessing this day upon our Church. We ask for it a new vision of life and power, and the strength to make that vision a reality. We thank Thee for the opportunity which lies before us as young people of our Church to build ourselves into the future life of our Church, and to serve Thee in serving Thy world. May we put away all that is low and mean, little and degrading. May we choose the best from day to day, seeking only such things as are approved by Thee, that our lives may manifest Thy glory to the world.

Help us on this Young People's Day to dedicate ourselves to the service of our Church. Take us in the enthusiasm of youth and hold us to Thy holy will through the influence of Thy Holy Spirit, making plain to us that work of Thine which Thou dost desire us to do for Thee. We offer our prayer in the Name of the Master whom we would serve. Amen.

## THE Y. P. C. U. FORWARD MOVEMENT

(Written for *Onward* by Dr. Lee S. McCollester, President of the Universalist General Convention and Dean of Crane Theological School.)

The Y. P. C. U. are fortunate in having January as their month for a consideration and exemplification oi the "Forward Movement." First things belong to youth and January is the month of new resolutions. The spirit of youth and the spirit of greater things have places of new honor. Always the Y. P. C. U. has worked for the welfare of the Church. In this respect it deserves great credit. As our church now is urging a forward movement we look to the young people to do their part and we know they will. Not alone to our Church does the call come, but in fact, all churches have heard the word "Advance!" In this new campaign youth and age have enlisted, everywhere there is an awakening to an appreciation that religion is vital to prosperity and progress; that our civilization makes new calls on religion. Because other generations have enlarged Universalism as a vision of of the future, does not in any way relieve us from the campaign of a Universalism for this life. A slogan for our present movement is "Universalism for this world and this world for Universalism." Our campaign now is not alone for the splendid philosophy that all men are going to be saved, but for the more splendid realization that men—all men—all the time, in all places, must sometime, far off—but sometime, live as brothers and bow to the law, "All are members of one body; if one member is honored, all are honored, if one members suffers, all suffer." We have before us a more vital and difficult problem than our fathers had. Their duty was to make men *believe* in universal salvation; ours is to make men *practise* it. Many once said, "Universalism is too good to be believed," but it is coming to be the general belief; many now say that universal salvation i. e. brotherhood, cleanliness, peace, plenty, and kindness, are too good to come to pass, but we say they shall come true, and now we are out on the campaign to make men believe that Universalism for this world is possible, and help on its application. We are called to a great forward movement: the practice of Universalism in this world.

Now, what can the Y. P. C. U. do?

1. Study the philosophy of this modern doctrine of "Universalism for this world and this world for Universalism." See how strong is its logic; see its relation to trade, to war, to home, to education.

2. Herald abroad this new conception of applied Universalism. The time is coming when all men *must* live as brothers. It is the grandest aim—preach it—live it!

2. Put yourself on the forward line; example is a better argument than logic.

4. Concentrate and gather recruits for this forward movement. Do not try three and get none, but get one; a real recruit in the line is worth three on the outside.

5. Know that the few have to do most of the work. Regard this not as a burden but an honor. It is fine to go ahead as a color-bearer.

# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII FEBRUARY 1, 1916 NO. 3

## The Laying of the Cornerstone of the Shinn Memorial Church

**Chattanooga, Tenn., Dec. 16, 1915**

The morning was dull; heavy clouds hung low over the valley, and hid Lookout Mountain from view. The telephone in the pastor's home was ringing almost continuously, and the invariable question was this: "Are you going to lay the cornerstone of the church today?" The ready answer was: "Yes, rain or shine. The President of the Y. P. C. U. is here after a long trip, and the stone is ready, and all arrangements are complete, and there will be no postponement." The atmosphere of Brother Robinson's home was charged with the spirit of anticipation, and the same eager expectancy pervaded every Universalist home in Chattanooga. After years of waiting the hopes of a faithful minister and his people were about to be realized. No wonder that prayers for a pleasant afternoon were general!

The hour approached, the skies opened, and a flood of sunlight gladdened the earth. From various parts of the city the faithful walked or rode to Ferger Place. You could see little groups straggling along the roadway. At last the joyous company met on the new-laid sheathing which covered the supporting beams of the floor of the auditorium. On the left hand corner of the foundations stood a beautiful stone of Tennessee Marble, inscribed on one side with the words "Shinn Memorial;" and on the other with the square

**YOUNG PEOPLE'S DAY, JANUARY 30**

**YOUNG PEOPLE'S WEEK, JANUARY 30–FEBRUARY 5**

**Report Your Special Meetings Immediately**

and compasses, the symbols of Masonry. A group of white-aproned Masons stood about the stone while the members of the parish looked down upon them from the flooring. Three Universalist ministers, Rev. L. R. Robinson, Rev. C. E. Rogers, and Rev. George A. Gay stood with the people while the Masons laid the cornerstone with appropriate ceremonies.

In a copper box were deposited the records for future generations to read, namely, a history of the Chattanooga Church and the significance of the Shinn Memorial, a history of the work of the Y. P. C. U. at Chattanooga, a list of the charter members of the church, and of all the members, as well; two copies of the Universalist Leader, two copies of Onward, two copies of the Universalist Herald, one copy of each of the local papers, a picture of Dr. Shinn, the coins of the year, and a few other memorials.

The religious services which followed the Masonic services were very simple, and consisted of an introductory address by Rev. L. R. Robinson, a prayer by Dr. Rogers, of Harriman, the singing of three hymns by the people, and an address by Rev. George A. Gay, who discussed three questions; Why a Church? Why a Universalist Church? and Why a Community Church? Following the singing of the Doxology and the benediction, the company inspected the stone, and congratulated each other upon the achievement. Many were so profoundly moved as to be unable to speak.

The significance of the occasion can not be overestimated. To those of us who have lived in the atmosphere of Universalism since infancy the experiences of a little handful of people in a large city where public sentiment is hostile to the liberal faith are imperfectly understood. In Chattanooga thirty, forty, fifty people have gathered Sunday after Sunday in an old church building now used for a lodge-room. They have occupied uncomfortable chairs, breathed the odor of stale tobacco smoke, gazed upon numerous pictures of certain officers of the lodge, upon banners, maps, charts, and dusty parchments. In such surroundings they have tried to worship God, and to enjoy the beautiful faith of Universalism. In the midst of this disorder the faithful minister has tried to preach and sing week after week. Throughout all these years the preacher and the people have prayed unto God for a church in which to worship. And now, in answer to their petitions, there is rising a stately edifice, an ornament to any community, ideally situated in every way, a monument to that great shepherd of souls, Q. H. Shinn. No wonder eyes were dim with tears as the cornerstone was fitted into place! No wonder that words seemed paltry and out of place!

This event marks one of the finest achievements of the Y. P. C. U., of the General Superintendent, Dr. McGlauflin, and of the people of the local parish which our history records. The future of the Shinn memorial is destined to be most successful. The local officials chose their site carefully and well, they selected an architect who has taken a personal interest in the affair, they have entered upon their task with sane enthusiasm and boundless hope. Their minister has won a large place for himself in the community, his wife has established herself in the affections of the people; and with the dedication of the new church an increased membership is certain, a prosperous Sunday School is assured, and a splendid contribution to the community life is promised.

All hail to the pioneers, to the missionaries, to the builders! May our prayers be lifted up in their behalf, and may our pocketbooks be at their disposal. The Shinn Memorial Church is a reality, and we must dedicate it free of debt. Have you paid your pledge, O Unioner? Have you *made* your pledge, O Unioner? Now is the time. Do not delay. Let us build our prayers into enduring brick, and our praise into age-defying stone in memory of him who carried the faith of the largest hope from Florida to the Mississippi.

* * *

## A GOOD SUGGESTION

A Union has just finished an Economy Month Contest and thereby nearly paid its pledge to the National Convention. The idea was to go without one's pet extravagances for one month. Everybody has them and usually more than he is aware of before he counts them. Two captains are then chosen who in turn choose sides as in a Blue and White Contest. Each member at the close of each week submits to his captain what he has saved during that week. At the end of a month the losing side gives a supper to the winning side and a sociable time is enjoyed. Don't limit yourself to members but go outside to prospective members and see what friendly rivalry you will arouse.

# THE PRESIDENT'S SOUTHERN TRIP

The time had come when some member of the Executive Board of the Y. P. C. U. should visit our missions at Atlanta and Chttanoogaa for the purpose of obtaining first hand information concerning the present standing of these two important churches. The Rev. Fred A. Line had resigned at the former place, and it was necessary to discuss the question of a successor with the Atlanta people. The Shinn Memorial Church was in process of erection at the latter place, and some officer of our Board must get in touch with what was occurring there. It being possible for him to arrange to make such a trip, the President left his home on the 29th of November, and addressed the representatives of the two Philadephia Unions at the Church of the Messiah that evening. A fine group of young people greeted him, and many older persons were also in the audience. Both Dr. Sweetser and Dr. Lee were in attendance, manifesting a deep interest in the work of the Y. P. C. U.

Another union meeting was addressed at the Church of the Divine Paternity the following night, and the President had the pleasure of meeting and listening to our much-beloved former President, Harry Russell Childs, who later entertained him at his beautiful home at New Rochelle. Dr. Hall was confined to his bed with illness, and could not be present at the meeting. Following the addresses the entire company remained to enjoy light refreshments and to make each other's acquaintance.

The Unioners of Newark greeted the President with a fine attendance Wednesday evening, and after listening to an address on "Spiritual Inertia," they displayed their patience by listening to a rambling travelogue on the California Pilgrimage which was illustrated with about 70 lantern slides, many of them made from negatives taken by Mr. Gay. This Union is a healthy, vigorous, growing society.

Dr. Van Schaick's hospitable doors swung inward as your President mounted the steps, and the Doctor himself soon greeted the traveler. That evening about seventy-five people met at the Universalist Church to hear the message and also the lecture. Among the friends were Miss Warren, superintendent of the Post-Office Mission, and Francis Van Schaick, National Representative of the Y. P. C. U.

Smiling faces and cordial welcomes awaited me at Atlanta (I tried to keep this in the third person singular, but being a singular first person I was obliged to come to this.) I was whisked away in an automobile and initiated into the delightful and much-heralded Southern hospitality. Think of it! On Saturday night, a roast-turkey with all the "fixins," including as a top-off, mince pie. And I was supposed to preach twice the next day! But I was not born to die of indigestion, so slept like a log. A congregation of about seventy greeted me Sunday morning in the church which had been described to all Unioners for many years. It was a pleasing experience to stand where Dean Ellenwood had often taken a text and departed from it never to return, and where Fred Line had *lined* out his much-adjectived, descriptive sentences of the higher life. (By the way he is a past-master of the art of arranging and delivering these descriptive periods). On the platform with me sat Dr. Rowlett, formerly minister of the Unitarian Church at Atlanta, for the present supplying our pulpit, a gentleman and a scholar. At the conclusion of the sermon he united with our church. In the evening both Dr. Rowlett and your President addressed the congregation, our remarks being curtailed by the obstinacy of the heater (which had refused to heat at the critical time). However, as we proceeded we warmed up, and at the conclusion of the service, Johnny Lee Rowlett, the daughter of Dr. Rowlett, united with the church. Then, the kind friends of Atlanta, in return for their hospitality, exacted a few songs of your representative, and after that a talk about the work of the Y. P. C. U., and after that some more talk. Really, it was scandalous the amount of talk that I let loose that day.

Monday night I met with the Board of Trustees of the church, and a finer body of men I never met. All were present but one, and the interest manifested was most wholesome. Progressive steps were taken at that meeting to make the Atlanta church an aggressive force for good in the community.

That afternoon I had met with the De n Guild, and that morning I had visited the Federal Prison (from which I escaped without difficulty).

Two days later, Wednesday, the 8th of December, to be exact, as our friend Dickens

would say, I reached Chattanooga, and about thirty minutes after I arrived Brother Robinson rolled up to the station in a fine automobile which one of his trustees had kindly placed at his disposal. Our first objective was the Shinn Memorial Church, and I was delighted with the situation, the plans, the materials, and the prospects.

The people of Chattanooga are to be congratulated. They are building well. I found that Brother Robinson was very popular in the city, and his prospects in the new church are bright. It was arranged at this time that I should return on the 16th, and assist at the laying of the corner-stone.

At Cincinnatti I met Stanley Stall, and we had a fine visit together.

Seven hours later I was in the litle town of Rockland, Ohio, where I was scheduled to remain for four days, conducting evangelistic meetings. The church was well-filled with an interested company of worshippers; the second night it was even "weller-filled"; the third night showed no diminution of interest; and on Sunday two excellent audiences greeted me. That night, despite a soaking rain, the room was crowded and six persons united with the church, making a total of nine in four days. A very pleasant surprise was arranged by the Y. P. C. U. of this church (known as the Belpre Union) for Friday night. They very craftily inveigled me into a back room, and there revealed to my astonished gaze a banquet table tastefully decorated, and loaded with delicacies. I was deeply touched (as the man said when he lost his pocketbook at the South Station), and during the course of the feast the Unioners and I had a profitable time discussing the various phases of our work.

Receiving a letter from Stanley Stall that I was expected at Mt. Carmel, Ohio, I hastened thither, and on a cold, moonlight night I spoke to the representatives of that Union in the church that is set on a hill. This is a comparatively new Union, and is doing excellent work.

To Chattanooga I again traveled, and shared in the joy of that faithful minister and people as the corner-stone of the Shinn Memorial was laid with impressive ceremonies. The story of this ceremony has been told elsewhere so I will not dwell upon it here.

Then, home. My! but the trains were slow and the hours dragged. I tried in vain to find a restaurant in Cleveland (that town made famous by Roger Etz) where I could sit down and have a sleek waiter to serve me, instead of lining up at a counter and crowding along, seizing such edibles as the servers exposed to my eye (those cafeterias are all right when you're not weary, but when you feel just like sinking into a soft chair and having an attentive darky anticipate all of your material wants, they are abominable).

Finally, however, after several hours (?) search I discovered a secluded retreat where I ate in peace and silence. Then on through the night I journeyed, and the next morning I was home, and you all know that there is no place on earth like home.

As I look back upon this first expedition of the kind which I have taken, my heart is filled with grati ude to God for his protecting care, to the hosts of friends who entertained me so royally and listened with such kindly patience to my stumbling attempts at speech-making, and especially to the brother ministers who opened their homes and their hearts in such hearty welcome. And I would be most ungrateful if I failed to mention those loyal women, the ministers' wives, who always stand by the side of their men to cheer them when they are discouraged, to comfort them when they mourn, to send them out to joyful service always. God bless these noble women!

As I look out of my window upon the white snow, the recollection of my trip is green and fresh within my mind. The Universalist people are good people, although they are so plaguey independent that they miss many opportunities for co-operative action. The Y. P. C. U. has a large place in the affections of our people, and it is doing a good work. There seems to be a need for a definite program of action such as has now been outlined in the Evangelization of the Young People, and in the Campaign for Thousands. This year should mark a decided advance on the part of the Y. P. C. U. Atlanta and Chattanooga are calling to us for greater efforts, and I hope that 1000 young people may meet at New Haven next July to plan the biggest campaign for Christ and His church ever launched by the Universalist Church.

*George A. Gay.*

* * *

**A CALIFORNIA PILGRIMAGE**

**By DR. BISBEE**

**Fifty Cents a Copy**

**UNIVERSALIST PUBLISHING HOUSE**

**359 Boylston St., Boston**

## AUNTY BROWN'S LATEST GIFT to the Y. P. C. U.

The deed and will which Aunty Brown made a short time ago convey to the Y. P. C. U. real estate valued at about $7,000 encumbered by a mortgage of $3,200. This deed was in accordance with Aunty's long cherished wish. It has been her hope for many years that she might some day have something to give to the young people in addition to the love and loyalty which have been ours during all the years of our organization, so as she approached her 93rd birthday, Dec. 11, 1915, she asked to be helped to make the above mentioned deed.

We appreciate this generous expression from our dear friend. Her life has influenced many Unioners and we hope that she may be spared for many days wherein to continue as a spiritual inspiration to all who come in contact with her.

### A Brief Sketch of Aunty Brown's Life

Lucinda White Brown was born in Barre, Orleans county, New York, in 1822, in a log shanty, whose bark-covered roof was small protection against the driving snow that sifted through upon mother and child. But she bravely has survived that first storm and many others.

Until she was 11 years old, young Lucinda White went to school full time. After that, only in the winter. But at the age of eighteen she was given a teacher's certificate and charge of a country school, after which she received an academy training.

Her marriage to Rev. John Stanley Brown was celebrated June 30, 1846.

After her husband's death in 1855, Mrs. Brown went abroad, spending some time in Italy, where, as literary associate of O. W. White, a then popular author and translator, she assisted (as quill-pen amanuensis) in the translation of the classical romance of "Abelard and Heloise," which copy was for its accuracy and finish generously commended by its London publishers.

Upon her return to America, Mrs. Brown resumed teaching, conducting private schools for several years at Taunton, Mass., and at Perry, N. Y. Then for twelve years she was one of the instructors in the male department of the Clinton Liberal institute, at Clinton, N. Y.

In Holyoke, Mass., Mrs. Brown organized in 1877 a school for boys.

### Takes Up Work in Prison

About this time "Aunty" Brown became interested in the reclamation of convicts in the prisons at Sing Sing and Auburn and through her kindly ministrations several deserving men were returned to public confidence and worthy occupations.

"Aunty" Brown's life work found its highest and most useful expression in Akron, Ohio, where, in 1878, she established a home for students attending Buchtel college.

So attractive became this "home" to many of Buchtel's young students that very aptly it was christened "The Old Shoe," like another popular and over-crowded leathern house of story-book fame.

The "Old Shoe," of loving memory, the birth place of many high and successful ambitions, and now occupying a bright page in the history of well directed benevolence, has long since been replaced by a more spacious and convenient building known as the "New Shoe"—a living memorial to the spirit of helpful self-sacrifice and kindness out of which it grew.

In her published biography, a quite remarkable human document, is a notable collection of letters from men and women of high distinction in the fields of science, art, literature, commerce, law and religion—the writers of all of them paying glad and sincere tribute to the great-heartedness and tender devotion of "Aunty" Brown at the particular time in their lives when this kindly interest meant much to them and gave to them the strength and purpose and faith that subsequently ennobled their life work.

While "Aunty" Brown's history reads almost like a fairy tale, in the scope and number of its beautiful sacrifices and benefactions, it is real—for many living people who largely owe their success and happiness to her, walk through its pages.

The complete list of "Aunty" Brown's proteges never will be published. She has been too busy making men and women to keep track of them afterwards.

But a few names gathered at random

from her reminiscent conversation will lend vital interest to this sketch.

Among hundreds of others who bring their gratitude and praise to "Aunty" Brown in many constant and devoted ways are:

A. C. Bartlett, one of Chicago's merchant princes, a patron of art and a benefactor of many nostentatious charities.

LeGrand Powers, author and statistician, of the Bureau of Labor, Washington, D. C.

Irving Tomlinson, National Lectrer, C. S. A., Boston, Mass.

Rev. Vincent Tomlinson, minister and educator, Worcester, Mass.

Frank Tomlinson, secretary and director of the North Chicago Land Association.

Dr. Frank W. Garver, prominent medico and literary authority, Muskegon, Mich.

Rev. Mary Andrews Conner, lecturer, traveler, humanitarian, Hamilton, Ohio.

Wm. W. Blackmar, late commander in chief G. A. R. (deceased).

Rev. Joseph C. Price, ex-slave, now head of one of the principal southern (colored) colleges, Newburn, N. C.

Frank M. Marsh, president Atlanta Table Co., Atlanta, Ga.

Chas. Robbins, prominently identified with construction of Panama canal.

Wm. C. Couden, son of the Blind Chaplain of Congress, Washington, D. C.

George Jackson, printer and publisher, Akron, Ohio.

A. B. Smith, capitalist and public official, Akron, Ohio.

Albert I. Spanton, Dean of Buchtel University, Akron, Ohio.

Thus, through these names, through the lives of these men and women, and hundreds more, the inspiring and steadfast influence of "Aunty" Brown's ideals and service has enriched our material greatness as it has ennobled and exalted the spiritual side of our common life.

Through her grandfather, Jacob Bates, "Aunty" Brown's line of ancestry connects with that of Abraham Lincoln.

In former years 'Aunty" Brown wrote and published many beautiful poems. She readily quotes her favorite authors, showing a wonderful memory and a keen appreciation of philosophy and sentiment.

Her interest in life is as observant and keen as ever and all her faculties alive. Her idea of happiness is in helping the unfortunate with encouragement, imposing on no one, living out the principles of patience, forbearance, fortitude, kindness and humility. Her daily life is as sweet and simple as the faith she so beautifully demonstrates.

She, herself, says the formula is simple; the place to keep it in your heart. It is this: "Be kind, even as the Master was kind, and put away the things of vanity and pride and selfishness."

* * *

## JAPAN AND POST OFFICE MISSION

We have reason to think that many Unions are waiting to complete their collections for our work in Japan and the Post Office Mission Department. before sending them to headquarters. The amounts received so far are behind last year's records so please do not delay longer, but make your contribution as large as possible and send at once to Carl F. Elsner, Secretary, 359 Boylston St., Boston. If, later, you can send an additional contribution it will be very welcome, but send what you have, *now*.

* * *

## CHATTANOOGA

The Cornerstone of the Dr. Shinn Memorial Church has been laid, the walls are rising rapidly, at this writing the brick work is above the windows on the sides; the roof will soon be on. But wait a minute, something is needed. The work can not go on without the prompt payment of pledges. All pledges are now due. You are interested in this enterprise, keep it moving by paying your pledge immediately.

* * *

## MONEY! TIME! ENERGY!

All are lost to us by our Subscribers because the renewals are not made promptly. Many wait until three or four notices have been sent and *Onward* has actually stopped coming before renewing. It is safe to estimate that it costs 10 to 15 cents to secure some renewals. We are working hard to make *Onward* self-supporting. Help us by sending your renewal promptly after the first notice. Don't wait. Delay is Money, Time, Energy *wasted*.

* * *

## A REAL BOOK

"The Corner Stone" from the pen of Irene Carron Rees pictures the romantic facts and simple heroism of John Murray's life It is intensely interesting and should be read by all Unioners. Price 50 cents at the Universalist Publishing House.

## ANTI-ALCOHOL EDUCATION

**Rev. Harry Adams Hersey**

*I. Knowing the Truth* makes us free. To know personally the facts about alcohol is essential in anti-alcohol work. I know of nothing better than the handbook "Modern Facts About Alcohol". This is a little book containing fifty full-page reproductions, in colors, of the Scientific Federation posters. They deal with every phase of the alcohol question, are absolutely reliable, and can not get out of date, as their data will be as true a century hence as now. Each poster is faced by a page of descriptive reading, and a guide for special study is printed on the last page. This makes the great appeal "through the eye." I will gladly send this book "on approval" to any reader of this paragraph. The price of the book is only fifty cents, postpaid.

*II. The Eye Gate is the Main Entrance* to the mind. We can learn facts younger, and retain them longer, through the eye than by any other method. I therefore recommend the extensive use of posters. To the Sunday schools of our denomination I am furnishing thirty-three 16x22 posters for 35 cents, and recommending that one poster a week be displayed. This method would work equally well in the Union, and I recommend it. One Sunday school is mounting these posters on cloth, placing them in public places, and in the public schools, and using them in a variety of ways to educate the community as well as the Sunday schools. I can supply these posters in unlimited quantities.

*III. Sources of Material* are numerous and rich. For posters send for catalogues to Scientific Temperance Federation, 36 Bromfield St., Boston; Women's Christian Temperance Union, Evanston, Ill., Anti-Saloon League of America; Westville, Ohio (a fine illustrated catalogue free); Massachusetts Anti-Saloon League, No-License Dept., Tremont Bldg., Boston. The excellent "Presbyterian" posters are the 33 for 35 cents. which I furnish, postpaid.

*IV. Progressive Clippings.* Nowadays the papers and magazines are full of anti-alcohol articles, researches in Prohibition states, reports of elections which, in most cases, are overwhelming defeats for the liquor traffic (witness the latest election in New York state, hitherto on of the most difficult in which to make progress). Read the *Union Signal,* or *National Advocate.* From this general reading paste up a day-by-day account You will be surprised at its magnitude. To read the bare list at the end of any three months will in itself open the eyes of the blind, and inspire the hearts of the seers.

*V. Community Research.* How many places are there where liquor may be purchased legally and illegally? (Be sure of your ground on the latter). How many patent medicines of high alcoholic content are sold by the druggists? Name each medicine and its alcoholic content. How many of these medicines (including Jamaica Ginger and flavoring extracts) are purchased to be "used as a beverage"? If there is any form of "regulation," "no-license" or "prohibition" in your community, what are the legal methods of obtaining liquor? How much (estimated) is thus obtained annually? Don't leave out the express companies as "saloons on wheels" if they do a "package business." For a temperance exercise, or meeting, this "research" will furnish a lively time and produce startling facts.

*VI. Next Month* my "alcohol" article is going to be a clear case of Hamlet with Hamlet omitted. Can you guess what I am going to write about?

See *Sunday School Helper,* and *Universalist Leader* of Dec. 3, for my prize offer to Sunday schools. Perhaps the National Union will offer a prize. I am going to suggest it. But this is another story.

* * *


## ONWARD

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

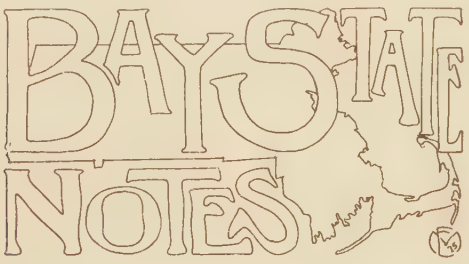
Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.


## IMPORTANT NOTICE

**Please send all correspondence relating to Onward or any other Y. P. C. U. business, and all remittances, to the Secretary-Treasurer at 359 Boylston St., Boston, Mass., NOT to 333 Union St., Lynn, Mass.**

# WHAT OUR UNIONS ARE DOING

**Pasadena, Cal.**—We have just begun our year's work in our Union and from all indications should grow and increase. Rev. Carl F. Henry, our new pastor is winning his people to him, and is devoting his time and energy to the upbuilding of the various activities in our church. We have an average attendance of 15 or 20 at our Y. P. C. U. meetings and feel quite proud when we consider we are only a year old and began with but a small number. Being so near Los Angeles, we join with them often at the regular Sunday evening meetings, and it has been a great factor in bringing the two Unions closer in fellowship and feeling.




**GRAND Y. P. C. U. DAY MASS MEETING**
**Sunday, Jan. 30, at 4 o'clock, Goddard Chapel, Tufts College.**

*Theological Rooms will be open to visitors during the afternoon.*

*Come to the Banquet on Saturday and plan to stay over to the Mass Meeting. Accommodations will be provided.*

* * *

**Franklin, Mass.**—The Y. P. C. U. meetings have been exceptionally well attended this fall. On Sept. 12th the topic was "Convention Echoes" and the leaders were Professor Pierce of Dean Academy and Miss Tower, Superintendent of the primary department in Sunday School. Both having taken the California trip, the accounts came first-hand and were certainly entertaining as well as instructive. On Sept 26, the topic being "The Junior Union," Miss Mary L. Ballou, National Superintendent of this department, addressed the meeting, the result of which is a reviving of our Junior Union. The little folks are very active. One of the members has written a play which has been staged for the benefit of needy children. The members are also happy in making a scrap-books which they send to the children's wards of the different hospitals in Boston. Octover 24 the leader was one of our members, a young man from Holland who has been in this country, two years only, and who has almost mastered the English language. The topic was "What are you doing with your time?" and his manner of handling this subject, together with his fine choice of words, speaks well for the young man. On November 14, one of our members, the superintendent of schools, spoke on "Playgrounds." He has recently started one here in Franklin, and told of the good already done mentally and spiritually as well as physically. He put great stress upon the fact that initiative may be created through the playground and organized play, thereby making assets of the boys and girls rather than liabilities. Nov. 21 the topic was "What needs to be done in my town?" Judge Ruggles spoke from the legal standpoint, Dr. Crowley from the physical, Superintendent of Schools Cummings from the educational, and our own minister, the Rev. R. K. Marvin, from the spiritual. On this occasion the chapel was filled to overflowing. Want of space prevents even an outline of these fine discourses. Nov. 28 was Japan Sunday and Mrs. S. G. Ayres of Woonsocket, National President of the W. U. M. S. was with us and spoke in her always interesting way on "Missions." Dec. 15 the Rev. John Reid of the Congregational Church addressed us on "The Story of an Old Book." He told of many instances where certain books of the Bible had very narrow escape from destruction, men having deliberately and systematically engaged to destroy every part available; of the Book of Deuteronomy, which was saved by work men who came across it when repairing the Temple, and when the Temple was destroyed, Ezra rewrote the Law from memory. The story of Tatian's Diatessaron or the Fourfold Gospel was most interesting. This important work fixes the date of the Gospels, and was rescued by Tischendorf who was exploring the Sinaitic Peninsula in search of old manuscripts, and came upon it on the slope of Mt. Sinai just as a monk was about to use it in kindling a fire. Special music is almost always on our Sunday evening program and we find many in our congregation who are members of other churches.

**Binghamton, N. Y.**—Well, well, here we are again. A little surprised at hearing from us so soon after our other appearance, eh? Well, do not be needlessly alarmed, as we intend to make ourselves evident more or less frequently, in the future. Now for a little news concerning our First Annual Church Fair, the "Carnival of the Butterflies," which proved such a success. The Carnival was held in the church parlors, for three consecutive evenings, Nov. 30-Dec. 2. The decorations consisted of tissue paper butterflies, suspended from the ceiling and various booth decorations. There were six booths, besides an attractive tea-garden, constructed in Japanese style, and attended by several young ladies of the Union, the tea-garden being in charge of the Y. P. C. U. One of the booths, called the "Novelty Counter," was also in charge of the Union. Each evening a brief play was presented by members of the Union. These proved very successful and were enjoyed by many. A sum totaling over $200 was realized from the Carnival and all those who attended pronounced it a great success socially and financially.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

**"Expect great things from God. Attempt great things for God."**

## LEADERS IN CONFERENCE

"JOHN CALVIN!" exclaimed Maud Price, her voice all in capitals. "I'm glad I did not live in his day! But he was a wonderful man, as I've found from even my brief study about him. I think first I want a brief sketch of his life as a background for our study. Anyone can do that from an encyclopedia. Then I think it is interesting to look at a person's youth, and see how it is connected with the later life. John Calvin in school is to be a sub-division of my topic. I am not sure but I shall assign it in this way: Would you like John Calvin for a school mate? Give your reasons for your answer.

Here is another question to be answered: Why did Calvin leave the Catholic Church?

Then as I don't know who else can do it clearly for us, I am going to ask the minister to tell us just what John Calvin's theology was. Father said he preached that hell was paved with infant's skulls, but it does not seem possible that anyone *could* believe such awful things about little children as to think that God could condemn them to endless misery."

"You *are* fortunate in living in an age when old theology has been much softened by the teaching of the Universalist and Unitarian churches," said Mrs. Ray. "I think you will be surprised to learn what some of Calvin's teaching really was, if you know nothing about it now. You will see against what untruth early Universalists had to fight, and you will appreciate much more their independence of thought.'

"I am going to ask our historian to take the topic: John Calvin and Geneva. I am sure the famous preacher's life must be bound up with the history of that city in a peculiar way, but I don't know just what. I want to be told what it meant to Geneva to have Calvin make his home there.

Then I have another topic to be worked up: What did Calvin do for the world?

For reference books there are encyclopedias and histories. There is a life of Calvin, by Bungener, and an essay is given in Froude's Short Studies. Beacon Lights of Christian History has two chapters on Calvin, and there are two story books I wish we might read. One is Geneva's Shield, by W. M. Blackburn. The other is Hermit of Livry, A Tale of the Days of Calvin."

"I think it would be interesting if someone could give a description of going to church in the days of Calvin or a description of a Calvinistic sermon," suggested Mrs. Ray.

"Who were the Calvinists, anyway?" questioned Maud. "Who became the chief preachers after he was dead? How did that religion get to this country? Who preached Calvinistic sermons here in the United States? Why! There are all sorts of questions we might look up, but we must begin to talk about

### How Christianity Went to Africa

"I think you will have to help me decide. I've thought of more things than we can possibily do. I have found a most fascinating book, Uganda's White Man of Work. It tells of Alexander Mackay, who went to Uganda, and of the strange adventures he had there before the people were ready to become Christian. I thought I'd like to have different members give an abstract of different thrilling chapters, but when I came to read about Livingstone I thought we could have such a fine evening exploring Africa and fighting the slave trade with him. And when I began to read Stanley's books I was sure that I wanted to use all the time myself telling how Stanley found Livingstone when all the world thought Livingstone was dead or hopelessly lost.

But you see it was really Robert Moffat who sent Livingstone into Africa, and when I found out what he did there I was sure we'd like to know about Robert and Mary Moffat. I don't want to have short stories about all of them. Which shall we choose for an evening's study?

There are ever so many reference books. We can get the story first hand from Livingstone or Stanley. Then there are lives of Livingstone, and Stanley's autobiography. Two or three have written the biography of the Moffats. There is a life of Samuel Crowther by Page. Then there are such books as Daybreak in the Dark Continent, by Naylor, The Price of Africa, by S. Earl Taylor, Christus Liberator, by Parsons, Dawn in the Dark Continent, by Stewart, and the Story of Uganda, by Stock."

"I struck a gold mine the other day in the form of books," said Fred Wright. "You know the Congregational minister lives near us and Father has become quite chummy with him. He has piles of missionary books—as many as a hundred, I should think. He says I may come to his house and look up as many missionary topics as I choose. I did not want to borrow the books, but am going there for help when I can't find what I want in the public library."

## THE JUNIOR DEVOTIONAL MEETING

**Feb. 6, 1916. Our Y. P. C. U. Missionary and His Family. What Shall We Do About Japan This Year?**

John 4 : 35,36; Acts, 20 : 25; Acts 5 : 42; I Thes. 1 : 2-4; Luke 13 : 18-21; Psa. 90 : 17

*Dear Junior Boys and Girls:—*

Do you ever stop to think what a wonderful thing imagination is—that power we have to "make-believe?" I want you all to use it now and imagine that you are taking a long trip across the Pacific Ocean to the beautiful land of Japan. We are bound, as of course you will guess, to make a visit to our Japan Mission.

This time we can not stop at Tokyo to visit the Blackmer Home where a number of Japanese girls find a happy Christian home; neither can we peep into the kindergarten where nearly a hundred little Japanese tots are taught lessons which will help them all their lives. Nor can we stop for many other interesting things. We must go to Shidzuoka and find the home of Rev. Sempo Ito, who has been working there for our Universalist Church since 1899. How many years is that?

Mr. Ito has to preach and teach, doing many things which our ministers in this country do. He helps Mr. Lobdell, our American missionary in Shidzuoka. Perhaps you will like to know that as Mr. Ito went about Shidzuoka he saw many boys who had to work all day long and had no chance to get an education. "How I wish I could help them," said Mr. Ito. And, sure enough, he found a way. He started a night school for them. This was in 1903, and Mr. Ito has taught in that school ever since. How many years of helpful work is that? Many of these boys are glad to learn to read the Bible, listen to the story of Jesus, and inquire what they shall do to obey our Heavenly Father.

But I want you to come with me to Mr. Ito's home. There you will meet the boys, Takao, who was born April 20, 1905. Nobuo, born Sept. 14, 1909, Mitsuo, born Nov. 16, 1910; and the little girl, Fumie, who was born Oct. 4, 1906. And you will also meet Mrs. Ito, mother of the four happy children.

Perhaps the children will tell you that once there was another brother older than Takao, who only last March went to live in the Heavenly mansions. They are glad they have been taught that there is a kind Heavenly Father who is still taking good care of their brother whom they can no longer see and play with. This truth is one of the beautiful things which boys and girls learn when they are taught the Christian faith.

Now that you have met this family, I want to tell you something else. Rev. Mr. Ito is called the Y. P. C. U. missionary because he is working for us and we are sending money to Japan to pay his salary. This is something in which all the Juniors can help. I wish every one of you boys and girls would *earn* some money—really earn it yourselves—five cents, or ten, or even a quarter, and on Feb. 13 or 20,—won't that give you time enough to earn it?—take the money to your Junior meeting and give it to your Superintendent. She can send it to the National Office, 359 Boylston St., Boston. Then it will go across the ocean to help Mr. Ito, and his children, and our Universalist Church. Please don't forget that we need your help!

And one thing more. Sometime during the year would you like to send a pretty post card, or a good book, or some other gift, to one of the children? I am sure they would be delighted to receive a message from you. But if you want a reply, I suggest that you ask your postmaster to sell you one of the five cent orders for stamps, which are good in foreign countries, and enclose it in your letter, explaining that when taken to a Japanese postoffice it is good for a stamp.

I hope some of you will become well acquainted with these young Japanese Universalists, and help them to love the people of our Church.

Sincerely,

*Mary L. Ballou.*

Mail should be addressed, Rev. Sempo Ito, 25 Ura-Ichiban-Cho, Shidzuoka, Japan.

**Feb. 13, 1916. A Man Who Loved His Country. The Story of Gideon**

Judges 6 : 1-10; Judges 6 : 11-23; Judges 6 : 24-40; Judges 7 : 1-8; Judges 7 : 9-25; Judges 8 : 22, 23.

This dramatic story of Gideon readily lends itself to reproduction by scenes. First we are to witness the annual devastation of the land of Israel by the Midianites and the Amalekites. One child may describe the vast hordes that poured into the country—and the result of their visits.

Then comes the prophet proclaiming that only punishment for sin has come upon the people.

The third child sees Gideon hiding himself in the shelter of the rock to thresh his grain. There the angel finds him and commissions him for the task of freeing his people from oppression.

Next Gideon proves himself worthy of his commission by making his attack upon the unholy altars of the sun-god.

Gideon then assures himself that the Lord is surely with him, knowing that only by the help of God can he free his people.

In the next scene the men gather to Gideon's aid and are tested to see whether they have courage enough to stay. From the brave are selected the bravest, and those best fitted to engage in a novel kind of warfare. Then Gideon goes to the enemy's camp by night.

After that come the arming of the men and the valiant night attack, followed by the complete rout of the plunderers.

The story may be rewritten, simpifying it where necessary, but keeping the Bible words wherever possible. Each child may be allowed to read his part if it does not seem best to give more time to drill. Be sure

that each is well enough trained so that he can read his part with good expression.

With a little more practice, each can tell his part of the story and make it much more effective.

It will do the children good to take part in such story-telling, but where it is not possible to carry out such a dramatic plan, the story should be elaborated and told by the Superintendent. In preparation she should read several versions of the story, as given by Hodges, Bird, and others, to be able to give local color and help the Juniors to understand something of the setting of the story and the times in which this patriot lived.

**Bible Search for Feb. 6, 1916**

Work for Japan, Neh. 4 : 6.

Pray for Japan, Col. 4 : 2.

Talk for Japan, Num. 23 : 12.

Give for Japan, Acts 20 : 35.

**Bible Search for Feb. 13, 1916.**

Who went, with her husband's mother, to a new country? Ruth 1 : 16, 17.

Who was sold into slavery in a strange country? Gen. 39 : 1.

Who was sent, by God, to a new country? Gen. 12 : 1.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**Feb. 6, 1916. Torchbearers on the Christian Highway. John Calvin.**

**Daily Bible Readings**

Mon. II Cor. 7 : 8-11. Tues. I Cor. 12 : 4-11. Wed. II Cor. 5 : 9-11. Thurs. Col. 3 : 23, 24. Fri. II Cor. 10 : 7. Sat. II Cor. 5 : 20, 21. Sun. Rom. 12 : 3-8.

**Prayer**

Our Father in Heaven,—We thank Thee for the men of courage who have dared to stand by their convictions at the risk of their lives. We praise Thee for the heroes of the religious world to whom the truth as they saw it became the most precious thing in the world, and to whom we look up in admiration because of their devotion to the causes they loved.

Help us, Our Father, to gain for ourselves positive convictions regarding Thy truth. Intensify our zeal for Thy Church, that we, too, may be willing to sacrifice ourselves in its service. Make us living exponents of the faith we hold, and worthy to be counted among those who serve Thee well. We offer our prayer in the Master's Name. Amen.

**John Calvin and His Theology**

"I have not time to look out of my window at the blessed sun, and if things keep on in this way, I shall forget how he looks."

Who was this man who was so busy that he did not have time to look at the sun, and what did he do for the world?

When we studied about Martin Luther we found him saying, "Many things in the world are wrong. Many things which we do are wrong. We must change our ways, and live in a manner more pleasing to God." This in itself was a beautiful thought, but teachers who followed Martin Luther sometimes interpreted it in strange ways. John Calvin was one of these men. He, too, was brought up a Roman Catholic, and being a good student his parents wished him to receive a thorough secular education, as well as a religious one.

You may be surprised to learn how the young Calvin secured part of the money for his education. When he was only twelve years the lad was made chaplain in a small church, or chapel, and the salary helped to pay for books and tutors. It is not probable that the lad did much to earn his salary. But at that time many young boys were given similar positions. It was a custom then in vogue in the Roman Church.

Calvin was a diligent student. After a time he began to think for himself, to weigh what he had been taught. He became familiar with other teachings which were springing up. When he began to publish books explaining his thought on religious subjects, his life was hardly safe in his native land of France, and at last he found refuge in Geneva, where there were many followers of Luther.

Calvin's teachings were so harsh and stern that even the people of Geneva demanded that he go away. But in time they let him come back, and he made that place his home until his death in 1564.

Calvin gave to the world a cruel theology, or doctrine concerning God, which left out all thought of love. He believed that all people, even tiny babies, were naturally very wicked. And this was one reason why he had so little time. He had to spend every possible moment protesting in some way or other against sin, in the hope that many who heard or read his words would be helped to do right. As a result of this vigorous teaching and preaching, the consciences of many becam quickened and they strove hard to avoid sinning. But they did it from a great fear of God—not because of love for Him, which is by far the better way. The theology which Calvin gave to the world is being transformed into a theology altogether different. This has been brought about in great measure by the teaching of Universalists and Unitarians, who have emphasized God's great love for all His children. We can find many qualities to admire in Calvin himself, and we should seek to be as eager to spread the good teaching of the Universalist Church as he was to force on all his own narrow theology.

"While in Geneva wrote Calvin commentaries on the Bible; he preached; he drew up laws for the people; he visited the poor and sick; he published attacks on Romanism. Calvin never spared himself. Sometimes he had but one meal a day. Often he wrote and studied until midnight. He was thin, sickly-looking, severe, but full of a will power that never gave out. He believed that God had called him to the work he had, and to God he looked for strength.

In the library at Geneva are 2025 sermons by him. His books were read all over Europe. That great brain of his worked on like a machine. It never seemed to get tired. He was married; but his wife passed away, leaving him alone. She was very watchful over his

health, and he felt the loss severely. But he marched on over the path of duty, never stopping.

Did everybody like him? Oh, no! Calvin was hated by many of the citizens, because he frowned on many things that were innocent, and tried to have the Church rule the pleasures of life in a gloomy way. And bad people hated him because he found them out in their sins.

This one thing I do, was the motto of Calvin's life. He tried to make everyone think as he did, but that was impossible. He forgot the heart, and he lost the secret of Jesus, which was love."

**Feb. 13, 1916. How Christianity Went to Africa.**

**Adjai the Slave Boy who Became a Bishop. Robert Moffat. David Livingstone. The Work of Henry M. Stanley. Bishop Hannington and the Road He Purchased With His Life. Alexander Mackay and the People of Uganda.**

**Bible Reading.**

Mon. Acts 8 : 26-39. Tues. Isa. 55 : 5. Wed. Zech. 10 : 2. Thurs. Isa. 44 : 9-20. Fri. Isa. 61: 10, 11. Sat. Luke 24 : 46-47. Sun. II Cor. 6: 16-18.

**A Prayer for Missions**

Almighty Father, we lift our hearts and minds to Thee, praying for the coming of Thy kingdom. May we be so filled with the love and joy of the Master as to share His breadth of vision and depth of insight, and like Him give ourselves unreservedly to the service of our fellowmen. We thank Thee for the great message of our beloved Church. May its mighty truth impel us to go forth everywhere to hasten the day of its complete triumph.

Help us and bless us as we strive to work in the Master's name. Amen.

## FROM SLAVE BOY TO BISHOP

Africa is often called The Dark Continent—not alone because of the dark skinned people who inhabit it. The dark deeds that have been done there are enough to shadow any continent with gloom. Yet even in darkest Africa we find wonderful stories of the power of Christ to transform human lives. Some of the true tales of African Christians rank with those of any other country, and here is one of them.

In 1809 a black baby was born into a tribe residing on the west coast of Africa. He was given the name of Adjai. For eleven years his life was the same as that of thousands of other little black boys in the Yoruba country. Then came a great tragedy. Perhaps you have read stories of the horrors of the slave-trade. The men-stealers came upon the village in which Adjai lived, He with father, mother, brothers and sisters, and many people of his neighborhood were driven in chains to the slave pens to wait the coming of the ships which would take them across the sea into a life of slavery.

Adjai became separated from his family and after dreadful days in a slave pen was placed on board a ship to meet a dreaded future. Fortunately for the lad, many kind hearts had even then begun to demand that slavery be stopped, and in 1807 the English Parliament had made it unlawful to bring a slave into any part of Britain's territory. English vessels watched for slavers, and freed the prisoners confined below the decks. This was what happened to the ship on which Adjai was making his way to a life of cruel slavery. The lad was taken to the British colony of Sierra Leone and given a home with some missionaries.

Then a new life commenced for the black boy. He went to school. He learned to read and write. He was taught religious truth. He became an apt pupil. Over in England an English minister heard of Adjai. He sent this message to Adjai's friends. "The best school in Africa is in Freetown. Send Adjai there for further education. I will pay for his tuition."

When sixteen years of age, the youth was baptized, and took for his new name that of the minister in England—Samuel Crowther. Later he was sent to England for a year. He learned languages readily but was not at all above working with his hands and was taught the carpenter's trade.

He went back to Africa, marrying a Christian African girl who also had been rescued from a life of slavery. Adjai felt that there was but one work in the world for him. Christianity had done so much for him that he must give its truths to others. He and his wife started a school and home for negro boys and girls.

But the teacher soon found that he was wanted elsewhere. The English needed missionaries to go on an exploring tour along the Niger river, and one selected for the dangerous journey was none other than Mr. Crowther, the black missionary. In addition to his services to the explorers he did much preaching an teaching along the way. The Englishmen so much admired the fine qualities displayed by their assistant that they recommended him as a candidate for the ministry, and a few years later, after due preparation, he was ordained.

My story would be incomplete if I did not tell you of a certain day when the black minister was preaching at Freetown. In his congregation he saw an old negro woman with a very sad face. Hoping to give her a little comfort he sought her out and spoke to her. She told him of her unhappy life as a slave, and of her grief over having all her children stolen from her by the cruel slave traders. "And the hardest thing of all," she moaned "was losing my little Adjai." It was his own mother. She soon became a Christian, and at her baptism chose the name of Hannah. Can you tell why? You can if you remember a certain Bible story.

In 1864 a bishop was to be chosen for West Africa. And Samuel Adjai Crowther went over to England to be consecrated in Canterbury Cathedral, it having been decided that he, of all men, was the best fitted for that great responsibility. He held his office, faithful to his trust, until his death, in 1891, a shining example of the power of Christianity in human life regardless of the color of skin the body may wear.

This is only one of the fascinating tales which come to us from the Dark Continent where the light is shining more and more year by year, but, oh, so slowly, in proportion to the need!

DEVOTIONAL NUMBER

# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII FEBRUARY 15, 1916 NO. 4

WORK AND PLAY AT CAMP MIRABEAU

## CAMP MIRABEAU

Mirabeau Fresh Air Camp opened its doors, or rather, fresh air to the little girls of Lynn on July 7, 1915. As the Camp was organized through the interest of the Union at the First Universalist Church at Lynn, many other Uni ners, throughout the state and even farther away, have been interested and have helped in the work. Four little girls from the Grove Hall Sunday school came to Camp the first week. This week was in charge of Miss Madeline H. Luce assisted by Miss Marion Alexander, both from Grove Hall Union. There were twenty-two children the first week whose time was largely devoted to play, but not as much in the open air as ordinarily desirable, because the week was very rainy, and it was necessary to stay inside much of the time. Some of the tents which are generally used for sleeping quarters became so wet that it was necessary to have the children sleep in the Camp and garage adjoining it. However, the cheerfulness of youth was present most of the time. The five succeeding weeks brought one hundred and two more little girls to the Camp, all of whom were from Lynn, having been recommended by the Associated Charities, the Neighborhood Stetlement House, the East Ba tist Church, and the Washington Street Baptist Church. These churches and organizations together with the Presbyterian Church of Lynn have followed up the children during the fall and winter months. The usual scheme is to conduct some kind of club, either sewing, walking, or social, to which the children are invited ,much to their benefit, and also to the benefit of the church or organization which has tried to help.

Last year the cost of Camp was about $130, aside from food, which was solicited

## SPECIAL NEWS NUMBER COMING

from Lynn grocers and bakers. Contributions for the coming season would be very gladly received by Frank E. Marble, 333 Union Street, Lynn.

Other workers who assisted at Camp during the summer were Martha T. Chipman, and Wilda W. Chipman of the Medford Hillside Union, and Miss Louise Magoon of Medford, who gave two valuable weeks to the children.

* *

## THE SOURCE OF TRUE DEVOTION

As the mighty river of the lowlands has its source within the mountain heights, so mankind must look upward for the source of his spiritual renewal. To learn to go to this Source in youth for strength and inspiration is to learn the secret of real devotion. Under the exuberant spirits of youth there is the serious nature. Expect to find it there, make your appeal and you will not be disappointed. As a Young People's Organization we have been too afraid of asking our boys and girls to become familiar with their Bibles and to pray. Ask some fine leading spirit —not necessarily the most serious—of the younger members to come to the next meeting prepared to offer a prayer in his own words, no matter how short, and ask him to get two or three others to follow him. Have a minute of silent prayer followed by the sentence prayers, the leader offering his last, closing with the Lord's prayer. Thus every member present has offered his petition to his Heavenly Father and the devotional spirit can not fail to be increased. The future of our church depends upon this spirit of prayer.

*Margaret L. Coburn.*

*Everett, Mass.*

* *

## THE SPIRIT OF A DEVOTIONAL MEETING

If you know that God is your Father and that He has ever done anything for you, probably you know, too, that no reasonable Father will shove you aside or ignore you if you come to Him for an hour of thought, or in search of help. God is reasonable and is always ready for His children. If you go to a Devotional meeting and come away again, and in thinking it over do not know whether or not you realized that you were all there *with your Father and each other* instead of *just with each other*, as you are all the time;—if you are in doubt about this, the Devotional meeting is not right. Just find out if you do or do not believe in God, and when you realize that you do, then wake up, and you may do one or two or a half a dozen things for the Devotional meeting that somehow you just didn't do before. This is a good test to start with. We can *try* it.

* * *

## THE VALUE OF THE SPIRIT OF REVERENCE IN OUR DEVOTIONAL MEETINGS

I have often heard the remark among our leaders in the different branches of the church work that we as Universalist people do not know how to pray and that the results of our work in the perspective shows the need of learning.

The reaction from the old form of religion and religious observance has caused us to go so far to the other extreme that our young people think to-day that it is the sign of anything but strength and manhood to utter a prayer, especially if it be in public, at least such has been my experience.

This has carried itself a little farther and has affected our whole form of worship so that there is a tendency toward a drawing away from the spirit of reverence and worship especially in the meetings of the young people.

Space will not permit me to do more than cite an instance with which I am familiar. A Union in starting tried to combine their social and devotional meetings and hold them during the week; this failed in so far that they soon had no Union and all meetings stopped. These same young people started a new Union observing rigidly their time and preparation for the devotional meetings, making the social only incidental, and now their Union flourishes.

This to me is conclusive, that the real and lasting is found only in the search that leads us closer to God, when we cultivate that inner life to give our souls the opportunity, unburdened by the things that men call practical, to wing their way among the secrets of the great unknown and reveal to us the true Heaven for which we seek. This makes our Unions permanent.

* * *

## SUGGESTIONS FOR THE DEVOTIONAL MEETING

A spirit of reverential worship, a sense of union between the Divine Father and His human children, a deeper feeling of brotherhood because of this common approach to God. these are fruits of the devotional meeting that make no efforts too costly if the desired

result may be obtained. But to inspire reverence there must be order and purpose apparent in the meeting; and order is dependent upon preparation.

Some member of the Devotional Committee should meet with the appointed leader at least two weeks before the meeting to plan for the service. The most experienced leader is glad to receive such help, and those who are timid are persuaded to lead when they know such assistance is regularly given. Persons who are to assist by prepared selections should be chosen at this time, and the Devotional Committee in this way may insure some form of participation by every member at some time during the year.

The editor's helps in the *Onward* should not be read regularly. Usually each paragraph suggests a theme for a brief paper or an oral discussion that may be assigned for preparation. Those members who cannot contribute anything original may be given brief articles, mere paragraphs, to read from books found by the leader or committee.

The Scripture passages may be read by Unioners who will briefly show the application of the verse to the main topic. Some of these selections are excellent themes for prayer, a part of the devotional meeting too often neglected.

The chief element of success in these meetings is preparedness. For even the briefest assigned part the one speaking should expect to stand out in front of the assembly, face his audience, and use a clear and dignified delivery. The expectation will encourage previous study. If in addition, the meeting begins promptly and closes at the hour fixed, a sense of order that tends toward Godliness will be felt.

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## SOME SUGGESTIONS FROM A JUNIOR SUPERINTENDENT

The need for an increasing spirit of reverence is very apparent to me and its value cannot be too highly prized. First of all, the *example* of those in the older classes of the Sunday school has a marked influence, and the regard for the place—God's house, as I love to call it—must be held constantly before our younger members. Our own spirit of devotion will tend to lead the young people in the same direction.

Frequent and informal socials seem to help in holding the general interest, for when young people see that we are interested in their *pleasures*, then we see their wish to help in the *work* we bring before them. A *personal* appeal to an individual has much greater weight with them than any appeal to a class.

* *

## A TIME FOR EVERYTHING

Two phases of one particular thought concerning devotional meetings have been much in my mind of late.

The first is on passive participation in the meetings. In every Union there are, I believe, young people who find it practically a physical impossibility to get upon their feet and either read or say anything to contribute to the meeting. Now these same people, who have my sympathy, should not feel that they are of no use or assistance in the meeting. They may add much to the real spirit of the meeting, and many times do, simply by their quiet and concentrated attention while others are taking part. Their very quietness creates a certain feeling of rest and pleasantness which helps those who take part to do so with genuine devotion. If one can not speak in the meeting let him do his part in this way for he has it in his power equally to mar and spoil the evening if, because of the inability to speak aloud, he persists in whispering, giggling and otherwise calling undue attention to himself to the detriment of the whole meeting.

I have seen this happen purely out of thoughtlessness and lack of consideration for others. To me, it denotes one form of selfishness which our devotional meetings should endeavor to keep at least in subjection.

In Ecclesiastes you will find that there is a time for silence and a time to speak. If you feel it is your time to be silent, be careful that you keep real silence, be receptive, watching for the gift that will come to you from the meeting if you yourself are ready.

Active participation needs fewer words. But let me say here that if there are notices of any kind to be given they should never be intruded during the open meeting or while the topic is in any way under consideration. Thoughts concerning social or business affairs of the Union should be disposed of either before the topic is taken up or preferably after the entire meeting, including the benediction, is over.

Again too much attention can not be paid to the Scripture reading. If it were possible, I would say let every leader go over the passage at least once either with the pastor

or some one equally well able to obtain the best interpretation. I have heard beautiful passages read as so many words to be gotten out of the way just as quickly as possible.

For those who take part in the open meeting, try to realize that what you have to say may be the very thing that someone is waiting for; therefore speak as clearly and as distinctly as possible. No one likes to feel that he must strain every nerve to hear what is being said.

Finally, the success of all devotional meetings, rests, not with the leader or minister or chairman of the devotional committee. It rests with you, whoever you are, whether you take an active part or not. Let us then, consider our duty to ourselves and our Union, and having considered, *do* it.

* *

## TRIALS OF THE DEVOTIONAL COMMITTEE

They are many, as any one who ever tried it will know. A meeting is appointed for the Committee to make out plans for the next six months or so. One member doesn't appear so the others do the best they can and at the next meeting there is a different member who isn't there, though two thirds of them are. The work is finished up, nevertheless, and a sigh of relief is given that it is done. Then comes the job of jacking up the leaders. They have the entire list as it is made out but nevertheless, the committee has to inform them of when their turn comes and even then it is not done as it should be. "I forgot I had to lead until about five o'clock this afternoon" is a cry we hear once in a while. Then again "That topic is so hard, I can't do much with it." Sometimes plans are all made for a special meeting and something occurs to upset the whole thing. One instance will serve to illustrate. A prominent member of the community had been secured to talk on Social Service. The chairman of the Devotional Committee was away the last two days of the week and on Saturday night on arriving home she was informed that "the Doctor went away to-day and will not be back for two weeks." I expect some people would have made the air blue. A meeting was held at any rate. Sometimes extra church meetings come along and knock everything in the Union line into smithereens. Then the committee has to revise the list as best they can.

Of course there are compensations for all these trials but we will leave those for another me.

*ear Unioners —*

The Devotional Editor of *Onward* laughed over this letter. It is so true to life. Then the Editor sighed—because it is so true to life. All of us who have served on Devotional Committees can fully appreciate the explosive quality of this communication. It is what we all have felt like saying at times.

But other committees also have their trials. The unfortunate thing is that the Devotional Committee is the most important committee in the Union, and if its work does not go well, there will be a lack of necessary life all through the other branches of the organization, for it is the business of the Devotional Committee to foster soul life in all the members of the organization.

Does it not show us that the Devotional Committee should be composed of reliable persons so far as possible, adding perhaps one member who can he helped to be responsible through the work given him? Does it not show that the Devotional Committee must be always on the alert to see that everything is in readiness for the meeting? Why can't we take as much pains to get prepared for the devotional meeting as we do for a social?

Leaders, even reliable ones, should be reminded of the coming meeting, at least two weeks ahead of time, and the Devotional Committee should offer to help that leader, and, tactfully, of course, should *insist* on knowing that the leader is really *prepared* to lead.

The Devotional Committee members should see that they themselves are prepared to take part whenever the meeting lags a bit. They should encourage members to take part. This may be done in conjunction with the leader by giving out sub-topics, questions, quotations, Bible references, and the like. The Union is a spiritual training school where the members of the Devotional Committee are the directors. They need to be on the job all the time. Only competent and experienced leaders should be left to themselves to work up a meeting alone. It means hard work to be on the Devotional Committee, but hard work is the thing which makes the meetings successful. And the harder the work the better the Lord pays us. Try it and see.

## COMRADES OF THE QUIET HOUR

So far we have had a good deal to say about Bible reading, but little of that other daily act of devotion, *prayer*. Lately there has come to my hand a little book, "The Meaning of Prayer"* by Harry Emerson Fosdick. In my opinion, no "Comrade" can afford not to own this little book. Nothing that I could say on the subject of prayer would be half so convincing as what we read there, so I am going to give a few extracts from it.

"When any one undertakes to study the meaning and cultivate the habit of prayer, it is well for him to understand from the beginning that he is dealing with a natural function of his life and not with an artificial addition... Our justification for calling prayer natural may be found in part in the universality of it. In some form or other, it is found everywhere, in all ages and among all peoples. Moreover, ....mankind never outgrows prayer. Both the practice and the theory of it have proved infinitely adaptable to all stages of culture. At one end of the scale

"In even savage bosoms
There are longings, strivings, yearnings
For the good they comprehend not;
And their feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

At the other end of the scale, Coleridge says, "The act of praying is the very highest energy of which the human mind is capable...

Prayer is latent in the life of every one of us. At first the experience of some one may seem to gainsay this. They have given up praying—they get on very well without it and ....they confess that they disbelieve in it. But....whenever some overwhelming need comes upon them, their *impulse* is still to pray.

The fact that prayer is one of our native tendancies accounts for one peril in our use of it. We let prayer be *merely* a tendancy and therefore spasmodic, occasional, untrained.... Men hopelessly tangle the plot of their lives, until, at the end, with a dilemma insoluble by human ingenuity and power....they use prayer as a last resort. In one way or another, how many of us must accuse ourselves of this fitful use of prayer.

....This spasmodic use of prayer.... utterly neglects all Christian conception of God and goes back to the pagan thought of Him. God becomes nothing more than a power to be occasionally called in to our help. But the Christian God desires to be to everyone an inward help and abiding friend, a purifying presence in daily life, the one whose moral purpose continually restrains and whose love upholds.

Deep in every one of us lies the tendency to pray. If we allow it to remain merely a tendency, it becomes nothing but a selfish, unintelligent, occasional cry of need. But understood and disciplined it reveals possibilities whose limits never have been found."

I recommend this book strongly to all Comrades of the Quiet Hour. If you have not already formed the habit of praying daily, perhaps it would be easier to do so if you were a Comrade of the Quiet Hour.

*Beulah S. Cone,*
61 *Trenton St., East Boston, Mass.*

* * *

## NOTICE

By the vote of the National Executive Board, the Twenty-eighth Annual Convention of the Young People's Christian Union of the Universalist Church will be held in New Haven, Conn., July 5-12, 1916.

*Carl F. Elsner, Secretary.*

* * *

"The missionaries have extended the world's commerce. The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in Christianizing them. A great English statesman estimated that when a missionary had been twenty years on the field he was worth in his indirect expansion of trade and commerce ten thousand pounds per year to British commerce."

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Pilgrim Press. 50 cents.

**ONWARD**

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

## Something Here for YOU--Find It

### ILLINOIS AND VERMONT UNIONERS, ATTENTION!

Miss Stella Marek of 829 Beacon St., Boston, Mass., has been appointed *"Onward"* superintendent for Illinois and Vermont to fill temporarily the vacancy in that office.

Last September Miss Marek completed a successful two-year term as Two-Cents-a-Week superintendent on the Massachusetts State Board.

It is earnestly hoped that all loyal Unioners in these states, will do their duty and rally to support their new superintendent.

Let the subscriptions come pouring in, that the names *Illinois* and *Vermont* may be placed high on the *Onward* honor roll.

Wanted—49 new subscriptions in Illinois 53 new subscriptions from Vermont! *Who will be the first?*

* *

### NEW HAMPSHIRE UNIONERS Get In Line

**The Biggest, Busiest and Best Banquet ever held in New Hampshire will take place Feb. 11, in Manchester.**

*Watch for the Posters in your local Churches for further information.*

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### ACTIONS SPEAK LOUDER THAN WORDS

An *Onward* reader writes: "Your very interesting little paper came to-day and to help it along (I take it myself) I wish you would send it for a year to— —." Stamps in payment for this subscription were enclosed. A similar expression of appreciation from five hundred of our readers would put *Onward* on a sound financial basis, and what is more important, would enable us to send the Y. P. C. U. message to many whom we can not reach under present conditions.

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### OFFICIAL NOTICE

Indiana Y. P. C. U. Annual Sesson to be held at Indianapolis, Indiana, Central Universalist Church, Saturday a. m., Feb. 26, 1916.

*E. A. Robinson, State President.*
*Gertrude Jones, State Secretary.*

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### MASSACHUSETTS UNIONERS!

Your help is needed in carrying out the work of the Two-Cents-a-Week for Missions Department this year. More money is needed to carry out this great work. The amount from each individual is so small as to be hardly worth mention, but the good work that it will do is immeasurable if everybody enlists. If you would like to know anything about the work which your local superintendent can not tell you, write to your State Superintendent, Mr. Clayton Hilliard, 25 Norfolk Road, Arlington. Let's make it the best year ever. *Are you with us?*

* *

### GREATER BOSTON LEAGUE

Instead of the Annual Play the Greater Boston League will hold a Cabaret in Beacon Hall on the evening of February 25. The talent will be furnished by various Unions in the League. The admission will be twenty-five cents and refreshments will be on sale.

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### YOUR NEXT PLAY

Has your Union considered the advisability of producing the new Universalist play, "The Prophet of Good Luck," written by Rev. Bernard C. Ruggles, first produced by the Y. P. C. U. of Pasadena and given a few days later by the Los Angeles Union? Both of these presentations were highly successful in themselves and moreoever, were very helpful to the Union and church, in that they increased materially the denominational loyalty and fervor of the young people who participated in them and of the spectators as well. Any Union of average ability can give the play successfully and be greatly benefited thereby.

The author, is endeavoring, quite on his own responsibility to organize a new Universalist church in the city of Oakland, Cal. Regarding this enterprise he says, "The one avenue which I look to for immediate assistance in my undertaking is the play. . . . What I wish to do is to get the young people in our churches throughout the country to use the play this winter. I have one of two plans. I ask a royalty of $5 and the books at twenty-five cents each, not furnishing less than four. Or any church or Union which will do so out of their ability and missionary zeal, may give me $10 and I will furnish a dozen copies of the play free. This will be a direct contribution on their part to missionary work, for all that I receive will go into the starting of the new movement at Oakland."

For further information regarding either the play or the new movement at Oakland, write directly to Rev. Bernard C. Ruggles, 1438 Madison St., Oakland, California.

## A GLIMPSE INTO THE INTELLECTUAL STRONGHOLD OF ISLAM

(Written for *Onward* by Miss Ethel Putney. Miss Putney is one of the Student Volunteers and has an appointment from the Congregationalist Women's Board of Missions as a teacher in a school in Constantinople. She sailed for Cairo, Egypt, last October to study the language and customs of the people while waiting for the opportunity to go to her work in Turkey. She is now assisting in the Armenian refugee camp at Port Said. This message to the readers of *Onward* was written by Miss Putney at that camp, where she is studying Turkish, visiting the refugees in their tents, and assisting in the distribution of special food for the children from one to five years of age.)

If you want to realize something of what the Moslem world is, come with me to the Azhar, Islam's greatest University and Theological school. We take carriages in the foreign section of Cairo, which is as cosmopolitan a city as you would wish to see, and drive for fifteen minutes through narrow, crowding, twisting streets, lined with tiny dark shops open wide to the streets and to the crowds of people going to and fro. Let us stop at a little book stall which is just big enough for a narrow counter between the shopkeeper and the street and behind him the shelves containing his scanty stock. He may show us a beautiful old hand-written copy of the Koran, or some of the prettily printed prayer-books he has in cheap bindings at a price accessible to all his customers. He pulls out from below his counter a stock of charms, sheets the size of a newspaper with verses from the Koran beautifully printed in gilt letters arranged in fanciful patterns. One of these, folded and carried in a box on the arm, protects the wearer from all harm.

But we must go a few steps further to the Aghar, itself. The building is most easily described as an irregular collection of mosques and other rooms gathered around a big open court. Everywhere here are groups of men sitting on the mats that cover the stone and cement floors and everywhere there is a noise like Bedlam, for many of these groups are students, each studying aloud by himself and others are gathered around the lecturing professor. Here are several larger groups of small boys swaying back and forth and shouting out, each at his own pace, the bit of the Koran that he is memorizing. I am told that there are a few little girls under ten years old who are studying also at this Theological School of 11,000 students!

If we should ask any of these pupils what he was studying, we should learn that it is a place of one book, the Koran, and that memorizing it, its commentaries and resulting codes of law and theological doctrines is the chief task of the Azhar student, whether he be a young boy just beginning, or a middle-aged man just finishing his seventeenth year of study (which by rule must be the last). He may study a little astronomy, logic and also Arabic language and composition for he needs the first to compute the time of the annual feasts and fasts, logic for proper study of Koranic law and theology, and the last because it is the sacred language of the Koran. If we further asked them where they came from, we should find men there from every nation from Siberia to South Africa and from Tangeria to the Philippines; Arabs, Negroes of all shades and sorts, Turks, Tartars, Chinese, Malays, men of Aryan stock in India, and any number of others. Each national group of any size has its own hostel in the neighborhood of the University, so that if you are a man interested in Turks you may call at their hostel and find, in spite of the present war, men from the Balkans, now no longer under Turkish rule, several from different parts of Asia Minor, and some perhaps from unknown central Asia, the original home of the Turks. Then the hour of prayer arrives; the muezzins calls out "God is great, God is great. There is no God but God and Mohammed is his prophet. Come to prayer," and the Christian visitors must leave at once. Women are only tolerated there anyway and may not enter many interesting parts of the university.

From this visit we get a concrete glimpse into two great facts of Islam: its geographical extent, including about 200,000,000 people (twice the population of the United States) and the paralyzing effect Islam has on al human progress. The Azhar is chiefly what makes Cairo the intellectual center of the Moslem world yet its management and curriculum belong to the Middle Ages and they refuse to change. The Azhar authorities won't repair the ramshackle old buildings till they almost fall over their heads and some persuasion is required on the part of the Cairo Board of Health to secure an occasional change of matting and a good sweeping up.

All foreigners have complained that the Egyptian can't take responsibility or exercise initiative, but that's exactly what he has been brought up not to do. He has been trained to memorize Koranic rules and then follow them, not to think and act according to large principles.

And yet there remains with me the picture of the eager and cordial greeting given to Dr. Zwemer by the door-keeper and many others of the men in the Azhar as well as the bookseller and some of his neighbors. They greeted him as a friend and reached eagerly for the books and leaflets he had in his pockets. He evidently is a welcome guest there in spite of his outspoken championship of Christianity. Probably there is no man in Egypt to-day, or perhaps in all the Moslem world, who speaks more boldly for Christ to the followers of Mohammed, yet they seem to love his absolute openness and sincerity as well as his attractive personality

This little glimpse at the Azhar hardly touches the subject of Islam, but wider and more detailed information is easy to find in books. Go to Canon Gairdner's "Reproach of Islam," the best brief general study of the Moslem world, anything of Dr. Zwemer's, especially his last two books, "Childhood in the World of Islam," "Mohammed or Christ," and Dwight's "A Muslim Sir Galahad," a fascinating story of the search of one follower of the Prophet for the abundant Life which only Christ can give.

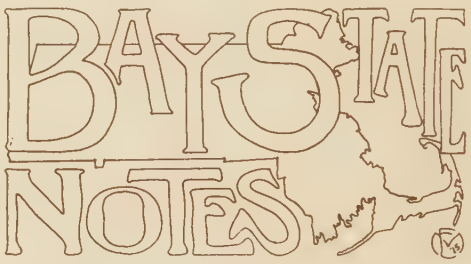
## WHAT OUR UNIONS ARE DOING

### A FEW SIDE LIGHTS FROM HALIFAX Y. P. C. U.

I will give you a few of the ways in which we have made our Union a success. And we hope to continue in this way, for we do not mean to stop our work at this point but hope to take up new branches, and step by step to make them the success our other work has been. Our Union started to work in March 1915, with a good number, and all came resolved to make the Union one of the best. The committees have worked separately and collectively and all the work undertaken has run along smoothly and without any ill-feeling. All chairmen are glad of suggestions made by co-workers. In fact no chairman of any committee is made to feel any extra responsibility on account of holding such a position, but each and every one is ready and willing to do his share. Again, in our Devotional meetings, it is not left with the leader alone, to make the meeting a success but every member looks up something on the subject and does his part to make it interesting. At one meeting, the suggestion was made by our president, that we start a series of "round table" talks. That is, each member bring in an original thought on an allotted subject and then have an open discussion. We have not yet tried to carry this out, but I think everyone would find it interesting as well as beneficial. We have now started work along the Post Officie Mission line and seem to have very good success as well as some very substantial help. We find when we show people we "mean business" they are all the more ready to co-operate with us. We think on the whole, the Halifax Union may rank among the leaders for holding live, wide-awake meetings.

* * *

**Owatonna, Minn.**—A new Union was organized at the home of the pastor, Rev. O. G. Colegrove, Jan. 17. We have twenty charter members and will hold monthly business and social meetings, the second Monday of each month. Officers elected are: Pres., Ferner Kenyon; Vice-pres., Carrie Lieb; Sec., Donald Warren; Treas., Charles Netz. Young People's Day will be observed by public services by the pastor in the morning, and the Y. P. C. U. in the evening.




**Brockton.**—Our Union is gaining in numbers and doing good work. We are hoping soon to start a Junior Union. Dec. 27 a company of our young people gave at the City Farm, a very pleasing entertainment, which included quartette singing, vocal, violin and piano solos. Also a short, but very laughable dialogue, and readings.

* * *

**Medford Hillside.**—Our Union inaugurated the Woodsville plan this fall and we hope soon to see a decided increase in interest. Our Socials and business meetings held on the first Tuesday of each month are well attended. Following the business at our December meeting a poverty party was held. The young people appeared in grotesque costumes and prizes were awarded to the gentleman and lady most appropriately dressed. A short entertainment was enjoyed and light refreshments served. The outlook for a successful season is very promising.

* * *

**Newark, N. J.**—We are holding successful devotional meetings. The chairman of the Devotional Committee is fine and as a rule we have no difficulty in securing leaders. Once in a while we have an outside speaker and this season we have had extra music at each service,

which has helped to increase the interest. Dr. Rose takes charge of four or five of our services during Lent. These are held in the church and we usually have a good attendance. In order to increase the spirit of reverence I thin we should know how to pray aloud, and unfortunately there are very few of our members who seem to be able to do this. Can anyone suggest a way in which we could learn? *None of the members have been Juniors so we have not had any training.* (The italics are the editor's.) Our Junior Union is now in splendid condition, but none of its members have graduated as yet.

## NEWS From The Empire State

### THE RIGHT IDEA

Oneonta has elected a local editor. He writes: "Am enclosing *our first notice.*" This looks good to the state editor because he is going to hear from this Union again. I wish that every Union in this state would elect or appoint an editor. The rest of the state is interested in that successful social you recently held, and also in the reason it was successful. Let us all know about it.

The editor of *Onward* has kindly consented to give us space in each issue and now it is up to the Unions to furnish the news. Will you consider this important matter t your next business meeting and give another Unioner something to do?

*Frank A. Stockwell, State Editor,*
*Canton, N. Y.*

* * *

**Canton.**—A combined social and business meeting was recently held at the home of Howard Slocum. We discussed our plans for the year. Several special committees were appointed that we are sure will be of benefit to our Union. Five new members were voted in; this was very encouraging. We have planned to hold socials every two weeks at the homes of different members. Plans for a New Member contest were discussed. The contest last year proved very successful and we consider it worth repeating. Rehearsals for a play are to begin very soon. We are keeping busy. Following the business meeting a social hour was spent and we had a jolly time. Mr. Slocum gave us an interesting Sonora Concert, which we enjoyed along with the refreshments. By the way! We are planning to hold that cup another year.

*

**Cortland.**—A very interesting devotional meeting was held last month that we thought would be of interest to other Unions. Mrs. W. A. Cortwright was the assigned leader. A short time before the meeting she found that it would be impossible for her to lead and so she sent her daughter Adelpha, aged ten years, with a note begging to be excused and also stating that Adelpha had kindly consented to take her place. Adelpha did, and very successfully too. She said nothing herself upon the subject but she had an assignment for almost everyone present. To one, she assigned the scripture reading; to another the prayer; to the others short articles dealing with the subject; appropriate hymns had been chosen. There was not a moment wasted and although the meeting was a trifle shorter than usual, all went away with the feeling that the hour had been very profitable. We feel proud of our little Unioner. *Have you a little Adelpha in your Union?*

* * *

**Edwards.**—During the winter months we are having our devotional meetings at the homes of the members. Christmas Day the members contributed a basket of cooked food to an old gentleman and his daughter, who is a paralytic. The dinner was served to them hot. The Union also contributed flowering plants to two shut-ins. We have furnished a much needed rail and curtain for the rostrum. We are planning to give a play some time in February.

* * *

**Oneonta.**—Greetings from the Best Little Union of the Best Little Church in the Best Little City in the Empire State. Considering that this Y. P. C. U. was organized in September 1915, the results so far, we believe, are very creditable. We are thoroughly in earnest and have the co-operation of our pastor, his wife and little girl. State president, Rev. Hal T. Kearns visited us in December. Those of us who were not out of the city for the holidays enjoyed his presence very much. *Last, but not least, we are out for that cup.*

## DEVOTIONAL DEPARTMENT

**MARY L. BALLOU, Editor**

**61 Grove Street, West Somerville, Mass.**

**"Expect great things from God. Attempt great things for God."**

### LEADERS IN CONFERENCE

**Patriotism and Peace**

is the subject for my meeting announced Howard Robbins. This is my plan. I have chosen three Unioners to help me. We shall decorate the vestry with flags, red, white and blue streamers of crepe paper, and pictures of Washington, Lincoln, Grant, McKinley and other prominent patriots.

The music committee has the music in charge, and we shall begin the meeting with an instrumental selection which is a medley of patriotic airs. We shall sing such songs as Columbia, the gem of the ocean, Tramp, tramp, the boys are marching, Battle Hymn of the Republic, Star Spangled Banner, and America, of course. One or two of these are to be given as solos.

One of my assistants is to report on the work of

peace societies. He has sent to the Peace Society, Beacon St., Boston, for leaflets to help him and the librarian here told him yesterday that several magazines listed in Poole's Magazine Index have articles on world peace, the Hague peace palace, the Nobel peace prizes, and the like.

I have my own ideas as to what it means to be a Christian patriot, and I shall take that part of the subject myself, and can easily include with that some thoughts about world peace.

I have asked one of our school teachers to tell us what is being done in the schools to increase patriotism, though if she had declined my invitation I was going to ask one of the High school boys to take that subject We all have been to school and we all ought to know wh ether we love our country any better because of what we have been taught there.

If we were living in a manufacturing town I should have tried to get a manufacturer and an intelligent laboring man to visit us and give us their views on industrial peace.

I am giving each person in the Union a slip of paper with two assignments on it. It reads thus:—

Please be ready to state what *you* think you can do to further the cause of peace in the world

Bring a quotation from the words of some patriot, not necessarily an American patriot.

We shall have discussion on the question after the special papers I have mentioned have been read, and then have roll call for the quotations.

We shall salute the flag as we close our meeting.

### John Wesley

is the subject for my meeting, said Richard Hall. And say! do you know I learn a lot from these topics. I didn't even know Wesley was a Methodist until I looked in the encyclopedia, and I didn't know a thing about the beginnings of the Methodist Chruch. But when I found that Whitefield and the Wesleys were at the bottom of the thing I just hustled over to Glidden Parker's house. I've chummed with him some in school and he's a member of the Epworth League. I put it up to him like this: You're a Methodist and John Wesley is one of yeour great men. Come over and tell our young people who he was and what he did for the world and how he did it

Glidden said he would come, but he thought it would help our young people more if they looked up some things for themselves. He insists that the few words each member says for himself helps him more than a half hour talk by most leaders. So he and I made a list of topics. Here they are.

Wesley's home life as a child.
John and Charles Wesley at Oxford.
Wesley in Georgia.
Wesley and Whitefield.
The new idea of out-door preaching.
Opposition to the Methodists.
Wesley and religious revivals. What is a revival, and what good does it do?
Results of Wesley's preaching.

I have these books to suggest for reference. Any encyclopedia will give information about John and Charles Wesley, Whitefield, the Methodist Church and the Epworth League. Then there is a life of Wesley by Southey. In Events and Epochs by James Freeman Clarke we shall find John Wesley and his Times. Marianne Kirlew as written a life of Wesley for boys and girls. Then there is Wreckers and Me hodists, by H. D. Lowry; The Diary of Mrs. Kitty Trevylyan, by Elizabeth Charles; Two Circuits, by J. L. Crane; and Beacon Lights of Christian History by Horton.

It seems to me we can learn some fine lessons from John Wesley. He certainly lived his religion and was willing to endure everything for the sake of teaching and helping others. We ought to catch something of his spirit. A dash of Methodist fervor would do us all good.

The music committee are going through our hymn books to see what hymns were written by Charles Wesley and we are to sing those at the meeting.

## THE JUNIOR DEVOTIONAL MEETING

**Feb. 20, 1916. What Does It Mean to be a Patriot?**

Heb. 13 : 17 (1st clause); Isa. 1 : 17. I Cor. 15 : 33, 34. 2 Cor. 8 : 21. 1 Cor. 6 : 19, 20. Isa. 2 : 1-4.

In keeping with our topic have the room decorated with flags and the pictures of many of the great patriots.

If they do not know it already, I would teach the children the pledge of allegiance to the flag; have them rise, face the flag, salute, and with arm extended repeat the following:—"I pledge allegiance to my flag, and to the republic for which it stands; one nation, indivisible, with liberty and justice for all."

The poems of Paul Revere's Ride and Barbara Fritchie might be read.

In order to know what patriotism fully means, one must study and have a knowledge of patriots. Why not give the name of a patriot to each child and let him be prepared to give a short account of the life of that person?

There are our Bible patriots such as Moses, David, Elijah; war heroes, as Paul Revere, George Washington Betsey Ross, Abraham Lincoln, Joan of Arc, Kossuth; Then our modern patriots, as President Wilson, Florence Nightingale, Jane Adams and innumerable others who are seeking to serve their country to the best of their ability.

Let the children tell in what particular way each of these people showed patriotism. Why is it greater to serve one's country than to serve one's own interests?

But there is a bigger way of showing our patriotism than by just being loyal to our own country—namely, by realizing that we are all children in our Heavenly Father's Kingdom and recognizing that all the little children in Japan, India, China and other countries are our brothers and sisters to whom we should carry the gospel of the Christ love.

**Feb. 27, 1916. Around the World With Jack and Janet. VII. In New China.**

Isa. 2 : 20, Eph. 6 : 24, Eph. 5 : 8, Psa. 89 : 16, Job 22 : 25-28, Phil, 1 : 6.

Begin by having some child read or recite the poem by Holmes given at the beginning of the chapter on China. Then review briefly some of the customs of ancient China. If there are only one or two copies of the text book for the whole Union to use, several of the Juniors may meet with the Superintendent previous to the meeting and prepare short papers or talks from her book and with her help.

Some of the subjects used may be:—Boat life in China; A Day on a Chinese junk; Why the Chinaman wore a queue; Religions in China; Footbinding, or the ladies of the golden lilies; A visit to a modern school; The emperor and his modern playthings; A day with a missionary; A visit to a missionary's home; The siege of Peking; A glimpse at the legations; China's new flag; A day with a Chinese boy; A day with a Chinese girl; Games of the Chinese children.

The new flag of China may be drawn on the blackboard or on a sheet of wrapping paper, and colored. The Juniors may draw it in their notebooks and color it. They should also write a description of it. A sketch of a Chinese junk, tea chests, a temple, a wheelbarrow, may be made, and connected with a short story, which the little artist prepares.

It is quite possible that some one may be able to bring a Chinese curio or two. A laundry check may give you an idea for some Chinese characters to be drawn on one side of the blackboard or in the note books.

All these things direct the minds of the children to the live people across the water who are bound up with us in a great world brotherhood, which they may live to see in action beyond what we now dream for the rest of the century. The things which seem so small to us, the seeds of interest we sow in these receptive minds, may do much to bring a harvest of brotherly love in the years to come.

If there is a public library near you, get a list from the librarian of the books on China which are suitable for children to read, and suggest that they take them from the library, Look up the magazines in the magazine index and find which have illustrated articles on China. Take some of these magazines to the meeting and let the children see the pictures. If you can secure a copy of Under Marching Orders, by Ethel D. Hubbard, it will help greatly on the topic, and the older Juniors may enjoy reading it at home.

**Bible Search, Feb. 20, 1915**

What we think of our country. Deut. 11 : 12.
What patriots hope for their country. Isa. 60 : 18.
Memory verse, 2 Cor. 13 : 8.

**Bible Search, Feb. 27, 1916**

What message do the missionaries carry to China? 2 Cor. 5 : 20.
Another message, Eph. 5 : 1.
A third message. Gal. 6 : 2.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**Feb. 20, 1916. Patriotism and Peace**

**Are the two incompatible? What is Christian patriotism? What is being accomplished through peace societies? What is being done to increase love of country in America? What is the connection between honoring the flag and patriotism? Will honoring the flag increase Christian partriotism? What do you consider the surest way to bring industrial peace? What is the surest way to bring world peace?**

**Daily Bible Readings**

Mon. Isa. 10 : 1-19. Tue. Isa. 11 : 1-10. Wed. Zech. 3 : 10. Thurs. Isa. 10 : 20-34. Fri. Phil. 1 : 2. Sat. Isa. 32 : 17,1 8. Sun. John 14 : 27.

**Prayer**

Our Father,—We thank Thee that we have in our hearts a love of home and country. We thank Thee for the land which we love, the nation of which we are so proud. We crave Thy rich blessings upon our native land. But, our Father, we would realize that Thy blessings are not for us alone, but are bestowed in some measure upon all Thy children. Help us to see our obligation to serve others, and to share our blessings. May we so live that we may hasten the coming of the day of peace that is a blessing—the peace that is not inertia, but action, and that results in the good of all.

We ask it in the name of the Prince of Peace.

Amen.

**A Picture of Peace**

Did you ever think that the Bible is a book of pictures of things as they are and of things as they ought to be?

The prophet Micah once saw a picture of things as they ought to be, and wrote about it. In his word picture he says: Strong nations shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation; neither shall they learn war any more. They shall sit every man under his vine and under his fig tree, and none shall make them afraid. The mouth of the Lord of hosts hath spoken it.

That is the foreground of the picture. This is the background against which it is possible for these things to come into view:—In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. Many nations shall say, Come, let us go to the house of the Lord. He will teach us of His way. We will walk in His paths.

According to Micah it is the knowledge of God and the willingness to obey His laws which makes for peace. Is that not true?

Some may say that the present warring nations

know God's laws and claim to be Christian nations, and each is praying to God for the victory.

Our Lord said, "By their fruits ye shall know them." Insofar as each nation has tried to be true to the laws of Christ, so far is it Christian and no further.

Instead of discussing the Christianity of the warring nations, it may be more practical and profitable to think of patriotism in our own country. and then think what it means to be a world patriot. We are beginning to learn that the home where all is sweet and pure and lovely may be stricken with disease from that neglected house down in the alley—where nobody cares. We are beginning to realize that men and women of decent self-respect suffer from politics which are fathered in a saloon. And so the lesson is coming home to us that in a state or nation the welfare of one is the welfare of all.

Aren't we soon going further? Does it matter to our country that we were once used as the dumping ground of Europe for the people for whom the countries there had no use? What does it mean to our country if thousands of men and women come here with clean morals and high ideals? *Does* it make a difference to each nation what is going on in the great world family? If so, isn't that thought going to lead us to a world patriotism?

And when we come to world patriotism—and world brotherhood—can there be fratricide then? Or does it mean the fulfilling of Micah's vision?

The time may be far away—or nearer than we think, as modern inventions make the world grow smaller—"when the war drums beat no longer, and the battle flags are furled." And in that day patriotism will mean the highest good of all, a task great enough to compel the co-operation of all in a spirit of brotherhood and love.

There was something of the kingdom of heaven here on earth nineteen hundred years ago. There is a great deal more of it now. There is much more to appear in the future. We can say with the poet:—

"God's in His heaven,
All's right with the world."

But then we must do something more than our share to make and keep things going right in the world.

**Feb. 27, 1916 Torchbearers on the Christian Highway. John Wesley.**

**Daily Bible Readings**

Mon. I Cor. 10 : 33. Tues. Heb.4 : 16. Wed. Rev. 3 : 10-12. Thurs. Rom. 5 : 5-11. Fri. Rom. 8 : 35-39. Sat. Col. 3 : 16, 17. Sun. 1 Cor. 14 : 40.

**A Messenger of the Love of God**

About 1700 a certain minister lived in a pretty cottage in Lincolnshire, England. He was a bold and fearless preacher and denounced sin so vigorously that all the bad people for miles around hated him. This hatred was very real and intense, so much so that one night the pretty cottage was in flames, fired by the minister's enemies.

There was a big family in the house and it was hard work to get them out, but it was thought that all were safe, when a little lad's face was seen at a window. Quickly the men hurried to rescue him, and got him out just before the roof fell. The little child of five years was John Wesley, and his parents declared the Lord must have kept him from death because he was destined for some great work.

John and his brother Charles were sent to college, where they and some friends formed a religious club which had a good many rules. Everything was done methodically — eating, sleeping, praying, studying. Each day's life was well-ordered. Of course this amused the other students, many of whom did things in a hit or miss fashion, and they jokingly called John and his friends "Methodists" because of their methodical way of living.

That was not the only name given them. They were called "Bible bigots" and Bible moths" because they were so much in earnest about their Bible study and the rest of their religious life.

John Wesley was sent to Georgia but he did not have as much success here as one might expect, so he returned to England.

Over there a man named Whitefield was doing a most extraordinary thing. The proper place to preach was in a church—so everybody said. Whitefield said, "There are thousands of people who never go inside a church. I am going out of doors to preach to them. It seems strange to us now that people should feel as they did then. Nevertheless, many said it was a wicked thing to do. But Whitefield said if Jesus could do it, he thought he could with safety, and he got John Wesley to help him—when he had convinced Wesley that it was not wicked to preach in the open air.

These men preached the love of God for His children, the love of Christ for mankind. The common, uneducated people flocked to hear them, and were helped greatly by the preaching but because they were ignorant they sometimes expressed their joy over their religion in ways which seem a bit ridiculous and excitable to us, and people made much fun of them.

The Methodists also excited a good deal of opposition and many times Wesley and other preachers were mobbed. Nevertheless, they kept on with their work and as a result we have the great Methodist Church which is such a mighty force for good i the world today.

Wesley tried to have a revival of true religion in the hearts of his hearers. He talked to the people in a very simple way, for he thought mos sermons of his day were too dry and too hard for common people to understand. As a result of his teaching "drunkards stopped drinking, swearers ceased profanity, wreckers promised to let plunder alone, cruel husbands grew loving at home." Surely he was an effective preacher.

"When Wesley was seventy-two years old, he called himself young, and gave these rules as the cause: first, getting up at four o'clock every morning for fifty years; second, preaching every morning at five o'clock; third; traveling by land and sea 4500 miles in every year.

John Wesley was born in 1703 and died in 1791.

Evangelistic Echoes in This Issue

# ONWARD

The Journal of the Universalist Young People

Our Motto: For Christ and His Church

Edited by the National Executive Board

VOL. XXIII MARCH 1, 1916 NO. 5

BOARD MEMBERS AT MID-YEAR MEETING

Left to right: Sec. Elsner, Mr. Lamb, Miss Ballou, Pres. Gay, Mr. Cushing

## EXECUTIVE BOARD MEETING

The regular mid-year meeting of the Executive Board of the Young People's Christian Union of the Universalist Church was held at the home of the president in Little Falls, New York, on Saturday and Sunday, Jan. 22 and 23, 1916. There were present President Gay, Secretary Elsner, Miss Ballou, Mr. Lamb and Mr. Cushing.

Mid-year reports showing the condition and progress of the different departments were received and accepted. Reports from our missionaries and special representatives were also received.

The reports of our special representatives were of particular value as they brought to the Board much information regarding the various sections of the country. Following is a list of our special representatives and the territory which they serve. Rev. Stanley Manning, 2518 First Ave. S., Minneapolis, Minn., territory west of Chicago. Mr. Francis E. Van Schaick, 1417 Mass. Ave., N. W., Washington, D. C., territory, states in the vicinity of Washington. Miss Eleanor Bisbee, Camp Hill, Alabama, territory, Southern States. Miss Stella L. Marek, 829 Beacon St., Boston, Mass., and Rev. John N. Mark, 99 Capen St. Tufts College, Mass., territory, New England States. Mr. Harry Richmond, 2657 North Workman St., Los Angeles, Cal., territory, Pacific Coast States. These representatives will gladly do all in their power to further Y. P. C. U. interests in their respective territories and will welcome correspondence from anyone desiring information or assistance in Union work.

The Atlanta report shows that this church is in generally good condition. We hope soon to be able to announce a successor to Rev. Fred A Line as pastor in this important field. For the present, Rev. Mr. Rowlett of Atlanta is supplying the pulpit.

STOCK-TAKING NUMBER MARCH 15

Work at Chattanooga is progressing rapidly. The people are enthusiastically looking forward to the completion of their church. They are paying their pledges promptly, having paid already over $4300, and are planning to increase the pastor's salary. Rev. Mr. Robinson, the pastor, writes that he purposes to do the best year's work of all his ministry. His motto is "If Universalism does not succeed in this city (Chattanooga) it will not be my fault."

The St. Paul report was read and accepted. The Board has felt for a long time that the affairs of this church could be administered better through the General Convention, and had urged the General Convention Trustees to take over the work at this point, giving us the care of some other church in exchange. It was in accordance with this request that the General Convention Trustees at their Board Meeting in January voted to take over St. Paul and give us the care of the Los Angeles church. Our Board voted to accept this exchange, and thus Los Angeles becomes the latest Mission Point of the Y. P. C. U., to be supported in part by the Two-Cents-a-Week contributions of the Unioners.

Attention was called to the Japanese Universalist Movement, recently organized in Boston. As this is the only Japanese mission east of New York and the only Japanese Mission supported by Universalists in the United States, the Board felt that the Young People's Christian Union should have a share in its support and accordingly voted to contribute $75 for this purpose.

The Devotional Topics for 1916-17 were discussed and outlined. As this is a matter that concerns all the Unions, we hope that many suggestions from local workers will be received. One of the greatest difficulties your Topics Committee has to contend with is the apparant indifference of the Unioners in the preparation of the topics. Only in proportion to the suggestions and help received from the local Unioners can the topics be made universally satisfactory.

Mr. Cushing reported that *Onward* has 1382 subscribers at the present time. His report emphasized the necessity for continued effort to secure subscribers, not only on the part of the *Onward* superintendents but also by every reader. All Unions are again urged to send news items and original papers. *Onward* is *your* paper, and only to the extent that *you* use it, can it serve you.

Plans were discussed for our next Convention, to be held in New Haven, Conn., July 5-13 Our aim is 1000 delegates. *Will you be one of them?*

*Carl F. Elsner, Secretary.*

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## YOUNG PEOPLE'S DAY IN GREATER BOSTON

The observance of Young People's Day by the Unions in and around Boston was marked by some unusual features. In many of the local churches the morning service of worship was either wholly or in part in charge of the Y. P. C. U. In some cases, this has been done for a number of years and the churches are coming to look forward to the day and to rejoice in the fact that their young people can carry out every part of the order of service most acceptably. Detailed reports of some of these services are given elsewhere in this issue.

The regular evening devotional service was, in most cases, omitted to enable the Unioners to attend the Y. P. C. U. Mass Meeting at Goddard Chapel, Tufts College, which had been arranged by the State Board. A goodly number availed themselves of this opportunity and were well repaid for the effort. The spirited singing was led by the Chorus Choir of the First Universalist Church of Cambridge, under the direction of Mr. Walter I. Cowlishaw and their finely rendered anthems were appreciated by all. The exercises were in charge of Dean McCollester. Mr. Elbert Whippen of Crane Theological School read the Scripture Lesson and Mr. John Bancroft Bisbee, also a student at Crane, offered prayer. A cordial welcome to "The Hill" was extended by President Bumpus who referred to himself and the other members of the faculty as stewards, and called the Unioners the landlords, to whom, as the representatives of the Church of Tomorrow, they were always glad to give a welcome and an account of stewardship. The greetings of the State Board were brought by the president, Rev. T. J. Farmer and then followed two splendid addresses, the first by Rev. Clarence R. Skinner, the second by Dr. McCollester. The friendly Big-Brotherliness of these two men is proving a constant source of help and inspiration to the young people of Massachusetts, and is increasing in them a sense of loyalty to the Universalist Church and a desire to serve the highest ideals in life.

At the close of the service, the young

people were invited to inspect the college library and to partake of an informal lunch which had been prepared for them in Paige Hall, the headquarters of the Divinity students. This gracious hospitality brought us all together like members of one big family and was a fitting preparation for the crowning service of the day.

At seven o'clock occurred the ordination to the Christian Ministry of three brothers, George Archibald Mark, John Nicol Mark, and Thomas Montgomery Mark. Never in the history of our church has a similar event taken place and its mighty significance and the possibilities of these young lives thus consecrated to the service of God and Man seemed to give unwonted power to the Leaders of our Church who had charge of the long but most impressive services. Each and every one spoke a message that will linger long in the minds and hearts of those who heard, but when Dr. Edwin Cortland Bolles in his charge to the Ministers raised his hand above their heads and spoke the final words of his charge, it seemed as though his sightless eyes were beholding the Unseen Christ, as though the Christ Himself was consecrating these three and calling not them alone but every other life there to love and service, and many a heart renewed its vows and reconsecrated itself to Christ and His Church.

The Y. P. C. U. throughout the entire state should receive an added impulse to service from having been permitted to share in this uplifting event.

* * *

## THE MASSACHUSETTS 1916 STATE BANQUET

This event took place this year amid entirely new surroundings. It was on the evening of January 29th, at the Charlestown Universalist Church—and it was good to go to Charlestown, indeed it was good to go about two hundred and fifty strong. It was splendid to be in such historic surroundings, it was splendid to have so many present, it was splendid to see the spirit of enthusiasm and good fellowship which crowned the whole occasion. The inner man was surely satisfied with the usual fine menu and the general singing and individual Union cheers interspered the early part of the evening, making it one big merry party. Speaking of cheers, it would seem that Winter Hill and Grove Hall are still at it, wouldn't it? We hope the waiters did not think it a personal salutation to them when we sang Old Black Joe!

And now for the more important part of the evening—Previous to the greeting from our State President, Mr. Farmer, he called upon the more modest Unions represented with smaller numbers to stand (the noise from *some* of the Unions had prevented them from doing so before) and we felt happy indeed to welcome the new Unions and those Unioners who live so far away that we only see them now and then. Then came Mr. Farmer's greeting in his usual good-natured manner, followed by introducing the toastmaster, Mr. John Mark. Mr. Mark was a stranger to many of us but a stranger no longer now for his witty stories and constant 'keeping-things-going' spirit made us feel very much acquainted with him ere the evening was over. The pastor of the church, Rev. R. A. Greene, D. D., gave us a most cordial welcome. A vocal solo followed, given by Mr. Walter I. Cowlishaw of Cambridge. Mr. Carl F. Elsner, the ever welcome speaker at all occasions, next told us something worth remembering about our next National Convention which is to be held at New Haven, Conn., July 5-12. We all decided at once that we would "Talk-Up Save-Up, Pack-Up and Go." We then had an opportunity to hear the members of our State Board, each in their turn bringing a message from their particular department. Mr. Wadsworth White, Miss Beulah Cone, Mr. Alanson Douglas, Mr. Clayton Hilliard, Mr. John Bisbee and Mrs. Victor A. Friend. We were glad to see them for we appreciate the work they are doing for us.

Though not on the program we were glad to have a word from Dr. McCollester of Tufts College; he told us of the "Doings on the Hill," on Y. P. C. U. Day, the Mass meeting at 4 p. m. and the very best news, it seems, that we could possibly hear, that at 7 o'clock in the evening the Messrs. George, John and Thomas Mark were to be ordained to the Universalist ministry. Mr. Cowlishaw then favored us with another solo which was enthusiastically received. Rev. R. Perry Bush, D. D., gave us a stirring address, portraying the unfolding of the Christian life in the young, and also pictured for us the beauties of Christian living. The state song closed this most interesting and successful banquet, and in truth we say: "The Lord Watch Between Me and Thee While We are Absent, One from the Other."

## JUNIOR SUPERINTENDENTS' CONFERENCE

On Saturday afternoon, Jan. 29, previous to the Mass. Y. P. C. U. State Banquet, a conference of Junior Superintendents was held at the Charlestown Universalist Church.

While each Superintendent felt herself to be a stranger when she entered the room, it took but a few moments for her to feel that they were "one" in trying to solve the problems which had arisen in their work.

It would be impossible to go into details, but certainly it was one of the most inspiring conferences your State Junior Superintendent has ever attended. It was evident that each Superintendent's heart and soul was in the work and each was ready not only with her questions, but with suggestions for the others' problems. Superintendents from Attleboro, Franklin, East Boston, Saugus, and West Somerville were present. On account of illness etc., all were not there, so the talk which was given after the conference to the Superintendents by Mrs. Friend is herewith given.

What was your object in becoming a Junior Superintendent? Was it because you wanted to make use of your life in some way? Was it because someone asked you to, and you wanted to please that someone or was it because you wanted to do something for the children?

Each and every one of these reasons is sufficient, before you became the Superintendent, but not sufficient reason for your remaining one.

There is a story told of a boy who fell out of bed, during the night. The older members of the family made fun of him, in the morning, for having gone to sleep too near where he fell out, and he said, "No, I went to sleep too near to where I got in." Have we gone to sleep too near to where we got in, as Superintendents, or have we since realized, that while it is good to have the desires before mentioned, they must now have ripened into something more definite—a purpose?

A child is naturally egoistic, that is self-centered. True education is in leading him away from himself. It is not enough that we teach a child to be good, he must be good for something.

They mean to be good; in nine cases out of ten the child intends and tries to be good; and what they do, in itself is not so wrong, as that they do the act at the wrong time, in the wrong place or in the wrong way.

There is much more excitement when a child does wrong (in consequence) than when he does right, and as he likes excitement, that alone appeals to him, many times.

We are more or less to blame for losing our boys and girls of the teen age from the church, because we in the Sunday school, day school, and home, say, "you must go out and do so and so.

In many cases, where not directed just what to do, they unconsciously do wrong, in the way that I have before suggested, and as they find it more or less "spicy," after awhile Sunday school seems tame.

I said we should have a purpose. Should our purpose be, to make Universalists of these boys and girls, or to have them join the church? Only incidently, in my opinion. What our purpose should be, is to develop character. In order to do this, we must first win their confidence by practising ourselves, what we expect them to do and be; then set them to thinking for themselves, creating the best desires within them, and then give them every opportunity to gratify those desires, by doing.

By this method, we help them to form good habits. Habits develop character.

Arousing an emotion and allowing it no outlet is worse than never arousing it," so Horace Bushnell says.

In years gone by, we have used the sponge system; whereby a child, up to maturity was expected to listen and learn all he could, eat all he could, etc., that is, to be getting all he could, so that sometime when he got older, he could become this or do that. Now we realize, if we make sponges of children, we will have sponges for adults, and the only way to get anything from them, one way or the other, is to squeeze them. Sometimes we find a sponge that has solidified, so that there is no use of squeezing it.

If a child takes lessons on an instrument, he cannot become proficient, unless he practises. The more he practises, the more he wants to and the more proficient he becomes. The same is true of any vocation; the trade of life, as well.

This is just what the Junior Union should be; the vocational school or department of the church.

A child likes to feel he is walking alone. He hates to have a string tied to him. When

a child is first learning to walk, the mother stoops down, and holds out her hands as an encouragement for the child to try and reach her. As the child attempts to walk, he puts his little arms out to the sides, to help balance himself and if you will notice, you will find his shadow makes a cross.

So will all boys and girls, in attempting to walk alone, have their little crosses to bear, but those who help them to develop their character help bear the crosses which may come later and so fit them for life.

That should be our purpose, and a solemn responsibility it is; but responsibility, again, is what is developing us.

Oh! that we all might stand erect and take our share of the responsibilities!

* * *

## KEEPING LENT

**The Rev. Lee S. McCollester, D. D.**

As the Christian Church enters upon the Lenten period again it is in place for us to consider what Lent has meant for the world and what it should mean for us to-day.

Like most of our yearly festivals, this had its beginning before the age of Christianity, and the Church took advantage of customs in existence, but gave them new meaning. Man has been responsive to nature. The coming of the longer days after the Winter solstice made him glad, but when the flowers began to bud he was twice glad. Fortunately Christianity was able to make use of men's nature worship and give new meanings to old customs. While the pagan sang of the new activity of Nature, the Christian sang of a new activity of the soul.

There was always something good in the old customs. Too often men have failed to see this, often they have refused to take up certain customs because they have been used by those from whom they have separated. The Puritans would not observe Christmas because the Catholics did, and the liberals have turned away from Lenten observances because of the observance of them by Orthodoxy. The Scotch reformer destroyed some of the finest architecture of the land because it had been used by Romanists. It would have been much better if the Covenanters had kept the old abbeys and made the services so beautiful that people would have thronged to them.

In Lent there is something good for all people. It stands for an intensifying of worship. All people need to give more attention, not less, to the needs of the soul, and that the intense religious fervor of the Lenten period can not be maintained is not any reason for not using it. Life can not always be on the hill tops, but it is good to go once in a while onto the hill tops for vision and inspiration. We can carry the mountain vision far out onto the plain and into the dust and be cheerier because of it. It is good to get onto the high levels once in a while.

It is also good to break the monotony and routine of custom by new thoughts. The world is too much with us all. Even a period of physical fasting may be good for soul as well as body. We all eat too much. A rest of the body from high living gives the body health and the mind new impulse to high thinking. Just as the air needs oxygenation, so the atmosphere of daily thinking needs to be toned up spiritually. So, also, we often get indifferent to our spiritual culture, and need to be reminded that we are spirits and that we need spiritual exercise. I most heartily urge all of our churches to take advantage of the atmosphere of Lent and of the wide-spread interest in worship. I also urge them to quicken our people in appreciation of religion, worship, prayer, consecration of self. This has its practical effects. Men rush too much now. They wear themselves out with actions. They need more time for meditation, solitude, self-examination. Often attention to the things of the soul gives them clearer vision, more energetic action. The use of Lent is to find out God and his forces, and how to use these forces in increasing the efficiency of man. No man can do better than follow the example of Jesus. He worked and he rested. He did his utmost and then he sought God's aid to increase his efficiency and extend his work. We all need to learn how to worship. Lent is a good time in which to study the soul and its powers, and the laws of its enlargement.

**ONWARD**

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

## COMRADES OF THE QUIET HOUR

A few more helpful quotations from "The Meaning of Prayer" by Harry Emerson Fosdick.

John A. Mott in his introduction says: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the expansion of opportunity and responsibility of our generation. That most transforming, most energizing, and most highly productive habit—the habit of Christlike prayer—will do much to overcome this danger."

Samuel Johnson once was asked what the strongest argument for prayer was and he replied 'Sir, there is no argument for prayer." He did not mean by this to declare prayer irrational; he meant to stress the fact that praying is first of all a *native tendency.* It is a practice like breathing and eating in this respect, that men engage in it because they are human, and afterwards argue about it as best they can.

Henry Drummond said, "Ten minutes spent in Christ's society every day, aye two minutes if it be face to face and heart to heart, will make the whole life different."

A sixteenth century mystic said, "Prayer is not to ask what we wish of God, but what God wishes of us."

* * *

## A PRIZE CONTEST FOR UNIONERS

The National Union Board has decided to permit me to offer two prizes to Unioners one to the boy or young man, one to the girl or young woman, who shall write the best essay under the following conditions:

1. **The Union is to exhibit** one temperance poster a week for thirty-three weeks. No poster to be exhibited more than once, or to be privately examined thereafter

2. **An essay,** not necessarily long, is to be written upon the theme, "What We Have Learned From the Posters" or "What The Posters Have Taught Us." (Concerning alcohol and the liquor traffic).

All essays to be typewritten and submitted to me as soon as written, with writer's name and address.

3. **The prizes** will be a high-grade fountain pen, or something of equal value if the winner prefers. This is to be determined by correspondence.

4. **To give all Unions** opportunity, even those which hold no meetings in the summer, the awards will not be made until January 1, 1917.

5. **At least ten Unions** must compete and submit essays. Otherwise the awards will not be made.

Further announcements and reminders will appear from time to time. Here is an opportunity to learn much about an important question of the day, and to win the honor of writing the best essay.

**I will send the set** of thirty-three large (16x22) posters, ten of them cartoons, to any address for thirty-five cents. Please place orders early and open the contest at once.

*Harry Adams Hersey, Caribou, Me.*

* *

## NOTICE

By the vote of the National Executive Board, the Twenty-eighth Annual Convention of the Young People's Christian Union of the Universalist Church will be held in New Haven, Conn., July 5-12, 1916.

*Carl F. Elsner, Secretary.*

* * *

### PRICE LIST OF OUR SUPPLIES

Make all checks or orders payable to National Secretary, 359 Boylston St., Boston, Mass.

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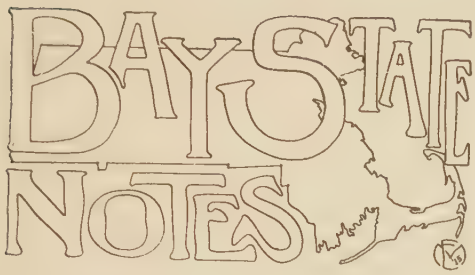
# WHAT OUR UNIONS ARE DOING




**Arlington.**—The Y. P. C. U. observed Christmas with its usual kindly spirit. On Friday evening four automobiles carried some twenty-five members around town, singing carols for the sick and shut-in, and at the hospital, where they gave delight to a large number of patients. The Union also helped furnish a Christmas dinner for a poor family, sent five dollars to Camp Hill to help secure an education for a student, and did not forget to send flowers to its own sick. On Jan. 30 the Union observed Young People's Day, as it has done for many years. At the morning service they had entire charge. Sumner Mead conducted the opening exercises; Katharine Eberhardt led the responses; Mlle. Tissot read the scriptures; Katharine Yerrinton offered prayer; Russell Smith gave the notices, John Eberhardt announced the hymns, Irving Dawes gave the address, which was a most successful portrayal of the work being done by young people in the world today, the chorus choir, made up almost exclusively of the members of the Union, sang the anthems, and the pastor pronounced the benediction. Few Unions are doing more creditable work than this loyal band of young people.

* *

**Saugus.** Our Union endeavored to carry out as nearly as possible the suggestions of the National Board for the observance of Young People's Week. In accordance with our custom, the Unioners took entire charge of the morning service on Young People's Day. The President, Edith Pilling conducted the opening services, read the notices for the week and announced the hymns. The reading of the Psalm was led by Walter Pratt. Leslie Leighton read the Scripture Lesson and Arline Read offered the Prayer. The sermon was by Luella Edmands, on the topic "Opportunity." The pastor, Rev. William Gaskin, pronounced the benediction. Our people have come to look forward to these services conducted by the Y. P. C. U. and we feel that they are a power for good which is felt throughout the entire church. On Monday, Jan. 31, the first of our special services was held. It was "Young Men's Night" and Rev. Clarence R. Skinner of Crane Theological School was the speaker. His splendid appeal to the young to follow the Christ Ideal in all things will be remembered by all who heard it. Wednesday was "Young Women's Night" and while a snow storm brought down the attendance, those who came out listened with much interest to Rev. Frederic W. Perkins, D. D., of Lynn, who spoke on "The Spirit of Christianity and the Spirit of Youth." On Thursday, which was "Parents' Night" Rev. R. R. Hadley of Everett, made a powerful appeal for Christian Leadership for the Youth of our Church. Friday was "Family Night." The Senior Union provided a bountiful supper and the Junior Union gave a very interesting entertainment, assisted by Miss Mary L. Ballou, National Superintendent of Juniors, who told stories that delighted all who heard them. At the close of the program Rev. Lee S. McCollester D. D., President of the General Convention, spoke to us all in a way that showed that he regards the whole denomination as his parish and made us glad that this is so. He held before us a wonderful ideal of a true Family Church. It was a fitting close to our first week of Evangelistic Meetings.

* *

**Winter Hill.**—Our Union observed the evangelistic season in a very successful manner under the direction of its president, Miss Verne Wright and the devotional committee. On Sunday Jan. 9, the Campaign was started. This meeting was in charge of Miss Esther Lewis who outlined the entire program in detail and then talked on the various departments of Union Work —thus we started on the week of Proficiency. The Jan. 16 meeting was in charge of Rev. Hendrik Vossema pastor of our own church and we received instruction regarding the Bible and were urged during the week to read one scripture every day. Miss Laurine Freeman of Saugus talked to us on Jan. 23, in a most pleasing way on Prayer and slips were distributed to those present with a prayer for every day for the week, to encourage the habit of daily prayer. On Y. P. C. U. Day about twenty attended the Mass Meeting at Goddard Chapel, most of them staying over for the ordination services in the evening. We were glad to join in this most interesting and helpful meeting. During the week of praise two special meetings were held, the first on Monday evening, Jan. 31, which was designated as Young People's Night and Mr. Carl F. Elsner, the National Secretary, gave a most splendid and practical talk on Union Ideals and showed to us the many wonderful opportunities which we as Christian Unioners have before us. A vocal solo was pleasingly given by one of our members and a chorus of the young people also added to the program with special singing. The second meeting was on Friday evening, Feb. 4, and was known as family night. The Rev. T. J. Farmer, State president was the speaker on this occasion and gave us a very inspiring and helpful address, his theme being "I will arise and go forward." Some of the older young people joined us in this service and it was much enjoyed by all. On Sunday, Feb. 6, the final day of the campaign, an open meeting was held, the topic being "Come Unto Me." We were disappointed at the last minute in not being able to secure a speaker but our own young people responded and the meeting proved to be one of the best of the series. We feel that the campaign was very helpful to us all. we

leqrned much by it and now may we profit by our learning. We hope that as a result some of our young people will join the church at Easter time.

## NEWS From The Empire State

### ANOTHER NEW UNION

**Central Square,** has recently affiliated with the State Union. This is the second Union to affiliate this year. When this item is being read two other Unions, it is expected, will have united with the state organization. At this rate of increase in Unions we can expect an interesting connection in Syracuse next year.

The State Board is anxious to hear from other Unions who wish to follow the example set by Onoenta and Central Square.

* *

### YOUNG PEOPLE'S WEEK AT LITTLE FALLS

We tried the experiment of holding services each afternoon during the week at four o'clock, and the experiment was successful. We never had less than ten out, and on Friday the attendance was twenty-one. We started our special meetings Sunday night, Jan. 30, the pastor preaching a sermon on "The Young People and Jesus." Monday he preached on "The Young People and Their Spiritual Opportunity," and the remaining topics were as follows: "The Young People and Amusements," "The Young People and Home," "The Young People and the Church," "The Young People and the Y. P. C. U." The Young People and Service." At six o'clock Sunday the topic was: "The Young People and Work," and at the evening service at seven o'clock, the topic chosen was: "The Young People and Salvation." At the conclusion of this sermon two fine young men stepped forward and were received into the membership of the church.

For the first time in their lives the young people of the present Union offered extempore prayers during the meetings, and the light upon their faces after those moments of spiritual refreshment was wonderful to see. It will be observed that a meeting was held Saturday afternoon. There were ten present at that meeting, and four others came in late, remaining in the anteroom to hear the sermon. We feel that the meetings were a great success, several of the young people regretting that they were to continue no longer. A new spirit has been engendered, and the members of the Union are ready to take more responsibility upon their own shoulders. The good effects will be far-reaching.

* *

**Brooklyn. Good Tidings.**—On Jan. 17 the Union gave a very enjoyable party in honor of Rev. W. G. Price, the Evangelist who has been conducting a series of services here. The Y. P. C. U. evangelistic meetings were held the week of Jan. 24 under the direction of the devotional committee. A large delegation attended the Annual Banquet of the Metropolitan district on Jan 27. The annual play will be held in May.

* *

**Jacksonville, Vt.**—Just a word from our little Union to let you all know we are alive this winter. We were very much disappointed that our plans about having a National Officer with us to help us celebrate Y. P. C. U. Day, didn't materialize However, we are still hoping arrangements can be made in the spring. We had an unusually interesting meeting on Y. P. C. U. Day, each member being asked to memorize a short poem for roll-call and several were asked to chose some article from the late *Onwards* which particularly appealed to them, reading it in the meeting. One of our members who has just returned from the West where she went last July with the Convention party, is reading us a chapter each meeting from Dr. Bis ee's book about the trip. This helps keep the meetings interesting through the weeks when weather conditions prevent a very large attendance.

* *

**Mansfield, Pa.**—Y. P. C. U. Day was fittingly observed in spite of bad weather and illness of som who were to take part. The church was made bright by the display of the Y. P. C. U. colors and potted plants. The readings of David Parcells struck a true, sweet note in the hearts of those who listened; and the story of "Aunty Brown's'" life was finely and interpreti ely given by Miss Josephine Davis. Miss Howe sang, in her best manner "Be Thou Clean" and the pastor spoke on "Walking in the Straight Paths of the Lord and Being Led by His Spirit Into All Truth." The evening meeting was devoted to the theme of the Forward Religious movement among the young, and at the close several fine readings were given.

* *

**Philadelphia, Pa., Restoration.**—The evening service held on Sunday Jan. 9 was called "The Young People's Service," and was entirely in charge of the Y. P. C. U. We had a very good attendance of both old and young and the meeting proved a great success. After th organ prelude and singing of "Onward Christian Soldiers" our President, Mrs. S. H. Rochester, was introduced by our pastor, Rev. John C. Lee, Then followed responsive reading of 19th Psalm, led by Mr. Harold Gartley. Solo by Mr. Cheyney Prayer Mr. Ja . es Weakley. Scripture reading, Romans 12, Mr. George Hyland. Short talk on work of the Union, Mrs. Rochester. Address, Mr. Quincy Wright, on "Enthusiasm." Solo, Mr. Cheyney. Reading, Miss Florence E. Edwards. Address, Mr James Weakley, on "Religious Preparedness" Offertory, Hymn and Benediction. In having charge of t is service the second Sunday in January, we followed the custom we set last year, and w ich we are likely to continue.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

**"Expect great things from God. Attempt great things for God."**

## LEADERS IN CONFERENCE

"I asked if I might have this topic," said Millie Foster, "because I saw something at the Exposition in San Francisco which brought the value of missionary work in the Pacific Islands home to me with great force. Perhaps you don't know the story of Obbokiah, but I happened to, and that made me interested in the Hawaiian exhibit.

It seems that in 1809 a stupid-looking Hawaiian boy about seventeen years was found weeping bitterly as he sat upon the steps of Yale College. He was crying because he wanted to get an education. A few years before he had escaped to an American vessel at the time of a native war in which most of his people were killed. What he saw in this country gave him a desire to study and he wept because he thought he never would have a chance to go to school. That Samuel J. Mills who helped in starting the modern missionary movement became interested in Obookiah. The youth was almost ready to go back to his own people as a missionary when he died of fever. Touched by his story and the death which seemed so untimely, a party of seventeen men and women volunteered to go to Hawaii and attempt the conversion of the natives. They sailed in 1819. That is not a hundred years ago. Yet at the Exposition the Hawaiians had an exhibit in the Hawaiian Building which would have been a credit to any nation. I saw there young men and women with the most refined, attractive faces, and perfect manners. I heard the most charming music. I saw beautiful handiwork—and I thought— all this change in less than one hundred years, and the missionaries started it! That is why I am so eager to have this topic.

I shall use the big blackboard for the Pacific Ocean and put in it some of the most important groups of islands. By cutting the singing a little, I think I can have eight five minute sketches of missionary heroes. Such unusual things happened to missionaries on those islands, I think. We must have the story of Paton and the well. Doesn't it seem queer that there should be people anywhere who didn't know enough to dig a well! Then there is the fine story of Coleridge Patteson, who could have been anything he chose at home, yet went out to die a martyr's death for the sake of his Melanesians.

There are ever so many reference books.

The Missionary Review of the World has many interesting articles on all kinds of missionary topics. Christus Redemptor, by Mrs. Montgomery is very readable. Then there is John Williams, the Martyr Missionary of Polynesia; James Chalmers, His Autobiography and Letters; Bishop Patteson, the Martyr of Melanesia; John G. Paton, Missionary to the New Hebrides; Boy's Life of Paton; Servants of the King; Charlotte Yonge's life of Patteson; John Williams' Missionary Enterprise in the South Sea Islands."

"You ought to read what Robert Louis Stevenson has to say about the Samoans," said Mrs. Ray. "He once declared that James Chalmers was 'as big as a church.' Then Alexander's Islands of the Pacific tells about the work on every island. And there's At Home in Fiji, by Gordon-Cummings, and no end of things about the Philippines and Hawaii. Why not make an imaginery cruise on the Messenger of Peace or the Morning-Star, the boat which was built by the children of America? Then some one ought to look up that daring adventurer, Capt. Cook of olden time, and tell us of his connection—not for good, alas—with these islands of the sea."

## THE JUNIOR DEVOTIONAL MEETING

**Mar. 5, 1916. A Man Who Died for His Faith**
**The Story of Stephen, the First Christian Martyr**

Acts 6 : 1-8; Acts 6 : 9-15; Acts 7 : 1-16; Acts 7 : 17-34; Acts 7 : 35-53; Acts 7 : 54-60.

A great mob of people were pouring out through the city gates. Some were shouting and jeering. Some were talking very rapidly. Some looked extremely angry. Some were laughing. Some looked as if they were well-satisfied with what was going on. A few had sad faces and a few of the women were weeping. But nearly all in that great throng acted as if they were much pleased with what was taking place.

And where was this mob going and what was it about to do?

There was a fine young man who lived in Jerusalem in the days of Jesus. We think he may have known Jesus and perhaps have been numbered among his friends. At any rate, not long after Jesus' ascension, this man, whose name was Stephen, was chosen to be a special helper of the apostles, and they chose for such a position only those who loved Jesus very dearly.

Stephen's work was to help the poor by distributing food and gifts of money, but he soon found himself able to give more than that. He wanted to tell them about Jesus and win their love for the Master. So the apostles were glad to let him go about the city telling in his beautiful way the story he loved so much.

But there were many people who did not want that story told. Don't you see why? They had put Jesus to death. If Stephen's story was true they had put the very person to death who could have saved their nation. They had been very blind and foolish, and had done the wickedest thing they could imagine. Of

course they did not want any one to go about the city talking about Jesus, and telling how good and true he was, and trying to get men and women to love him and become his followers. It made many angry with Stephen because he *would* talk about Jesus.

There came a day when Stephen was taken before some judges and tried on false charges. The real reason for the trial was a desire to find fault with Stephen and get an excuse to injure him.

Stephen knew his judges could shut him up in prison. He knew they could put him to death. Do you think he was afraid? Do you think he wanted to take back any of the words he had spoken about Jesus? Not he! The brave young man stood before his angry judges—Jesus himself had stood before them not so very long before—and accused them of denying the Christ whom God had sent. Then he spoke to them of Jesus and tried to make them see that Jesus really was the Saviour. As he talked in his earnest way, men said that his beautiful face grew to look like the face of an angel.

Little did the judges care, either for his looks or his words. They hated him the more the longer he spoke, for he was accusing them of wrong-doing. The trial finally broke up in disorder, for the people present rushed at Stephen and dragged him out of the city to a place where they might stone him to death. That is what the mob is busy about as it goes out of the city gates.

And so they stone Stephen because he is faithful to what he believes to be true. As he dies they hear something which they have heard once before. Stephen prays, "Lord, lay not this sin to their charge." Some remember that when Jesus was on the cross he prayed, "Father, forgive them." They had never heard other men talk like that when they were suffering. "This man must have a wonderful faith,' thought many, "since it gives him the power to pray like that, and the power to die so joyously."

And, do you know, there was one man present that day who was very glad Stephen was killed. He thought Stephen was a deluded man, believing in false teachings. But he couldn't get those words out of his ears. He tried hard, too. Neither could he forget Stephen's face, alight with inexpressible joy in the Lord Jesus. He tried hard to forget. He did many cruel things to make himself forget. But he never could succeed.

In time there came a day, when this man, too, learned to love Jesus, and became as eager to work for Jesus as Stephen the first Christian martyr, the man who died for his faith, and we have Paul the great apostle who also gave his life for his faith.

After the story of Stephen is discussed, let the Juniors tell how they can be true to the best they know.

**March 12. 1916. What Does it Mean To Be Kind?**

**Prepared for Onward by Miss Thelma Freeman**

Psalms 117 : 1-2; Eph 4 : 31-32; Luke 6 : 31-35; I Cor. 13 : 4-7; Psalms 119 : 73-77.

In referring to the dictionary I find this definition for kind,—disposed to do good to others, and to make them happy by granting their requests; supplying their wants or assisting them in distress; having tenderness or goodness of nature; benevolent.

There is one word in that definition that appeals to me the most, that is *others*. That word tells us that we must be good and helpful to *everyone*, not merely our friends and those whom we love, but to all, rich or poor, friends and strangers.

You know that it is very easy to be pleasant, smiling and kind to those whom we love but are we always careful to be kind and courteous to those with whom we are not so closely related? Let us always try to follow the golden rule—As ye would that men should do to you, do ye also to them likewise—for, that after all, is our greatest law of kindness.

Then among the animals is a great field for kindness. Our little winter birds are often in need of food, now that the ground is covered with ice and snow and worms and insects are buried up deep in the earth. If we would only hang bits of suet up in the trees near our homes we would soon have a colony of thankful little birds living near us.

As is usual in the city, there are a large number of wild doves in our town. One of my neighbors has made a habit of feeding the doves every day about five o'clock and now it is not an uncommon sight to see twenty or thirty doves gathering near his home as early as three o'clock. The number will increase until there will be a hundred waiting for their evening meal. It is a beautiful sight and what a kindness that man is doing to the birds! We might follow his example by putting bread crumbs out every morning before we start for school.

One might read in connection with this subject "Beautiful Joe, "Black Beauty," and "Six Little Kittens," by Mrs. Mary Shaw Attwood.

A helpful thought to carry away with us is given by Ella Wheeler Wilcox, "So many creeds, so many ways that wind and wind, when just the art of being kind is all this sad world needs."

(Helpful suggestions will be found in Ethics for Children, by Cabot, pages 25-28. See also Every-Day Ethics by the same author, chapters on sacrifice, selfishness, sympathy and imagination. For a deeper study see The Science of Ethics, by Leslie Stephen, Chapter 6, on altruism, sympathy, and the rule of conduct.

Among suitable stories for use with the topic are Androclus and the Lion, in Fifty Famous Stories Retold. The Elder-tree Mother, in True Fairy Stories. Snow White and Rose Red, and the Frog-King, by Grimm. Several good stories can be found in German Household Tales.

Let each child tell of some kindness he has witnessed in the past week. Ask each child to do some special kindness each day of the coming week.)

**Bible Search, March 5, 1916**

How was James killed? Acts 12 : 2.

How did others suffer for their faith? Heb. 11 : 36–38.

Memory verse, Gal. 6 : 2.

**March 12, 1916**

When was Abram kind to Lot? Gen. 14 : 14–16.

When was Joseph kind to his brothers? Gen. 45 13–15.

When was Jesus kind to a crowd of people? Matt. 15 : 32.

When was Jesus kind to the thief on the cross? Luke 23 : 42, 43.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**Mar. 5, 1916. How Christianity Went to the Pacific Islands**

**John Williams and his ship The Messenger of Peace. Obookiah at Yale College. Hiram Bingham, the volunteer. Kapiolani and her defiance of the goddess Pele. "Little Johnnie Geddie." Coleridge Patterson and his Melanasians. "The Martyr Isle of Erronanga." John G. Paton and his famous well. James Chalmers, the "Great Heart of New Guinea." Christian Work in the Philippines.**

**Daily Bible Readings**

Mon. Jer. 10 : 1-15; Tues. Isa. 42 : 8-10; Wed. I Thess. 2 : 1-13; Thurs. Isa. 65 : 1; Fri. Zech. 13 : 2; Sat. Joel 2 : 28-32. Sun. Acts 1 : 7, 8.

**Prayer**

O thou Father of all mankind,—We would thank Thee for the power that Thou dost give to all who serve Thee with earnestness of spirit. As we see Thee giving Thy strength to these brave men who dared to work in dangerous places for Thee, and among the lowly, degraded and ignorant, may we feel that Thou wilt give to us of Thy strength whenever we give ourselves to Thy service.

Help us to see in all men the posibility of growth and transformation, as the knowledge of Jesus Christ comes to them. Having this firm belief in the power of the human soul to become righteous and holy in Thy sight, may we be ready to do our part in spreading the knowledge of the Gospel. We ask it in the name of Him who declared that the Gospel should be preached to all. Amen.

**A Glimpse at the Fiji Islands**

I wonder if, when you were little children, you ever heard the expression, "as fierce as a Fiji Islander," and shivered a bit as your imagination pictured for you those fierce wild men? Many other people have shivered at the thought of them, and with good reason. That is why I want to tell you something about them.

They had a most beautiful home, eighty large islands and "a whole school of little islands playing about in the blue sea." "There never was a lovelier picture than the verdure-clad hills, the craggy summits, the white coral beaches, the broad lagoons, the encircling reefs against which the foaming breakers dashed." But as for the people themselves! "In character they occupied a pre-eminence of degradation unrivalled by that of any other islanders. It is difficult to give a plain statement of the conditions." "The man who had eaten the greatest number of human beings was highest in social order. They used to mark these pleasant little achievements by memorial stones. One great chief had eight hundred and seventy-two of these set up to mark his prowess."

To such people as these came James Calvert. He made friends with Thakombau, an important character, whose chief delight was his cannibal feasts. Mr. Calvert never countenanced any of his evil deeds, yet kept his friendship. Thakombau used to taunt the missionary. "I hate your Christianity," he would say. "With all your teaching, do you think you can keep us from fighting and from eating men? You can *never* do it."

According to the custom of the islands, he strangled all his father's wives when that chief died. This was called "grass to line the grave." Mr. Calvert offered to have one of his own fingers cut off—this being considered a great mark of respect for the dead—if the wives might be spared. But the women were put to death in horrible fashion.

Still the missionaries never gave up in face of such conditions. There came a day when the Gospel touched Thakombau's heart. "He became humble, willing to learn, not too proud to say that he had been mistaken. One day the death drums that used to call to cannibal feasts sounded, and a great throng of people looked on in wonder as the "Scourge of all the World" rose and renounced the old gods of cruelty, and then knelt with his wives nd children to worship the Christians' God.

The same force that had made him terrible in evil drove him fast and far in the new road. He made the Sabbath to be observed, and the children to go to school, and the new laws of justice and mercy to be observed. It was a pretty sight to see him patiently learning to read from his little grandson, seven years old. It was hard work for the old warrior, and sometimes he fell asleep. Fifty years of savagery was not the best preparation for learning one's letters. In 1886 old Thakombau died, a gentle, faithful, consistent Christian.

That same year, Mr. Calvert, then seventy-two years of age, revisited the scenes of his missionary labors. The observations made in this journey read like fairy tales. In 1835 there was not a single Christian; in 1886 there was not an avowed heathen in the eighty inhabited islands. He found thirteen hundred and twenty-two churches, eighteen hundred and twenty-four schools, two thousand six hundred and ten teachers, and out of a population of one hundred and sixteen thousand there were one hundred and four thousand five hundred and eighty-five attendants of public worship."

As for present conditions, a visitor says, "It is difficult to imagine that those people with their mellifluous speech and almost Parisian manner were the cannibals of old times." "In one place the stone against which the bodies of the victims for the cannibal feasts were dashed has been placed in the church as a baptismal font. Family worship is almost universal. These native Christians have sent out their own mis-

sionaries to New Britain and New Ireland and New Guinea. When these native missionaries were killed others took their places, until in New Britain alone, among the savage islands, they have built up forty-one churches with congregations numbering one thousand. In Fiji $5000 is the yearly gift for missionary work."—*Adapted from Christus Redemptor, by Helen Barrett Montgomery.*

This is only one of the wonder stories about missionary work in the Pacific Islands. There are hundreds of others that are full of real thrills. As one reads them one pauses in admiration for the men and women who dared to face the conditions among the islands. But that is not all. One has a new conception of the power of Christianity and a new comprehension of what it may mean in one's own life. Read all of these hero stories you can find and get acquainted with some of the peace heros who surpass in heroism the war heros.

**March 12, 1916. Lenten Studies in Universalism**

**The Universal Fatherhood of God. The Personal Application**

**Prepared for Onward by Rev. Stanley Manning**

**Daily Bible Readings**

Mon. Ps. 8 : 1-9; Tues. Rom. 8 : 14-18; Wed. Rom. 8 : 38, 39; Thurs. Rom. 11 : 33; Fri. Ps. 91 : 1-16; Sat. Acts, 17 : 22-29; Sun. Eph. 4 : 6.

**Prayer**

Our Father, we are trying to understand what it means to be Thy children. Help us to draw near to Thee. Help us to realize that always and everywhere we are the objects of Thy love and care. May that love strengthen and sustain us in every time of temptation and sorrow; strengthen us also for the doing of daily duties that sometimes seem a burden. And may that love consecrate us, that we may be willing to give our lives in Thy service and for Thy Kingdom's sake. So may Thy will be done in us and by us, as it is done in heaven, and may Thy love draw our hearts to Thee, as at last it shall draw all Thy children home. Amen.

Away back in the dawning of the world, men sought to understand the mysterious forces which surrounded and seemed to threaten them. The lightning flashed and the thunder struck terror to their hearts. The mighty wind laid low the giant of the forest, perhaps taking the lives of some of their companions. The earthquake shook the very foundations of the world, destroying the caves and huts where they lived. Mighty forces they were, beyond all human comprehension, and malignant forces, too, for like more modern folk they took the kindly, helpful, beneficent forces that served them as a matter of course. The only guess which they could make at the reason for all these things was that the world was inhabited by spirits which used these forces to work their will. There was a spirit of the lightning, a spirit of the wind, a spirit of the earthquake. And each of these wrought vengeance upon those who had offended him. Primitive man knew that these were just the things that he would do to his enemies if he had the power. So gradually the world was peopled with a vast multitude of spirits, some malignant and some kindly, that used and ruled over the forces of the world to work their will.

Then came a time when men organized themselves under chieftains, and obeyed them. And soon they pictured a similar organization among the inhabitants of this spirit world, and Bel, Marduk, Zeus became the chieftains of the gods. These chief gods also came to be regarded as the protectors of those who worshiped them, and were thought to fight for them when they went forth to battle. When the tribesmen of Babylon de feated the men of Nippur, Marduk had vanquished Bel. When Elijah slew the priests of Baal, it was Jehovah who had overthrown the god of the Canaanites. So when men began to dream of world-dominion, it was natural to think o one God, the ruler over all the world. And strange as it may seem, it was in Israel, not in the mighty nations of Egypt and Assyria, that this idea was first set forth with power. Theirs was an insignificant nation, to human eyes, but they lived at the political and commercial cross-roads of the ancient world. They had seen the mighty nations of that time rise and fall, while Israel remained, surviving even the galling experience of the captivity,—there could be no reason except that Jehovah was mightier than all the gods of the other nations. And from that it was but a step to the belief that there was only one God, Jehovah, to whom at last every knee must bow and every tongue confess.

At the same time, He became not only the righteous Judge and the Avenger of wrong, but in protecting love the Father of his chosen people. And this idea of the Fatherhood of God, but a limited Fatherhood, persisted down to modern times. Occasionally great souls caught the vision of a deeper truth, but the world was not ready for it. Only with the intermingling of races, easy and rapid intercourse, the fraternizing of the world, did there come a time when the heart of man could conceive such a mighty fact as the universal Fatherhood of God. To-day we are the heirs of this faith. the product of the longings and the aspirations of men from the dawning of the world down to the present time.

**Suggested Books**

John Fiske, "The Idea of God." John Coleman Adams, "Short Studies in the Larger Faith," and "The Fatherhood of God," (Manuals of Faith and Duty.) F. W. Betts, "Philosophy and Faith of Universalism." For the Biblical reasons for our faith: T. B. Thayer, "Theology of Universalism," and Thomas Allin, "Universalism Asserted."

* * *

The thanks of the Y. P. C. U. are extended to the Rev. Stanley Manning for the treatment of the Lenten Devotional topics and for the preparation of Leaders in Conference during that period.

STOCK-TAKING NUMBER

# ONWARD

The Journal of the Universalist Young People

Our Motto: For Christ and His Church

Edited by the National Executive Board

VOL. XXIII MARCH 15. 1916 NO. 6

## JUST LIKE YOU

"If you want to belong to the kind of a Church,
Like the kind of a Church you like;
You need not slip your clothes in a grip
And start on a long, long hike.
For you'll only find what you've left behind,
There's nothing that's really new;
You may be knocking yourself when you knock your Church,
Maybe it's not your Church, but YOU.

"Real Churches are made by folks unafraid,
Who look not upon duty with dread;
Where everyone works and nobody shirks,
You can raise e'en a Church from the dead.
And if, while you're hustling to help yourself,
You will help your neighbor, too.
Your Church will become what you want it to be.
For your Church is a multiplied YOU".

And the Y. P. C. U., local, state and national, is simply a multiplied YOU. *Therefore:*

Consult colum 1 on pages 65-67. What would become of the National work if everyone made and paid pledges JUST LIKE YOU?

Will YOU keep Lent as suggested on Page 62?

How would Mr. Ito support his family and do his work if every member were JUST LIKE YOU? (See column 4, pages 65-67.)

Are YOU one of the Comrades listed on page 63?

Will YOU accept Miss Bisbee's challenge on page 68?

STATE OFFICERS: how does *your* work compare with that of the New York State President, reported on page 67?

Is *your* Devotional Committee getting the full benefit of the helps in "Leaders in Conference" on pages 70, 72 (and in every issue)? Have YOU called their attention to this department in *Onward*?

How many recruits will YOU get in answer to Mr. Cushings' call for volunteers, on page 63?

If every member were as loyal as YOU, how would the Two Cents a Week report in column 2, pages 65-67 be changed?

What are YOU doing about that Mission Study Class? (Page 64.)

How far has "The Black and White Missionary" traveled at YOUR expense? (Column 3, pages 65-67.)

Will YOU show this copy of *Onward* to a non-subscriber?

Some of the best work of the Y. P. C. U. can never be tabulated. If your Union is doing something worth while will YOU send us a brief account of it for publication on pages 81-83 (April 1 issue)?

**TWENTY-EIGHTH ANNUAL CONVENTION**

**NEW HAVEN, CONN., JULY 5-12, 1916**

**WILL YOU BE THERE?**

# A LENTEN MESSAGE TO YOUNG PEOPLE

**From Frank Oliver Hall**

Lent is a season for serious thought. During most of the year one may be excused for becoming engrossed in his studies, or in business, or even in the necessary humdrum duties of daily life. But during Lent, that period of time which corresponds to the season which Jesus spent in the wilderness thinking out life's big problems, his relation to God and man, and became so absorbed in thinking that he forgot to eat, his followers should give themselves also to earnest thinking upon the most serious subjects. I bring you four dynamic thoughts and I can best impress them by tellling you how they were recently impressed upon me.

Not long ago I went to call upon a venerable man who lies seriously ill in a city hospital. If I were to mention his name you would recognize him as one who for years has performed fearless and efficient service to society. Thirty years ago he wrote a little book which quickened the interest of unnumbered thousands of young Americans in questions pertaining to the public welfare, and from that day to this he has been interpreting religion in terms of life and defining patriotism as the sentiment which moves men not only upon occasion to die for their country but upon all occasions to live for humanity. Four months ago he underwent a severe surgical operation, and has been lying since, patiently waiting to receive his sentence of life or death, with the chances very much in favor of the latter.

This is not a sad story but a glad one. Because, like many others, I owed him a debt of gratitude, I went to see him, and lying there, he talked, as always, not about death but about life, about what is going on in the world and what could be done to make it a better world. He spoke of the European War and the frenzy of fear which has swept over the American people, of the Panama Missionary Congress and its probable effect upon our country, and then he gave utterance to the thoughts which have been singing in my soul ever since and which I pass on to you.

"It has been a long, hard fight, filled with immense difficulties and many disappointments, but I wish that I were at the beginning of life instead of approaching the end of it, for it is great to be young at such a time and lend a hand in bringing in the kingdom."

"The best way to preach the gospel is to live it. One worthy act is of more value than ten volumes of sermons."

"In spite of all appearances to the contrary, in spite of the European War and the American fear of war, every night when the sun goes down it sinks upon a better world than the one upon which it arose."

Now I had been feeling quite the contrary. It had seemed to me that Europe had taken a headlong plunge back toward barbarism and that America was on the verge of being dragged down also. It had seemed to me that for a year and a half every time the sun set it had gone down upon a blacker and drearier and more brutalizing world than the one upon which it rose. I had been feeling, and I know dozens of others who feel, that we who have been preaching and praying and singing and working to build the Kingdom of human brotherhood on earth were being driven back and back from trench to trench by the forces of evil until actually it seems as though it was hardly worth while to fight any longer. And then this old man made me ashamed of myself. He was no "slacker," he was no "quitter." He had kept his faith. "I would like to be young and in the fight again," quoth he, "for every day the world is better than it was the day before."

I went home and sitting at the table told what I have told you. I said, among other things, "Isn't this a fair example of the way in which the world treats its best men? To have made such a splendid fight and then to be left old and sick and poor; what becomes of the Psalmist's cry, "I have been young and now am old, yet never have I seen the righteous man forsaken or his seed begging bread?" Then I got another lesson. "What are you talking about?" said one of the company. "This man is not old. His soul has drunk at the fountain of perpetual youth. Moreover, his body may be sick but his soul is well. And as for being poor, to be able to say under such circumstances, "This is a better world day by day," and to know that he has helped make it so, is to have treasure in Heaven and to be rich toward God."

So I send you these four thoughts that came to me like a tonic.

It is great to be young, or to have a young soul, at a time like this, and to lend a hand in ushering in the Kingdom.

The best way to preach the good news of the Kingdom is by helpful, neighborly deeds.

Every night when the sun goes down it sinks upon a better world than the one upon which it rose.

The man who believes this and is helping to make it true is rich toward God.

* * *

## COMRADES OF THE QUIET HOUR

We have now been organized four months. Perhaps you would be interested in some figures. We now have Comrades in twelve different states, extending from coast to coast, as follows:

Maine, 1; Massachusetts, 39; District of Columbia, 1; Connecticut, 2; Georgia, 5; New Jersey, 10; Oregon, 1; Indiana, 5; California, 5; Ohio, 2; Pennsylvania, 9; New York, 4. Total 84.

This means that there are eighty-four Unioners scattered over this broad land who are being helped by their pledge and by the sense of Comradeship to add to their spiritual strength by daily communion with God through Bible reading and prayer. I say they are being "helped" to do this by becoming Comrades for their letters bring some such messages as these: "I used to read the Bible every day but lately I have neglected this beautiful duty. I shall to-day however, begin to keep my pledge."

"I have tried many times to read a little in the Bible every day, but have never really done so regularly. Having pledged myself to do so will be a great help."

"I am not very familiar with my Bible, so should like to become a Comrade, for I am sure that will help me to form the habit of daily reading."

"I had already formed the habit of the Quiet Hour before I became enrolled, but I love to think that others are uniting with me in these daily devotions."

I am the last person in the world to judge the strength or worthwhileness of a movement by numbers, but one can not help wondering why more of our young people have not availed themselves of this help. Wherever this matter has been especially brought before a Union, that Union has responded eagerly. Will not you, dear reader, be the one to present this matter to your Union?

*Beulah S. Cone,*
*61 Trenton St.,*
*East Boston, Mass.*

* * *

## FROM OUR SOUTHERN REPRESENTATIVE

*Onward* is improving as fast as anything I ever saw. Whoever says we haven't a good paper is using other words to say that he hasn't read it. While I was at home, so near to headquarters, I did not read it as I do now. That paper is going to learn to talk and about then people will begin to talk back, and I reckon there will be something doing in the Y. P. C. U. that will make the Universalist Young People sit up and take notice of what they have a chance to do *and are to do.*

*Eleanor Bisbee.*

Editor's note: The above was not written for publication, but Miss Bisbee's words have such a bracing effect upon us that we wish to share them with others who need to catch her spirit of optimism and service.

* * *

## WANTED— 600:

Six hundred what? 600 *Onward* recruits!

Here is a brand new, up-to-the-minute, right-off-the-fire proposition.

It will cost each new recruit 25 cents. For that quarter he will receive *Onward* until January 1, 1917.

Think of that—*Onward* for 9 *months* for 25 cents!

Now, I will tell you the *why* of this marvellous offer. For a number of years we have been trying to increase the *Onward* subscription list. Last year we had good success. Since that time subscriptions have been coming in very slowly. The great trouble is that while some Unions are doing their duty for *Onward, others provide hardly a single subscription.* That is obviously unfair.

We want the Unions which are not doing their duty to provide recruits for our *Onward* army and *we are offering a great deal in return for the recruiting fee of 25 cents.* Brothers in our army, we want you to get recruits. Detailed in column 5, pages 65–67 are the

number of new subscriptions which we wish to gain in various Unions. Study the list.

Now that you have read the list you know where your Union stands, and how many 25 cent pieces we want before May 1, 1916. All right, then go to work please, as special *Onward* agents and get these new subscriptions. It's up to you, whether this plan is a success or not.

If you don't find the name of your Union in the list you are a member of a Union which is doing its duty or nearly so, at present—but don't let that deter you, go right to work and make the record for your Union and State even better.

Remember these facts:—

We must get 600 new subscriptions!

We want them before May 1, 1916!

They will cost only 25 cents each!

They will not expire until Jan. 1, 1917!

Now friends, let the subscriptions come pouring in to the National Secretary, 359 Boylston St., Boston, Mass.

Sincerely yours,

*Samuel T. Cushing,*

*Circulation Manager.*

* * *

## THAT MISSION STUDY CLASS

While we are taking into account the real condition of our local Union in respect to the degree of support which it is giving to the policies of the National Union, let us not overlook the Mission Study Department.

By Mission Study we learn to think of others. We learn of the many ways by which we can apply our religion in a practical way.

Is your Union giving proper consideration to the importance of educating its members along lines of Missionary endeavor? Do you realize that your Church was once a Mission Church? Is it now a *Missionary* Church?

It is the purpose of this department to give the young people a better knowledge of what has been and what can be done in the services of others.

If your Union has not already taken up the work, will you not see to it that a Mission Study class is formed in your Union at once?

Information and help will gladly be given you by your National Superintendent of Missionary Education.

*Charles C. Lamb,*

*40 Chenango St.,*

*Binghamton, N. Y.*

## LEADING FILM COMPANIES FOR FEDERAL CENSORSHIP

**Rev. Harry Adams Hersey**

The following paragraphs from Rev. Wilbur F. Crafts, of the International Reform Bureau, Washington, D. C., speak for themselves. I hope all Unions and Unioners will write their congressmen at once to favor Federal Censorship.

The Paramount Pictures Corporation, the Famous Players Film Company, the Jesse L. Lasky Feature Play Company, the Equitable Motion Picture Corporation, and the World Film Corporation, on Jan. 26, 1916, filed a brief for federal censorship of films, signed by attorneys of all above companies, in which they said:

"The production of vicious pictures is constantly increasing, just because they are more profitable. If the industry is to endure, if decent people are to stay in the business, this cancer must be cut out. A Federal regulatory commission should prove a fearless surgeon, and we therefore favor such a commission."

This gives the case for revised Hughes bill in a nutshell. Write your Congressman and both Senators.

* * *

## "I AM THE WAY"

The California Convention address of Miss Eleanor Bisbee, made into a most attractive booklet. Suitable for Easter Greetings. Order from the National Secretary, 359 Boylston St., Boston, Mass. Three cents per copy.

# LOCAL UNIONS' CONTRIBUTIONS TO NATIONAL WORK

**Receipts from July 1, 1915 to February 24, 1916.**

Column 1, Convention Pledges. 2, Two Cents a Week. 3, Post Office Mission. 4, Japan Mission Column 5 shows receipts *wanted* in an important department. See article on page 63.

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| **Connecticut** | | | | | |
| State Union | 20.00 | | | | |
| Bridgeport | | 9.00 | .50 | 1.10 | 2 |
| Danbury | | 10.47 | | 2.25 | 2 |
| Danbury Juniors | 5.00 | | | | |
| Hartford | | 14.16 | | 2.20 | 2 |
| Personal | 10.00 | | | | |
| Meriden | | 14.00 | | | 2 |
| Personal | 12.00 | | | | |
| New Haven | | 4.50 | .75 | 2.25 | 10 |
| Personal | 45.00 | | | | |
| New London | | | | | 9 |
| Norwich | | 3.90 | | | |
| Stafford | 25.00 | | | 1.00 | 9 |
| Personal | 1.00 | | | | |
| **Illinois** | | | | | |
| Beecher City | | | | | |
| Chicago, Redeemer | | 3.62 | | | 5 |
| Chicago, St. Paul | | | | | 15 |
| Personal | 5.00 | | | | |
| Clinton | | 5.20 | | | |
| Elgin | | 13.35 | | | 3 |
| Personal | 11.00 | | | | |
| Elgin Sunday School | 5.00 | | | | |
| Joliet | | | | 1.25 | 15 |
| Marseilles, Personal | | 1.00 | | | |
| Mt. Vernon | | | .50 | 1.25 | 5 |
| Oak Park, Personal | 5.00 | | | | |
| Peoria | | | 1.50 | | 10 |
| Urbana | | | | | 8 |
| **Indiana** | | | | | |
| Anderson | | 6.76 | | | 2 |
| Personal | 1.00 | | | | |
| Connersville, Personal | 2.00 | | | | |
| Brookville, Personal | 5.00 | | | | |
| Ireland | | | | | 11 |
| Logansport | | | | | 3 |
| **Iowa** | | | | | |
| Mitchellville | | | | | |
| Osage | | 1.60 | | .70 | 3 |
| Waterloo | | 9.04 | | 1.00 | 5 |
| Personal | 15.00 | | | | |
| Waterloo Juniors | | | | 1.00 | |
| **Kansas** | | | | | |
| Junction City | | 2.80 | | | |
| Laurence, Personal | | 1.00 | | 1.00 | |
| Seneca | | | | | 2 |
| Wichita | | | | | 3 |
| **Maine** | | | | | |
| Auburn | 10.00 | | | | 3 |
| Personal | 2.00 | | | | |
| Bangor | | | | 1.50 | 12 |
| Personal | 11.00 | | | | |
| Bath, Personal | 2.00 | | | | |
| Bethel | | | | | 3 |
| Brunswick | | 2.42 | | | 12 |
| Caribou | | | | | 3 |
| Personal | 5.00 | | | | |
| Dexter | 5.00 | | 1.25 | 2.00 | 3 |
| Personal | 5.00 | | | | |
| Livermore Falls | 5.00 | | | 1.00 | 15 |
| Norway | | 1.00 | | | 4 |
| Personal | 5.00 | | | | |
| Oakfield | | | | 1.10 | 10 |
| Pittsfield | | | | | 5 |
| Portland: | | | | | |
| All Souls | | | | | 5 |
| Congress Sq. | | 5.00 | | .52 | |
| Messiah | | 3.32 | .61 | 1.00 | 7 |
| Woodfords | | | | 1.30 | 5 |
| Rumford | | 3.08 | | 2.30 | 3 |
| Rumford Sunday School | | | | 2.00 | |
| Sangerville | | | | | 10 |
| **Massachusetts** | | | | | |
| State Union | | | | | |
| Adams, Personal | | 1.04 | | | |
| Greater Boston League | 20.00 | | | | |
| Women's Univ. Miss. Society | 10.00 | | | | |
| Boston, Personal | 15.00 | | | | |
| Arlington | 20.00 | | | 3.17 | |
| Personal | 21.00 | | | | |
| Attleboro | 10.00 | | | | 5 |
| Beverly, Personal | 4.00 | | | | |
| Boston, East | | | .75 | 1.85 | |
| Personal | 2.00 | | | | |
| Boston | | | | | |
| Grove Hall | | 15.00 | 1.61 | 3.19 | 10 |
| Personal | 7.00 | | | | |
| Roxbury | | | | | |
| Personal | 1.00 | | | | |
| Second | | | | | |
| South | | | | .40 | |
| Personal | 4.00 | | | | |
| Brockton | | 15.00 | 1.26 | 2.50 | |
| Brookline | 1.00 | | 1.25 | 2.35 | 12 |
| Personal | 26.00 | | | | |
| Cambridge | | 3.90 | | | 9 |
| Chelsea, Personal | 2.00 | | | | |
| Danvers, Personal | 2.00 | | | | |
| Essex | | | | 5.00 | |
| Everett | | | 1.00 | 2.75 | 15 |
| Fitchburg | | | | | 20 |
| Framingham | | 5.00 | | 1.50 | 8 |
| Franklin | 35.00 | 20.00 | | | 15 |
| Personal | 33.00 | | | | |
| Gardner | | | | | 5 |
| Personal | 25.00 | | | | |

| | | | | | |
|---|---|---|---|---|---|
| Lawrence | 10 00 | 10 00 | 1.00 | 1 00 | 10 |
| Personal | 17 00 | | | | |
| Lowell, Grace Church | 10 00 | | | | |
| Lynn | 25 00 | 19.56 | | 1.30 | |
| Personal | 2 00 | | | | |
| Malden, Personal | 50 | | | | |
| Marblehead | | 9 46 | | | |
| Medford Hillside | 15 00 | 18.86 | 1.00 | 3.20 | 8 |
| Melrose, Personal | 6 00 | | | | |
| Methuen, Personal | 6 00 | | | | |
| New Bedford | | 15 66 | | | |
| Personal | 2 50 | | | | |
| North Adams | 10 00 | | 1 26 | | |
| Personal | 2 00 | | | | |
| Palmer, Sunday School | 5 00 | | | | |
| Plymouth | 5.00 | 2.70 | 1.00 | 2.76 | 5 |
| Quincy | | | | | 5 |
| Saugus | | 4.46 | | | 5 |
| Personal | 5.00 | | | | |
| Somerville, Cross St | | | | | |
| Personal | 10.00 | | | | |
| Somerville, West | | | | | 15 |
| Personal | 3.00 | | | | |
| Winter Hill | 10.00 | 9.00 | .86 | 75 | |
| Personal | 5.00 | | | | |
| South Acton | | | 72 | .31 | 5 |
| Southbridge Juniors | 5.00 | | | | |
| Personal | 5.00 | | | | |
| Wakefield | | | | | 5 |
| Personal | 5.00 | | 1 00 | | |
| North Weymouth | | | | | 8 |
| South Weymouth | | | | 1.32 | 5 |
| Worcester, All Souls | 10.00 | 12.00 | 1.00 | | |
| Worcester, First | | 7 00 | | | |
| Personal | 2.00 | | | | |
| Providence, R. I | | | | | 5 |
| Mediator | | 3.12 | | | |
| Personal | | 10.00 | | | |
| **Michigan** | | | | | |
| Clarks Lake | | | | 1 50 | 7 |
| Decatur, Parish | 5 00 | | | | |
| Detroit | 25.00 | | | 2 35 | |
| Personal | 3.00 | | | | |
| Detroit Juniors | 1.00 | | | | |
| Horton | | | | | 8 |
| **New Hampshire** | | | | | |
| State Union | 76.00 | | | | |
| Claremont | | | 1.00 | 1.60 | 15 |
| Concord | | 11.70 | | 1.00 | 10 |
| Derry, Personal | 1 00 | | | | |
| Dover | 10 00 | 15.08 | | 5.00 | |
| Kingston | 3 00 | | | | 10 |
| Manchester | 10.00 | 9.42 | 1.75 | 6.51 | 10 |
| Marlboro | | 6.93 | | 4.30 | 15 |
| Nashua | 15 00 | | 1 00 | 5 00 | 5 |
| Personal | 7 00 | | | | |
| Portsmouth | | 6.43 | | 2.90 | 10 |
| Winchester | | | 50 | 2.27 | 5 |
| Woodsville | | | | | 20 |
| **New York** | | | | | |
| State Union | 25.00 | | | | |
| Metropolitan District | 5.00 | | | | |
| Bemus Point | | | | | 3 |
| Binghamton | 10.00 | 11.42 | 1.30 | | |
| Bristol | | 5.20 | | | 3 |
| Brooklyn, Good Tidings | 5.00 | 1.60 | .40 | 1.00 | 10 |
| Brooklyn, Our Father | | | 1.40 | 2.35 | 10 |
| Buffalo, Grace | | 4.00 | | | 5 |
| Canton | 11.00 | 4.16 | 1.10 | 2.10 | |
| Personal | 23.00 | | | | |
| Edwards | | | | | 3 |
| Frankfort, Personal | 7.00 | | | | |
| Fultonville, Personal | | 1.04 | | | |
| Herkimer | | 3.64 | | 1.58 | 2 |
| Hornell | | | | | 4 |
| Little Falls | | 2.45 | | | 4 |
| Personal | 9.68 | | | | |
| Middleport | | | | | 6 |
| Middletown | | 8.94 | | | 5 |
| New York, Divine Paternity | 76.00 | | | | 25 |
| Personal | 22.00 | | | | |
| First Mission | | | | | 5 |
| Rochester, Personal | 2.00 | 2.60 | | | |
| Southold | 5.00 | 5.20 | | 2.00 | 6 |
| Troy | | | | | 6 |
| Webster Juniors | 2.00 | | | | |
| Personal | 6.00 | | | | |
| **Ohio** | | | | | |
| Women's Miss. Assn. | 5.00 | | | | |
| Ansonia, Personal | 5.00 | | | | |
| Akron | 5.00 | | | | |
| Belpre | | 1.04 | | .70 | |
| Blanchester, Personal | | 1.04 | | | |
| Cleveland, Personal | 1.00 | 1.05 | | | |
| Columbus | | | | | |
| Personal | 2.00 | | | | |
| Greenville | | 1.04 | | | 5 |
| Personal | 25.00 | | | | |
| Hamilton | | | | | 3 |
| Jersey | | | | | 10 |
| Little Hocking | | | | | 7 |
| Mason, Personal | 2.00 | | | | |
| Mt. Carmel | 5.00 | 4.56 | | | 8 |
| New Madison Juniors | 1.00 | | | | |
| Norwalk | | | | | |
| Springboro | | | | | |
| Springfield | | | | | |
| Woodstock | | | | | 15 |
| Pennsylvania | | | | | |
| Kingsley | | | | | 6 |
| Mansfield | | 1.70 | .50 | 1.50 | |
| Philadelphia, Messiah | | 18.27 | | | 20 |
| Restoration | 15.00 | 8.00 | | 1.16 | 5 |
| Personal | 3.00 | | | | |
| Sharpsville, Personal | 100.00 | | | | |
| **Vermont** | | | | | |
| Bellows Falls | 5.00 | | | | 16 |
| Bethel, Personal | 1.00 | | | | |
| Brattleboro | | | | | 8 |
| Chester | | 1.04 | .75 | .80 | |
| Jacksonville | 2.00 | 4.16 | | | 3 |

| | | | | |
|---|---|---|---|---|
| Lyndonville | | 2.34 | .60 | 5 |
| Northfield | | | | 6 |
| Richmond | | | .75 | 7 |
| Wilmington | | | | 5 |
| **Scattered** | | | | |
| Little Rock, Ark. | | | | 7 |
| Los Angeles, Cal. | 5.00 | | 1.50 | 4 |
| Personal | 14.00 | | | |
| Pasadena | | | 1.35 | |
| Personal | 20.00 | | | |
| Redlands, Cal., | | | | |
| Personal | 5.00 | | | |
| Santa Paula Sunday | | | | |
| School | 5.00 | | | |
| Personal | 32.00 | | | |
| Denver, Col. | | | | |
| Murray Society | 10.00 | | | |
| Washington, D. C. | 5.00 | 8.03 | 4.00 | |
| Personal | 2.00 | | | |
| Moscow, Ida., Personal | 2.00 | | | |
| Atlanta, Ga | | | | |
| Sunday School | 5.00 | | | |
| Covington, Ga., | | | | |
| Personal | 10.00 | | | |
| Carlsbad, N. M. | | | | |
| Personal | 1.00 | | | |
| Minneapolis, Minn. | | | | |
| Tuttle | | 12.48 | 1.00 | |
| Personal | 3.00 | | | |
| Anoka, Minn., Church | 1.00 | | | |
| Hightstown, N. J. | 10.00 | 2.08 | | 6 |
| Newark, N. J., | 40.00 | 2.45 | 9.37 | |
| Newark, Juniors | | | 1.00 | |
| Personal | 21.00 | | | |
| Kingston, N. C | | | | 6 |
| Halifax, N. S | | | | 6 |
| Mountville, S. C. | | | | |
| Chattanooga, Tenn | | | | 8 |
| Hansford, Tex, Per. | 1.00 | | | |
| La Crosse, Wis. | | | 2.10 | 3 |
| Markesan, Wis. | | | | |
| Cumberland, R. I. Per. | 5.00 | | | |
| Union at Large | 4.50 | 6.24 | | |
| Personal | 20.00 | | | |
| Arlington, Wash. Per. | 5.00 | | | |

## WHAT OUR UNIONS ARE DOING

### YOUNG PEOPLE'S DAY AT CAMP HILL

Young People's Day was observed at the Universalist church Sunday January, 30. Ropal White, a senior of the Southern Industrial Institute, presided over the meeting with as much ease and grace as a person who had been trained and had been before large gatherings could have done. Mrs. Conine prepared a paper on the organization of the first Y. P. C. U. in Camp Hill, the paper being read by Miss Mabel Terry. Mrs. Theodore Langley and Bernard Garlington prepared papers suitable for the occasion. Miss Eleanor Bisbee made an interesting talk on Y. P. C. U. work. A violin solo by Mr. Laurence Cramer, accompanied by Mrs. Cramer, was much enjoyed. Mr. Ward offered prayer. The meeting was well attended and good work is expected of the Union this spring.

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**Junction City, Kansas.**—Our Y. P. C. U., we feel, celebrated Young People's Day in a very fitting and helpful manner. Some time ago our pastor's wife suggested that we become more familiar with Universalist history, by studying the lives of prominent Universalists, and also discover, who among persons of renown, were known as Universalists. On Young People's Day the Y. P. C. U. took charge of the evening service in the church; our pastor presided. Miss Ella Thomen, president of the Union, explained the meaning of the service, and our aim; then four papers were read, one on the life and works of Clara Barton, by Miss Frances Pierce; one on Dr. Benjamin Rush, by Mr. Arthur Brandon, treasurer of the Union; one on Thomas Mott Osborne, by Miss Carol Kersey; and one, an appreciation of the life and service of our much beloved Dr. C. H. Leonard, by Miss Florence Van Osdol. In any small town the Young People's Societies of the churches suffer when the young people reach the college and business age, and are obliged to go away from home for these advantages. Our Union, two years ago, was at this stage; but gradually the young people of the High School age, from our Sunday school and Junior Union, have come into the Senior Union, and some of them united with the church. Our pastor, being a young man himself, has the faculty of attracting and holding the young people, and our Sunday evening devotional meetings, conducted entirely by the young people, are an inspiration and a source of encouragement to all who attend.

* *

**Washington, D. C.**—Our Union has not done much writing for publication lately, but it has been busy nevertheless. The losers in the Economy Month Contest, in which we added $11.50 to our treasury, gave the winners a very generous (though justly economical supper, after the Union meeting one Sunday night. As an experiment, we are alternating our meetings with the Junior branch, as we call them. Every other week the Juniors or certain classes in the Sunday School hold a meeting planned by a member from the Seniors. By April we hope to change partly the personnel of the Union by the addition of these younger ones. Has anybody tried this plan? We are rehearsing for a Burlesque Athletic meet which will include *all* our younger members. Admission 10 cents. Grand stand, 5 cts., etc., etc.

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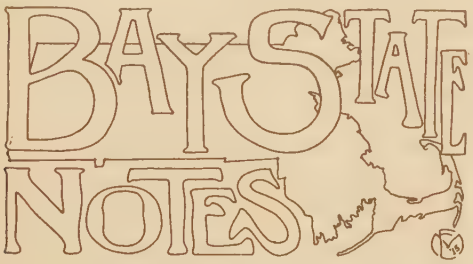
### MISS MAREK IN MAINE

Feb. 13, Miss Stella L. Marek of Boston, representing the National Union, spoke at Bangor in the Sunday school, and in the evening at Congress Square and Woodfords. She brought a living message to the Unioners, and at Congress Square gave a rare treat with her violin.

**Woodfords, Me.**—The Union observed Y. P. C. U. Week following quite closely the plan in Onward. Monday night there was a supper and about $7 was realized. On Boy's Night a social hour followed a very helpful talk by Professor Quimby of Westbrook Seminary. On Y. P. C. U. Day one young lady read the Scripture and another the responsive reading. The meetings were very well attended and very interesting, and the culmination was receiving three young men as members.




**Winter Hill.**—Under the leadership of our president, Miss Verne Wright, we have had so far a very interesting and successful year—notwithstanding the many problems we have had to contend with. In November we held a very successful ten cent social, the entertainment being provided by members of the Union and candy, popcorn and lemonade were on sale during the evening. In December we gave our annual play entitled "The Best Man." This was very successful and several of our new members took prominent parts, doing very splendid work. In January our time was given over to the Evangelistic Campaign, an account of which has already appeared in these columns. Twenty-one of our members attended the State Banquet at Charlestown and very nearly as many attended the meeting at Goddard Chapel on Y. P. C. U. Day. We are conducting a Mission Study Class on the first and third Sundays of every month at five o'clock under the leadership of Miss Mary Ballou. This is proving most helpful and instructive. Our devotional meetings are well attended, averaging about twenty.

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**Worcester.**—The Y. P. C. U. of the First Universalist Church observed Young People's Day Jan. 30. We had very good attendance both at the morning and evening services. We were very fortunate in securing Rev. Myron Cutter a former graduate of our Sunday school. He preached a splendid sermon, one that both old and young could understand Violin solos were rendered by Miss Stella Marek also a graduate of our Sunday school. Young People's Day was certainly a big success. Feb. 3, we had our monthly social, games and a general good time were enjoyed. Light refreshments were served.

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### GOOD NEWS FROM MINNESOTA

**The Anoka Union** completed its organization on Feb. 5, adopting a constitution and electing the following officers: President, Harry Stewart; vice-president, Miss Bartholomew; secretary. Miss Faith Edgarton; treasurer, Vernon Scanlon.

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**Minneapolis—Tuttle Union.**—The Union here followed the program for the Y. P. C. U. Evangelistic Campaign in part, and as a result three members of the Union joined the church on Feb. 6.

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**Woodsville, N. H.**—Our Y. P. C. U. here is in a very flourishing condition. Since vacation sixteen new members have been taken in. The pastor lectures the first Sunday evening of the month and a special program is arranged by the members for the other evenings. We are especially favored here by having a large amount of musical talent, both vocal and instrumental, among our young people. An orchestra of ten pieces has been organized and furnishes music when desired. The average attendance has never been as large as at the present time, it being sixty-four for the month of January.

### NEWS FROM THE PRESIDENT

Since the State Convention held in Buffalo last October, I have made four official journeys in behalf of the Union.

The first was through the Mohawk valley late in October, when I visited our progressive Unions at Little Falls and Herkimer and was gratified with the good work which they are doing. This trip also afforded me an opportunity to hold consultations with the National President; our state superintendent of Mission Study, Miss Ethel Wolcott, of Herkimer; our superintendent of Two-Cents-a-Week for Missions, Miss Helen Dunteman, of Little Falls; our superintendent of Post Office Missions, Mr. Frank Alter, of Fultonville; our superintendent of the Devotional Department, Rev. F. O. Hokerk, of Middleville; and our superintendent of Evangelism, Rev. G. H. Welch, of Gloversville.

About the middle of November I started northward, holding a consultation with the minister at Central Square, where a new Union had just been organized. Later I held a consultation with our vice president, Mr. Frank Stockwell, and state secretary, Miss Helen Merriman, at Canton, and went over several matters of vital importance. I also met the officers of the Canton Union and learned of their progressive plans. On Nov. 12, I addressed the Union at Edwards, which is doing good work.

During the Christmas vacation, I visited one of our most progressive Unions at Oneonta. Here I found that all departments of work were being carried on and that the membership had increased from twenty-five to thirty-five since the Union was organized early

in October. The latest report shows the present membership to be fifty. On this trip I met the minister and some of the officers at Troy, and though new in Union work, they plan great things for the future. I predict that they will be realized.

On January twenty-fifth I visited the new Union at Courtland. This Union begins work under the most favorable conditions and with much enthusiasm. It will accomplish great things.

The following evening I was privileged to meet a large group of young people at McLean and before the evening was over we had organized a Union with thirty-four members. This Union starts work under capable leadership and with wonderful prospects. I shall expect great things of it and I know that they will come true.

In addition to the three new Unions already named, the splendid Union at Newark, N. J., has voted to come into fellowship with the New York State Union. This is because there is no State Union at present in New Jersey. We of New York State are glad to welcome Newark.

There are several new Unions in the process of formation at the present time. Lockport, Auburn, Middleville and Henderson have written me that Unions are bing organized and will be ready to report in a short time. Besides these, there are prospects of new Unions at Gloversville, Schuyler Lake, Utica, and Syracuse.

I am planning to make a trip to the western part of the state in the near future, to visit present Unions and endeavor to organize new ones. Before the year is over, I hope to visit every Union in the state.

Our work in this state seems to be in better condition than for many years. Good reports come in from every side. The departmental reports rendered at our recent board meeting are very encouraging.

Six of the seven Board Members attended the meeting held here Feb. 11, and 12, when progressive plans for the future were outlined. We hope to show a large increase in membership this year and increased activity in all departments of our work. Our State delegates to the National Convention are already elected and all members of the Board are going to be "boosters" for the Convention. New York State will be at New Haven with a large delegation.

Yours "For Christ and His Church"

*Hal T. Kearns,*
*Binghamton, N. Y.*

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## METROPOLITAN DISTRICT

Dec. 18 the Young People's Christian Union, of the Church of the Divine Paternity, New York City, gave its annual Christmas entertainment for the family at Chapin Home. Through the kindness of Mr. Walter E. Leaman each member of the family was presented with a box of candy. Dec. 26 the regular Christmas Sunday service was held in the Cooper Memorial Chapel of Chapin Home, and was conducted by the members of the Metropolitan District Y. P. C. U. as follows: the season's greetings were extended to the family and friends from the Borough of Manhattan by Mr. James B. Knapp; from the Borough of Brooklyn by Mr. Harry J. Pearson; from the District Union, by President Louis F. Merlin; and from the Chapin Home Committee, by Miss Emma J. Webb, chairman. A most able address on "What the Old People and the Young People Can Do for Each Other," was delivered by Hon. Harry R. Childs, Ex-National Y. P. C. U. President. Mrs. Horace E. Fox, President of the Board of Trustees of the Home, represented that Board, and thanked the Young People for their work in the Institution. The special music by Mrs. Nettie L. Harron, Vocalist, and Mr. P. Sidney Harmon, Violinist, was exceptionally good. The Christmas decorations for the Chapel were furnished by the Chapin Home Committee, and the large tree, just outside the Chapel was lighted at the conclusion of the service.

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**Herkimer.**—Sunday, Feb. 6 was Young People's Day at the Universalist Church of Herkimer. After singing, a pleasing program followed consisting of the following speeches: Greeting, Floyd Jackson, President. Our Aim, Elton Gardiner. Some of Our Work for Missions, Miss Ethyl Wolcott. Some of the other speakers scheduled were absent. A very pleasing solo was sung by Miss Oppel previous to the speaking. Wednesday evening, Feb. 9, the Y. P. C. U. held a social in honor of Miss Helen Merriman, secretary of the State Union. After an interesting speech given by Miss Merriman, giving the Union many good points, refreshments were served. The Union enjoyed her visit very much and looks forward to her next call.

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**Oneonta.**—The Social Club, a branch of our Y. P. C. U., gave a delightful banquet and lecture to the parish on the evening of Jan. 14. There were about 75 present. Following the banquet reports of the work done during the past year were read. H. W. Fluhrer, resident manager of the Otsego & Delaware Telephone Co., delivered an interesting lecture on the "Mechanism of the Telephone," which was greatly enjoyed by all. Miss Helen Merriman of Canton, secretary of the New York State Y. P. C. U., recently paid us a visit and gave us an interesting address. The meeting was informal, and was held in the church parlors.

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## BUCKEYE BRIEFS

**New Madison.**—Our Junior Union is doing finely. They are looking forward for the time of the Convention

**Flint and Columbus.**—On Young People's Day we held a joint meeting in Columbus and the following Sunday in Flint. Lunch was served at each meeting. Columbus has invited Flint to a masquerade party and they are all planning to attend. The Flint Y. P. C. U. was entertained at the home of Frank and Hobert Sherman on Jan. 20. In general, *Flint* is keeping up the strife. Let us have the help and co-operation of other Unions.

**Jersey.**—Our devotional meetings have been much better since we started having them in the homes.

Our blue and white contest closed successfully, the losing side being given the choice of giving refreshments or a program. They chose refreshments.

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**Belpre.**—We gave a cafeteria supper Jan. 28, at the church. In spite of bad weather and the prevalence of grip we cleared $7.18 which we consider excellent. We are making plans for a play to be given during the spring vacation. We are disappointed that our plans for Young People's Week could not be carried out.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

**"Expect great things from God. Attempt great things for God."**

## LEADERS IN CONFERENCE

**Prepared for Onward by Rev. Stanley Manning**

The gathering at the home of the chairman of the devotional committee was larger than usual, and was the occasion of some surprise to those who had not been let into the secret.

"I invited all of you here this evening," the hostess explained in calling the meeting to order, "because it seemed to the members of the devotional committee that we ought to get the leaders of all the meetings during Lent together, to see if we couldn't make this series of topics fit in together more closely, and make the Lenten season in our Union what it ought to be: a time when we devote more thought than at other seasons to religion and the church. The Y. P. C. U. Evangelistic Campaign in January did us a whole lot of good, and several of the members of the Union joined the church the first Sunday in February, but there were several who did not, and I just felt as if some of them were almost ready to. Somewhere I heard that these very topics were used by a local Union last year for mid-week meetings during Lent, and were planned to give the members a better idea of Universalism and the church. And that is what we need right here, for some of us who have been members of the chuurch for several years don't begin to understand all that our church ought to mean to us. We can't take time this evening to plan out all the meetings, but we can get a general plan for the whole season, and then details for the first meeting or two."

"I tell you one thing that struck me right off when I looked over these topics," said Howard King, who was to lead the first meeting, and that is that while these topics follow pretty closely our declaration of faith, they're not just dry theology. Now, look at my topic, The Universal Fatherhood of God: the Personal Application. That gets right down where we are, and it strikes me the thing we leaders have to do is to make everybody who comes to the meetings feel just that thing—that the Fatherhood of God, and the Leadership of Jesus, and all the rest mean something to us in everyday life."

"That's right," said Minnie Thompson, "and if we're going to succeed, we leaders will have to take care that the whole hour isn't spent just on the first part of the topic, no matter how interesting it may be. We can have what almost anybody would call successful meetings by doing that, but they wouldn't be successful in helping out the general plan for the whole series."

"That's just the reason we thought all the leaders ought to get together to-night," remarked the chairman. "This is one meeting seven weeks long, with seven leaders, but just one object."

But before she could tell again what that object was, the door-bell interrupted her, and Rev. Mr. Stamford entered. "I'm sorry I was late, Madam Chairman, but I had to stop to see Mrs. Arnold; you know she is quite sick, but she wasn't too sick to tell me over again what I suppose you all have heard her tell,that several years ago a friend of hers remarked, 'Mrs. Arnold, I don't see how you can be a Universalist when you spend so much of your time going around seeing sick people and helping them that's in trouble.' And she answered right back, 'Why, that's just the reason I do those things. I couldn't if I didn't believe God loved the poorest and meanest and wickedest of them just as He loves you and me.' "

"Aunt Lucy never misses a chance to stand up for her church," remarked her nephew, Allen Norton. "Uncle John says she's the most terrible Universalis he ever saw."

"I wonder if Mrs. Arnold isn't just the expression of what we want to accomplish by these meetings?" asked the chairman. "She knows what Universalists believe, and then she lives it every day. She's been just as happy since she's been sick as she was before, only she says she worries for fear no one will visit her sick folks while she's kept at home."

"But I asked Mr. Stamford to meet with us and give us that brief summary of the Universalist faith that he gave in his sermon last All Souls' Sunday. It just fits these Lenten topics."

"I may not give exactly the same words," the minister responded, "but this is about it: We believe in the Universal Fatherhood of God. That means that we are His children,—spiritual beings, whose lives are guarded and guided by His love. It means that we are brothers of everybody in the world, and owe them a brother's love. God so loved the world that He sent His Son to teach us of His love. Before and after that, He filled the hearts of certain men to write of Him and of His dealings with men, and those writings when collected gave us our Bible. He loves us so wisely that He punishes us for our sins until we forsake them, and

finally, by the infinite power of His infinite love, will draw all men unto Him."

"Thank you, very much," the chairman said. "That is just what we needed to get a bird's-eye view of all these topics. And now will you give us a definition of the church that will fit in with this—for that is one of our Lenten topics?"

After a moment's thought, the minister answered, "Yes, the church is the organized company of those who have taken Christ's ideal of love and service as the ideal for their lives, and are conscientiously trying, though sometimes unsuccessfully, to live up to it. It is the fellowship of those who are trying to follow him."

"Say, Miss Wright," Howard King remarked, before the chairman had had time to thank Mr. Stamford for his help, "don't you think we ought to take a part of the time at my meeting to give the rest of the people just what we've had tonight? They ought to understand this whole plan right from the start."

"A good idea, Howard, Helen answered, "and I'm sure Mr. Stamford will give that same statement he has just made, which is brief, and exactly what we all need. If we had a minister who didn't know how to be brief, we couldn't ask him for this, for we'll have hard work to do all we want to in that one hour. What else have you planned, Howard?"

"Well, I thought we'd use the church hymn-books that evening, for one thing, and I'm going to ask them to change the words of that verse of number 600 and sing "Strong children of God, nor feeble nor frail." The way it's written just contradicts this topic. And then I thought I'd announce the week before that everyone would be asked to give in one sentence his chief reason for believing in the Universal Fatherhood of God. Anybody ought to be able to do that. It might be a verse from the Bible, or something else, but the things that make us believe that way ought to help others just like us."

"That will be a fine beginning," the chairman remarked, "and then you can lead them to talk of the personal applications of that faith."

"I've found it hard work to decide what to leave out on the nineteenth," said Carl Robinson, "for there are so many social applications of our faith in the universal brotherhood of man. The whole evening could well be spent in talking about the ways that the war is affecting the brotherhood of man. And we can't leave that out, for we're all thinking about it, but we must take part of the time for other things just as important and interesting."

"Why don't you put that off until the last thing," suggested Mrs. Ray, "and then it won't take more than its share of the time."

"That's just what I thought of doing, and I'm going to tell the people so right at the start, so that someone won't start off on that line before we're ready for it. I'm going to ask five of the members to read the five principles of Universalism with their social implications which the Social Service Commission of the National Union published some time ago. I can get those cards from 359 Boylston St., Boston, Mass. That will start us off on some of the opportunities for social service right here at home. Then Miss Howard is going to tell us just what social service is, and how it differs from personal service. We don't often speak of it in that way, but I believe the finest piece of social service that our church is doing is over in the Blackmer Home in Tokyo, and Mrs. Ward, of the Mission Circle is going to tell us a little about that. Then Ralph, who went to the Lake Geneva Conference of the Mis onary Educat on Movement ast year is going to tell about the motive in modern missionary work. He says he never heard a word there about saving men from the wrath of God, but just about helping and serving and saving th m becau e they are our brothers. I guess that's about all we can crowd in, and leave any time to talk about brotherho d and the ar, but if I can, I'm going to stop the discussion about five minutes early and ask Mr. Foster t) tell us how all this talk about preparedness for war in this country is likely to affect the attitude of the Japanese toward us. He spoke of that in his Thanksgiving sermon, and it made poeple stop and think. I don't see how we can get all these things in, but I don't see how we can afford to leave any of them out."

"Why don't you prepare a time schedule for every minute of the meeting, just as they did at the National Convention in Los Angeles and Pasadena?' suggested the Charim n, "That worked beauti ully, and we did everything we had to do in less than half the time it usually takes. It's as exciting as riding on the Broadway Limited, trying to keep to a schedule like that. Say we take ten minutes after the opening exercises for the social implications of our faith and comments on them, then about five minutes for the distinction between social and personal service, for there'll be some questions to ask Miss Howard. It will take at least ten minutes, and there ought to be fif een or the Blackmer Home and the missionary implications of universal brotherhood, and then the rest of the time for war and preparedness."

"Say, that would be great," Howard said eagerly. "Won't you let me be train despatcher, and make everything run on schedule?

"I think we'll have a good old-fashioned theological discussion when we discuss the Spiritual Authority and Leadership of Jesus," said Allen Norton, who was to lead the meeting. "It will help us to get our own ideas cleared up. I've talked with lots of people in other churches, and so many of them can't tell what they believe about him. They have words and phrases that they've heard over and over again in sermons, and they say that's what they believe, but they can't put it in their own words at all, and it's just because they haven't thought it out for themselves. And I know there are lots of the people in our church in the same fix. So I've made out a list of texts that used to be used in theological arguments about Jesus, some of them seeming to prove the doctrine of the Trinity, and some the pre-existence of Jesus, and some that he was just a man, and I'm going to ask each one at the meeting to read one of those texts, and then we'll all talk it over

and try to see what it really means. And I've asked Mr. Stamford to be there and help us out if we get in too deep. Some of the verses that have been used to prove the doctrine of the Trinity mean something altogether different in the Revised Version of the Bible, and some of them are left out altogether, showing that they were not in the Bible originally. I'm going to see that the ones who get those verses bring out that fact. Then I'm going to close that part of the meeting by asking each one to tell just what he believes about Jesus—his birth, his purpose and ideal, and our relation to him to-day. I suppose I'll have to start that so as to show just what I mean. It ought not to take more than a minute apiece for us to do that. After that I'm going to have read a parable that Dr. Bisbee wrote in a sermon that was published in a book called "Good Tidings," which Dr. Shinn edited. It shows what a mistake people have made quarrelling about Jesus, instead of agreeing to disagree, and just following him.

Then, if there's time, 'Ill have a few words that we often use to describe Jesus explained,—that will help us straighten out our own ideas, and use words that really say what we want to say. Here are some of them: Spiritual authority, Leader, Teacher, Master, Savior, Lord, Elder Brother.

A long time ago there was one of Dr. Hall's sermons published in the Leader in which he made it so clear that Jesus did not come to save anyone from an abstract thing called Sin, but from this sin and that one, some of them little things that we're all of us likely to commit thoughtlessly. Whoever explains the word Savior ought to bring that out."

"You'll have a fine chance in your meeting," said Minnie Thompson, who had been put on the devotional committee because she was so much interested in sacred music, "to have a few songs sung as solos or duets, bringing out some of the different ideas about Jesus. There are some in Praise and Thanks and Church Harmonies that you'll want to use as the regular songs, but it would be a good thing to have some of the old Gospel songs and perhaps one of the revival hymns sung—just a verse or two of each, to show how the different ideas of Jesus have written themselves into the hymns of the church."

"All that ought to make an interesting and profitable meeting," said the chairman, "and now we must take up the topic,

**The Church**

Arthur Carlisle is going to lead that meeting. What are you planning to do, Arthur?"

"Well, I'm going to start by being janitor," he unexpectedly replied. "I'm going to arrange all the chairs in a circle up near the piano. That's to get away from any stiff formality. Ever since you had all the leaders of meetings in Lent together, I've been thinking about that general plan for the whole series, and I guess my meeting is the keystone of the arch, isn't it? It looks to me as if a lot depended on this meeting, if we're going to convince those who haven't joined the church of the value and importance of it. I thought it would help if I had a pencil and paper for each one, and took three or four minutes for each to write down what he things of first when I speak certain words. The words are Church, Christianity, Christ, Missionary, Universalist. Perhaps I'll change those or add to the list. I'm not going to ask anyone to read what he has written unless he wants to, but it will give those that find it hard to talk something to start from. Then nobody will be asked or expected to stand up; we're just going to talk over together why we joined the church, or didn't join it, and what it means to us since we joined. I have a notion that those of us who have belonged to the church for quite a while, don't half appreciate it, and if we say at that meeting that it means more to us than it really has, perhaps we'll go out and try to make what we say true, if it wasn't before. I know what I want to say is true, only it isn't true all the time, and it ought to be. It isn't easy to remember that one is a disciple of Jesus to-day, as the men of Galilee were.

"Then there are a few ideas or comparisons which I want brought out that will make clearer what the church is, or ought to be. Somebody said that the church is a hospital for souls that need healing, but he added, "There are other people in a hospital besides the patients.'

Sometimes, pretty often, nowadays, the church is called an army that needs to be mobilized and trained and equipped, and in that connection we can carry the analogy into details about the Commander, and the battle-songs, and the enemy, and the method of fighting. That's the reason I included Missionary in that list of words. Last of all there's the comparison between the church and a school, but I want it brought out that it isn't a school of theology or any other kind of theory, but a manual training school, where we learn what Christianity is by being Christians, and doing what Jesus did. I believe that kind of a meeting ought to answer every objection that might be raised against joining the church. And afterward, during the three weeks before Easter, we ought to talk with the members of the Union who aren't members of the church, and try to get them to join. It's our business just as much as it is the minister's. We don't leave it to one person in any other organization we belong to, to invite others to join. And I think I can put it up to some of the other boys in the Union in a different way from the way Mr. Stamford would, and one that wil


# ONWARD

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

hit them, because they look at things the same way I do, and not the way he does."

"It's quite clear," said the chairman, in closing the meeting, "that you have something for all of us to do, not only at the meeting, but afterward, and that's what we all need."

## THE JUNIOR DEVOTIONAL MEETING

**March 19, 1916 Around the World with Jack and Janet. VIII. In Korea.**

Psa. 81 : 9 John 9 : 5 Acts 11 : 14 Matt. 11 : 28-30 Isa. 29 : 14 (first clause) Acts 13 : 47-49.

"Where is our guide," asked the Superintendent. "I want him to point out on the map where we are going." The president came forward and traced on the map the route from China to Korea, the Land of the Morning Calm. "It might be called the Land of Topknots," said the Superintendent, smilingly, showing a picture of a Korean. (Korean Sketches and other books by Gale will give many suggestions for little stories which may be told the Juniors, and contain pictures which may be shown them.) "I am going to ask Alice to tell us what she sees as she goes for a walk in this unusual country. She is to play that she is Janet, and has come to our Union to make us a visit this bright afternoon."

Alice gives a description of the Koreans as she saw them. Then the Superintendent represented Janet's mother and told of the visit to the Hospital.

"Jack has been learning something about Christianity in this fair land of the morning calm. Alfred has planned to represent him and will tell us Jack's part of the story." So Alfred relates something of the coming of Christianity, the faithfulness and devotion of the people who learn to follow Christ, their generosity with time and money, not forgetting to tell how one man learned the Sermon on the Mount by heart.

Ask each Junior to think of a Bible verse which will apply to the Korean Christians. As these verses are read, each child may tell why he thinks it fits the Koreans.

Question: Are we American Christians to do less for our Master and Friend than these men and women and boys and girls so far away? Shall we not watch eagerly all the week to see what we can do in the name of Christ?

Other reference books are Korea and Her Neighbors, by Isabella Bird; Fifteen Years Among the Topknots, by L. H. Underwood; Korea, by George H. Jones; Corea, the Hermit Nation, by W. E. Griffis; Everyday Life in Korea, by Daniel L. Gifford.

**March 26, 1916. What Do Universalists Believe?**

**I The Universal Fatherhood of God**

Prepared for *Onward* by Miss Thelma Freeman.

1 Peter 5 : 6, 7; Isa. 42 : 8; Matt. 5 : 43-45; Matt : 2 : 10; Eph. 4 : 6; Act 17 : 24-26.

In order to have children comprehend the full and beautiful meaning of our Faith, I think that it is very necessary to bring this subject down to a concrete form.

We might compare God to our own fathers and mothers. Show that as our parents correct and help us, love and care for us, even more so does our Heavenly Father.

Try to show the children how God has really provided for everything—that He didn't just make the world and put people, plants and animals on it—but that He saw to it that they had ways and means of livelihood.

Fo instance when it rains, so many people say, "Oh, why does it rain?" Well, why does it? It gives water to the flowers, grass and trees and makes them grow. Think of the cattle, animals that live on the herbs and grass that are caused to grow by the sun and the rain. In how many ways are we dependent on the rain?

Ask the children to show in as many ways as possible how God has protected the animals. For instance why do you suppose the tree toad, or the woodpecker are just the peculiar brown color that they are? Is it easy to detect them against the bark of a tree?

The meaning of the word Universal should be brought out, so that the children will not think that he is just *their* Father, but will know that he is the Heavenly Father of everybody and the Creator and Sustainer of every thing in this whole world.

**Bible Search, March 19, 1916**

Of what four things do they have a good deal in Korea? Ps. 147 : 17, Job. 37 : 6.

What grain is raised in the north? Ruth 1 : 22.

Of what minerals have they plenty? Haggai 2 ; 8.

**Bible Search, March 26, 1916**

Who told us that God is our Father? Matt. 1 : 21.

When did Jesus say that He must work for the Father? Luke 2 : 49.

When did He ask the Father to forgive those who wronged Him? Luke 23 : 34.

What has the Father put into Jesus' hands? John 3 : 35.

Is there more than one God? 1 Cor. 8 : 6.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**March 19, 1916. Lenten Studies in Universalism**

**The Universal Fatherhood of God.**

**The Social Application**

**Prepared for Onward, by Rev Stanley Manning**

**Daily Bible Readings**

Mon., Gal. 6 : 2; Tues., Rom. 12 : 1-21; Wed., Micah 4 : 1-5; Thurs., I Thess. 4 : 6-15; Fri. I John 4 : 7-21; Sat., I Peter 3 : 8-13; Sun. Matt. 25 : 31 46.

**Prayer**

Our Father, help us to feel the tie which binds our hearts to all Thy children everywhere. May we realize that none is so poor, so weak, so ignorant, so sinful but that Thy love reaches out to him. And may our hearts and hands reach out to those round about who demand our love. In every hour of need, may we their pleadings heed, till earth becomes indeed like heaven above.

May the spirit of human brotherhood take more complete possession of men's minds and hearts, till strife and hatred shall cease throughout all the world. And in our own daily lives, may we live as brothers to the others, and dedicate ourselves to human serivce and helpfulness, in the spirit of our elder brother, Jesus, the Christ. Amen.

On the surface ,the present conflict in Europe seems to be a complete denial of human brotherhood. There is hatred and heartlessness everywhere. There is rejoicing over the death and suffering of others. There are carefully laid plans to compass the destruction of human life. And these plans were formed, and preparations made to carry them out, years before the war began.

But if we search a little deeper we shall find that the war is really a struggle on the part of those who refuse to believe in universal brotherhood to keep the rising tide of this world-spirit from overthrowing their long-cherished possessions and privileges. When nations were widely separated and there was little intercourse between them there was no rivalry or competition. When a mountain range was an insurmountable barrier, and a stream of water a dividing line, then nation did not war against nation, except for conquest or reprisal.

To-day all this is changed. Rivers are not real boundaries, but highways of commerce. Even mountain barriers are simply fascinating places where daring explorers discover unsuspected paths to the other side, or the genius of engineers tunnels a way through. We are so close together and have a share in so many common interests that those who are unable to adjust themselves to the new conditions think that the times are out of joint, and that their neighbors are to blame.

And if politics sometimes makes strange bed-fellows, the war has made brothers in deed and in truth of those who a century ago were bitter enemies and rivals. That the soldiers of France should be fighting side by side with those of England means that the enmity of a century ago has gone forever. Nothing so closely unites human hearts as suffering and sacrifice in a common cause. A brotherhood that is limited to any one of the nations now at war is made forever impossible.

The suffering in trench and hospital, and the even keener suffering of those who remained at home only to see those homes destroyed, has awakened a sympathy from every corner of the world,—a sympathy expressed in service. Our hearts are bound to the hearts of others more closely than ever before.

We must be on our guard in our own country against a too great satisfaction with our own brotherliness. We have been generous to the suffering ones, and ministered to their needs. But our feeling of brotherhood has not been subjected to fiery trial: our magnificent isolation has guarded us against some of the evils of the world. God grant that we have not built our house of brotherliness upon the sands, or of such flimsy material that it can not withstand a conflagration.

**March 26, 1916. Lenten Studies in Universalism. The Spiritual Authority and Leadership of Jesus Christ.**

**Daily Bible Readings**

Mon. 2 Cor. 5 : 17-20. Tues. John 15 : 1-17. Wed. John 10 : 1-16. Thu. 1 Peter 2 : 21-25. Fri. Matt. 4 : 18-22. Sat. Matt. 9 : 9. Sun. Mark 8 : 27-37.

**Additional References**

Isa. 9 : 6; Heb. 1 : 8-10; Phil. 2 : 6 (Compare with American Revised Version.) Col. 1 : 15-20; 1 John 5 : 6, 7 (See Revised Version); 1 John 5 : 20; Rom. 9 : 5; John 20 : 27-28; John 1 : 1-14; John 10 : 30; Matt. 28 : 19 (Compare with this last Acts 2 : 38 and 10 : 48.) Heb. 1 : 2-4; Col. 2 : 9; John 17 : 5; 1 Cor. 8 : 9; Luke 4 : 22; John 1 : 45; John 6 : 42; Matt. 1 : 21; Mark 9 : 6, 13; John 1 : 29.

**Prayer**

Our Father, we meet once more as disciples of Jesus. We are trying earnestly and faithfully to understand him better, and so make his life the pattern for our lives. Help us to learn the lessons which he taught,—lessons of life and of love. May we learn them not simply by reading of the wonderful life which he lived, and repeating the words which he spoke, but by trying to follow him in sincerity and truth. Make us more faithful and earnest, and consecrate us anew to those high ideals of love and service and helpfulness which made Jesus' life what it was. In his spirit we pray. Amen.

**A Parable**

(From a Sermon, "The gospel for To-day," by Dr. F. A. Bisbee, published in "Good Tidings," by Dr. Q. H. Shinn.)

The churches have been quarelling over non-essential distinctions. Ages have been spent in trying to determine whether Jesus Christ came down from heaven or was developed from earth. A question of vast and vital importance, and worthy of the profound research of students and the reverent meditation of theologians; but for the practical service of the gospel to a needy world, churches have been like two men who were wandering in a deep valley, and became lost amid the tangled underbrush which hid their way, and when they were in despair at their lost condition, they looked up toward the mountain, and there, half way to the top, stood a man, who from his high point of vantage could look out over the whole great valley, and see the pathway which would lead them in safety to their home. And he called to the men; he pointed the way for them to go; but instead of obeying him, they raised the question, How did he get there? And one said that he came down from the top, and the other said he came up from below; and they fell to quarelling, and instead of following the directions given, they quarelled on, until they starved to death. Just so it is with Jesus. He stands away up there on the heights, far above all men, whence he can look out over all this great valley of life, and see every pathway that leads to happiness and home. And he is pointing the way, he is calling unto us to come unto him; while we, lost

in the depths of our selfishness and sin, instead of following the direction he points out, are quarelling as to how he got there,—did he come down? or did he come up?—when the one important thing, so far as our everyday practical needs are concerned, is that he is there on the heights, and by virtue of his position speaks with authority and points the way through life to our heavenly home.

**The Strong Son of God**

By his life of prayer, Jesus entered into full fellowship with God, and came forth from that communion a man with a strong body, able to withstand the hardships of his strenuous life; a man with a strong mind that could pierce the casuistry of his opponents and reach down into the depths of truth; a man with a strong conscience, that would brook no hair-splittings but laid hold on eternal principles of right; a man with a mighty soul, who could enter into the doubts and fears, the hopes and longings of others with a keen sumpathy, and by a word of encouragement or a deed of love, lead them up to God.

As a frontispiece to that remarkable book of Bouck White's "The Call of the Carpenter," Balfour Ker has drawn a picture of the Christ which is essentially modern and wonderfully true. It pictures him in the carpenter shop in Nazareth, a strong man rejoicing in his strength and skill, a workman that needeth not to be ashamed. With a plane in his hand, he has paused for a moment beside his bench, and a radiance lights up his face—in it there is the power of a mighty purpose, the wonder of an inspiring vision, and in his eyes the calm and deep joy of a magnificent faith. There is portrayed strength of muscle and skill of well-trained nerve, but behind the outward appearance, and giving to this its power and significance, is the strength of mind and heart, of conscience and of soul, that made him what he was, and is . That is the Christ of to-day,—one who is strong and beautiful in the perfection of his manhood, who is the ideal for the manhood of to-day and to-morrow, who compels our admiration, and wins our love. No wonder that Pilate, stirred by the power of his personality, cried out to the multitudes, "Behold the Man!"

**April 2, 1916. Lenten Studies in Universalism.**

**The Church**

**Daily Bible Readings**

Sun. Psa. 122 : 1-9. Mon. Heb. 10 : 25. Tues. 1 Tim. 3 : 15. Wed. Psa. 84 : 1-12. Thurs. Haggai 2 : 7-9. Fri. Psa. 79 : 13. Sat. 1 Kings 6 : 1-38 and 1 Kings 8 : 1-66.

**Prayer**

Almighty and Everlasting God, from whom cometh every good and perfect gift, we give Thee humble and hearty thanks for Thy Church., instituted and organized in the name and spirit of Thy Son, sent forth into the world as the visible agency of Thy cause and Thy Kingdom. We thank Thee for the part we may have in it and its work, and we pray for a deeper consecration in its services and service. Send down upon all Ministers of the Gospel, and upon all Congregations committed to their charge, the healthful spirit of Thy grace. May we all be faithful messengers of thine in spreading the glad tidings of great joy to all the peoples of the earth, until unto Thee every knee shall bow, and every tongue confess. Amen.

As one travels about the country, one of the most impressive things is to see the churches in every city and village and at many a country cross-roads, lifting their spires into the air, like guide-posts on the road to heaven. The only things that compare with this are the schools and the homes. Of the three, the home came first and stands first now, while the school is the outgrowth of the church. Only recently has the state taken charge of the schools, and not yet of many of the colleges. To find homes everywhere, means that the home instinct in man is universal, and churches everywhere mean that the religious instinct in man is likewise universal. There are exceptions in each case, but they are exceptions. A man without a home often has none because he can not have the kind he wants—but the home instinct is there, though hidden. A man without a church often has none because he has not found the church that suits his needs. The diversity of those needs is the reason for many churches in a single town. The fact that there are churches everywhere means that man everywhere is seeking after God.

The church is something that is entirely distinct from the buildings which it uses. We ought to have another word for the church edifice, or perhaps better for the inner spiritual fellowship of Jesus' disciples in all ages and all lands. For "church" traces back through many languages, different in each, but similar in all, to an old Greek word which means "the Lord's House." It is too bad the old Greek word "ecclesia" which was used in olden days, was too long to be adapted to the hurry of our modern speech. This "ecclesia," from which we get our English word, "ecclesiastic," was simply the assembly of the early Christians, usually in the house of one of the number, where they met for social worship. They were too poor to provide themselves with elegant buildings as we sometimes do to-day, and besides this, during the first two or three centuries, there was almost constant need for concealment. But these things only bound them more closely together in love and fellowship.

Now this is a part of our heritage. We have a share in this mighty agency of organized righteousness and religion. There is a line of apostolic successions,—not a miraculous something confined to a specially ordained priesthood, but a continuous line of earnest and devout men and women filled with the spirit of worship and service. No internal strife or changes of organization can break this succession of the true apostles of the Gospel of Jesus Christ.

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the church of Jesus
Constant will remain."

Because theological discussion and division has set us in a comparatively small church, which in some places is not yet accepted as Christian, does not cut us off from this fellowship. Every church and sect and party that has brought forward and insisted upon a new and

true idea, or a better method of work has been denounced, and denied the name of Christian, until by their works they proved their right to the name. And so the Universalist Church is being more and more widely recognized as a part of the great Christian fellowship, not because we have succeeded in convincing the world of the truth of our theology, but because the world has seen our good works, and recognizes that these can come only because of our fellowship with the Father in heaven. So we are a part of this mighty institution, which looks back to the Carpenter Prophet of Galilee for its inpiration, and forward to the Kingdom of God on earth as its objective.

This is the institution which calls for our loyalty and our love. It asks us to become a part of this mighty army, marching under the banner of the cross. It is a working fellowship of service to which we are invited. The church is no longer regarded as a lifeboat, filled with those who have been rescued from worse than death, nor yet as a choir of the saints of light; it is a joyous, aspiring, consecrated company of those who are trying to learn of Jesus, and to follow him, who went about doing good. Its work calls for sacrifice, but the young people of the Universalist Church are ready to give it. It calls for hard work, but that is what the strength of our youth is for. It calls for faith and hope and love, but these are the natural expression of the divine impulse within us. It calls for faithfulness and devotion—the gift of self—but we are ready to give.

* * *

## "THE PROPHET OF GOOD LUCK"

Copies of the play, "The Prophet of Good Luck," by Rev. Bernard C. Ruggles, on sale at National Headquarters. Write to the National Secretary, 359 Boylston St., Boston, for further information.

* * *

The hope of the Kingdom of God on earth has a special call to Universalists. You have ventured to deny hell in the life to come. Now prove it by abolishing hell in this life. You have asserted that hopeless and irremediable suffering in the life to come cannot be according to the will of God. You have held that the pain and misery caused by sin are instruments of salvation because they indicate the cause of evil and sin. Now utilize the social sufferings in the same way. If they have no purpose, if men suffer without accomplishing any good by their sufferings, then we have a hell on earth. If on the other hand the sufferings of individuals and of great social classes point out the fundamental causes of social maladjustment, and if we then are led to abolish those causes, then they will not have suffered in vain but their sufferings will have been for the ultimate salvation of the social life of mankind.—*Prof. Rauschenbusch.*

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# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII APRIL 1, 1916 NO. 7


# DO IT NOW!

DUTY DEMANDS OF YOU

OPPORTUNITY PERMITS YOU

IN MANY WAYS

TO ADVOCATE THE CONVENTIONS

NOW DO YOUR PART—

OTHERS WILL FOLLOW

WHERE YOU LEAD

"DO WHAT?" you ask. Why begin to make your plans to attend the National Y. P. C. U. and Sunday School Conventions in New Haven. Conn., July 5-12.

New Haven is the best Convention town ever.

Our hospitality is wonderful.

Our situation is ideal, bordering on Long Island Sound, just a few miles away from the great metropolis of New York, and again, only a few miles beyond, is the good old city of Boston.

New Haven is one of the most beautiful cities in the world, the "City of Elms." because of the numerous elm trees which line its streets and parks.

On one side is the picturesque Quinnipiac River and on the other side is West River. Bordering the latter stream is the beautiful Edgewood Park with its magnificent rose garden and other beautiful floral displays, also the lake filled with the most splendid display of imported and domestic water fowl. On our west shore is Savin Rock with its "White City" and other summer resort attractions, famous eating places—"The Colonade" built out over the ocean,(where the big banquet may be held) the Wilcox Pier Restaurant and other equally well known places. On the east shore is Light House Point, an ideal picnic ground with numerous attractions and the largest bath houses between Boston and New York. A little farther to the east are beautiful Momanguni and Mansfield Grove and other shore resorts too numerous to mention. Turning again inland, we find East River from which on a clear day may be seen the white sands of Long Island, stretching away along the Sound, and West Rock with its famous Judge's Cave.

Our beautiful trolley rides are many, skirting the picturesque shore and then again stretching out into the fields and woods.

Truly our New Haven is an ideal spot, with the great Yale University buildings, beautiful to look upon, our new $1,500,000 white marble Court House, our new Public Library, our almost completed pink marble Post office, the far famed Taft Hotel, the Metropolitan Department Stores, our great manufacturing plants too numerous to name, our historic Church buildings, and our beautiful Green in the center of the city, with the

stately "Taft" looming up across the green expanse.

With our own "Clarence" and his assistants to pilot you around our famous old city and the hosts of young people as well as the older ones, for we are all filled with the enthusiasm which is bubbling over, we are planing to make your visit to us and your sojourn amongst us a happy one.

Fellow Unioners and Sunday School Workers, this great Convention is only four months away, so make your plans at once and urge some one else to come along with you, and while you are planning and saving, we, your friends in New Haven and Connecticut, are working and planning also. So again we say, DO IT NOW.

* * *

The succeeding issues of *Onward* will contain pictures of our city, its surroundings and places of interest, and description of the various excursions, outings etc., that are being planned.

Again we extend to you, from Maine to California, from the Canadian border to the Gulf, our sincere and hearty invitation to come to New Haven.

Our hearts and hands are extended to you. Connecticut opens its doors and invites you to enter.

**WILL YOU COME?**
**PLEASE DO**

* * *

## NEW HAMPSHIRE STATE Y. P. C. U. BANQUET

The Third Annual Banquet of the New Hampshire Unioners was held in Manchester Feb. 11, andl ike the two preceding ones, "it was the best one yet." But this is just what we all like to see,—not one of us would have been satisfied if it had not been the best one. A large number attended from the various Unions in the State. This is a good symptom for it indicates that we are getting into still closer fellowship, one Union with another, and by so doing we get ideas from each other and consequently our various Unions are greatly benefited. Manchester certainly did herself proud in planning out such an interesting program. The speakers, Mr. Harry Russel Childs of New York and Rev. Harold Marshall of Melrose were at their best. While Mr. Childs has not been in the active work of the Y. P. C. U. during the last few years and regards himself as one who should be laid on the shelf, let us all hope the shelf will be low enough so that we can all reach him. Every Unioner in the country should hear his message to young people as only he can deliver it. Mr. Marshall, in his talk inspired everyone with his zealous appeal to improve the opportunities which lie before us as Universalists.

During the Banquet music was furnished on the violin and piano, and between the courses all joined in singing the various state songs Rev. Roger F. Etz as toastmaster kept everyone in good humor by his jokes and amusing stories. The Mendelssohn Male Quartet gave two selections and Mr. J. H. Mahan vocal solos. At the close of the Banquet a social time was enjoyed, making new acquaintances and renewing old ones, and it may well be said that it was Our Biggest, Our Busiest, and Our Best State Banquet.

* * *

## INDIANA CONVENTION

The annual Convention of the Y. P. C. U of Indiana was held at Indianapolis on Feb. 26. The customary reports were heard and the usual details attended to. Inasmuch as the young people's work has been at a low ebb for some time in Indiana, the chief problem before the Convention was what to do about it. It seemed to be the general opinion that if plans adopted by the Church Convention to secure a State Superintendent should succeed, the young people of our churches could be more easily organized. The various departments of work received attention by the recommendation committee and the convention adjourned to meet next October.

The officers for the coming term are as follows:

President, Miss Maud Countrymen, Galveston; vice-president, Mrs. Olga Robinson, Anderson; secretary, Miss Jessie Ewbank, Adams; treasurer, Mr. Roy Williams, Anderson; Organizer, Rev. William Couden, Indianapolis.

* * *

## CONNECTICUT CONVENTION

The twenty-seventh annual Convention of the Y. P. C. U. of Connecticut will be held in "All Souls" Church, New London, April 14 and 15, 1916, for the election of officers and the transaction of what business may be brought before this Convention.

*Alice Lewis, State Secretary.*

HASTENING THE WORK AT CHATTANOOGA

## A LETTER FROM CHATTANOOGA

Chattanooga, Tenn.
Feb. 21, 1916.

*Dear Unioners;*

We have been literally "showered" with cards, letters, etc., recently, congratulating us on the laying of the Shinn Memorial Church corner-stone. Letters and cards have come from Manchester, Claremont, Concord, Dover, Nashua, Portsmouth, Winchester, Marlboro, and perhaps one or two other points in New Hampshire.

Tell the Unioners in those cities that we can not answer them all, one by one,—but that we certainly appreciate the encouragement and helpfulness that comes with those cards and letters.

We have said very little through *Onward* during the years we have been in Chattanooga, but we have been at work, and have slowly but surely laid a strong foundation for our church and our faith.

We are now putting on the roof of the main part of the Shinn Memorial, and have begun work on the wing, which includes Sunday school rooms, chapel, dining-room, kitchen and pastor's study, besides a fine basement under the whole wing, which will give ample room for gymnasium, shower bath and reading room for neighborhood boys. Perhaps other features will be added when we feel that the time is ripe.

We hope to dedicate the church by the middle of June, and expect to invite the National Y. P. C. U. to meet with us in July 1917, and rejoice with us in the beautiful and artistic building which they have made possible.

Our local Union is doing fine work this year, having recently purchased a new piano on which they are making regular monthly payments. The church services are materially larger than ever, and the Sunday school has added a dozen new scholars—all because of the enthusiasm which the building of the new church has given.

The Chattanooga Unioners join me in sending greetings to a l readers of Onward.

Yours loyally,

*L. R. Robinson, Pastor.*

* * *

## COMRADES OF THE QUIET HOUR

There are two ways of keeping Lent. One is by going without those things which we life best, for the sake of self-discipline. This is good, for we all need discipline. The other way is to take advantage of this period, when there are fewer social demands, to direct our thoughts into channels which will encourage growth, to read, or study or work along lines for which we have too little time during the rest of the year.

Why would not this be an excellent time to become a "Comrade?" I am convinced that when these few weeks are past you will *take* time for these daily acts of devotion. Having availed yourself of this privilege of coming each day to the Source of all help and strength, you will not be willing to give it up, and you will find time in some way to go on being a "Comrade."

*Beulah S. Cone.*
61 *Trenton St., East Boston, Mass.*

* * *

## TOPICS FOR 1916—1917 TO MEMBERS OF THE SENIOR UNION AND TO JUNIOR SUPERINTENDENTS

Your co-operation is requested in order that we may give you a helpful list of topics for your consideration next year. Who can suggest one topic at least, or a series of topics, that might be profitably used in our Union meetings? And will you also state why you think it will be of benefit to the Unioners in general to use the topic you send?

It is to be hoped that responses will come from all Unions, so that we may have help from all parts of the country, thus getting the combined wisdom of many minds. Don't leave it for someone else to do. Do it yourself. Tell us what *you* want—what you like, and what you don't like, about the Senior topic booklet and the Junior topic card.

Last year *three* persons replied to the request of the Topic Committee for help. Can't you Unioners do better than that this year?

Replies should be sent to Miss Mary L.

Ballou, 61 Grove St., West Somerville, Mass., not later than April 24, 1916.

*The Topic Committee.*

* * *

## SIX MONTHS WITH ALCOHOL

**Rev. Harry Adams Hersey**

This month we have a case of "Hamlet with Hamlet omitted." I am not going to talk about alcohol, but about its narcotic friend and ally, "Tobacco."

**What Tobacco Is.** Tobacco in a narcotic, habit-forming drug. It creates an appetite that "grows by what it feeds on," and that, even satiated, tends to create a thirst for alcoholic liquors. This is especially true of the cigaret. There are many smokers who do not drink, but few drinkers that do not smoke, and who did not smoke "first."

**Why Tobacco is Used.** Men use it to induce certain "soothing" and decidedly comfortable effects; exactly the same effects other drug-users obtain from their favorite drugs. Women use it either because they have ceased to be good, or are trying to be smart. Boys use it because men use it. This is the sole cause of juvenile smoking. Every smoker advertises to the boy that it is "manly" to smoke.

**Tobacco condemned by its manufacturers.** What its foes say might possibly be prejudiced or overstated, but the American Tobacco Co. assures us, by direct implication, that a certain brand is unlike other tobacco because it does not sting, does not affect the nerves, and can be smoked all day without bad effects. That brand is therefore as unsafe as the man who says, "I am the only good man in town." The Italian Tobacco Co. advertised a "non-poisonous cigaret." What about "all others?"

**But the Minister Smokes.** Yes, some do. But how can they? How can a minister practise a drug habit which most of his parishioners deeply regret and none of them would have their sons acquire. In the great campaign now being waged by the moral forces of the world against the cigaret in particular, and tobacco in general, the minister who smokes must be silent. When the minister smokes it is hardly an open question whether he commends tobacco or it condemns him. Hundreds of ministers are good men, faithful men, distinguished men in spite of tobacco, but not one of them is such because of it.

**But even the physician smokes.** Yes, most unaccountably, for he knows what a narcotic drug is. He knows what diseases and disease tendencies tobacco causes. He knows what is the stand of his medical conventions and medical journals. We must remember that being a physician does not render a man perfect. Some physicians use morphine, some drink alcoholic liquors, some use profanity. It is safe to assume that when the intelligent and reputable physician smokes, he does so because he likes tobacco, not because he believes in it.

**The Converted Surgeon.** A great surgeon, once professor in Harvard Medical School, used liquor and tobacco. He did this for years. Suddenly he became a total abstainer. Why? He said "I have been to the meeting of the American Medical Society and it has taught me to leave off using both alcohol and tobacco."

**At its very best** tobacco does no man any good. It makes him offensive to most women and many men. It blunts his regard for human rights. It does not add one cubit to his stature, physically, morally, intellectually, spiritually. It may, in rare cases, not prevent development, it never promotes it.

**For the young man** tobacco closes many doors. The cigaret closes absolutely the doors of the leading offices and factories in the United States. "Big business" is wise. It knows the truth. Therefore it rejects cigaret smokers, and gives the preference to those who use no tobacco.

Tobacco also seriously effects development. This has been proved time and again by searching, scientific tests, in colleges and schools.

**Only One Way to Cut Tobacco.** The only way to cut tobacco correctly is to "cut it out." The only way to roll cigarets is to roll them away. Tobacco in any form is "not what it is puffed up to be."

**ONWARD**

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

### "I AM THE WAY"

The California Convention address of Miss Eleanor Bisbee, made into a most attractive booklet. Suitable for Easter Greetings. Order from the National Secretary, 359 Boylston St., Boston, Mass. Three cents per copy.

* * *

### "THE PROPHET OF GOOD LUCK"

For the convenience of Unions desiring to produce the new Universalist play, "The Prophet of Good Luck," arrangements have been made with the author, Rev. Bernard C. Ruggles, whereby the books may be obtained from the office of the National Secretary. This arrangement will mean considerable saving in time for the majority of our Unions.

Mr. Ruggles stipulates that not less than four books at 25 cents each be sold, and asks a royalty of $5 *for each performance.* Or, Unions that are able to do so, may pay $10 for the right of production and receive one dozen books free of charge. Royalties and net proceeds from the sale of books will be used for the support of the new Universalist movement in Oakland, Cal., which Mr. Ruggles is inaugurating. Thus each performance of the play will aid directly this new missionary enterprise of our church.

Order books and make remittance for same to Carl F. Elsner, Secretary, 359Boylston St., Boston, Mass.

Send royalty to Rev. Bernard C. Ruggles, 1438 Madison St., Oakland, Cal.

# The Onward Battle

goes merrily on. It is too early yet to determine whether the startling offer of last issue has had any effect toward increasing the subscription list but we now follow it with a further astounding offer.

Our first offer, which still continues, was to give a subscription until Jan. 1, 1917 for 25 cents or until July 1, 1917 for 50 cents, provided subscriptions are received before May 1, 1916.

Our new and amazing offer is this—

**For every five new 25 cent subscriptions received before May 1, 1916, we will give one free subscription ending Jan. 1, 1917.**

**For every five new 50 cent subscriptions received before May 1, 1916, we will give one free subscription ending July 1, 1917.**

Stop, friends, and consider these two marvellous propositions. Can you, in all fairness to your Union, your friends or yourself allow this never-before-heard-of-opportunity to pass without taking advantage of it?

**You can not!**

Then bestir yourselves at once and get the necessary subscriptions. It matters not whether the money comes by personal contribution or is donated for the purpose from the treasury of your Union, get it! Don't delay; send subscriptions in at once to

National Secretary,
359 Boylston St., Boston, Mass.

Yours for *Onward.*
*Samuel T. Cushing,*
*Circulation Manager.*

# WHAT OUR UNIONS ARE DOING

## THE CAMP HILL Y. P. C. U.

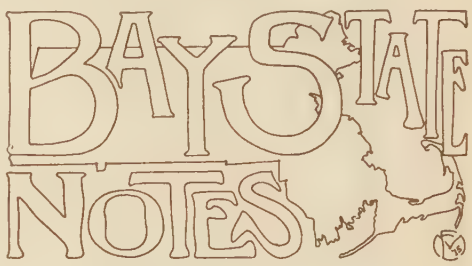
(Paper prepared by Mrs. Conine and read by Miss Mabel Terry on Y. P. C. U. Day, at Camp Hill, Ala.)

No minutes or records of the first meeting of the Y. P. C. U. have been preserved, but from the church book and recollections of those who joined at that time, it was organized in August, 1894, by Reverend Thomas Chapman, who was here at that time assisting in our annual meeting. He was then superintendent of churches in Georgia and a very able and enthusiastic worker for the Union. The first president elected was Willis Slaughter, who conducted the meetings and delivered able addresses, until he entered Lombard University to continue his education and study for the ministry. Later Rev. Andrews Trimble and J. Wyatt Grimmer went to Lombard and Hal Kearns to St. Lawrence University to prepare themselves for the ministry, the results of the influence of the Y. P. C. U. While the two first ones are not actively engaged in the ministry now, the latter are holding important and influential pastorates in Ohio and New York. All along, the workers of the Y. P. C. U. have been very fine young people. Some of them students of the Southern Industrial Institute, who were faithful and loyal. Our meetings were conducted similar to those at present. Usually there were three or four short original papers on the topic, interspersed with the singing of cheerful and sweet songs from "Bright Light," which was used for Sunday school and Y. P. C. U. meetings. The subject was often discussed by the whole Union. The roll was answered by quotations on the topic, making the meetings very interesting. We usually met on second and fourth Sunday afternoons. That was before automobiles and kodaks were known here. The Union was the popular place for the young people to meet and after Union was over, go walking or driving. After several years our workers were few and interest was lagging until meetings were not held for awhile until the Rev. Stanley Manning was our pastor.

Perhaps the largest Union in numbers was had when he was here. As many as seventy-five would be present at some of the meetings. During the pastorate of Rev. Thompson it began to be more difficult to find leaders and real workers to keep the meetings going on. Our pastor gave a long series of very able and instructive talks on the Old Testament. But when our pastor left, our Union meetings ceased until the reorganization last year. Let our young people rally to the support of the Union and receive while young the spiritual training, necessary to a successful life—and the hastening of the Perfect Day, "One God, one law, one element, and one far off Divine Event."

* * *

**Norway, Me.**—The Y. P. C. U. observed Young People's Day, Feb. 6. There were special papers by different members and although the attendance was small we had a good meeting. Dec. 29 the Union served a hulled corn, hasty pudding, baked bean and salad supper, followed by a musical entertainment and the farce entitled, "Aunt Charlotte's Maid." Although it was a stormy night, about $17 was cleared for the new piano. Feb. 20 our Union went to South Paris to help them organize a new Union. They have the promising outlook for a good society.




**North Adams.**—We carried out the campaign during Young People's Week with a series of meetings, beginning on Monday, Jan. 31, with an address by Mr. Ernest M. Hedden of Williams College, who took for his topic "Boys." In the course of his address he said that every boy should be given a responsibility from his earliest years. That the great responsibility rested upon the man of to-day to inspire the present day boys to great endeavor. We must never forget that "Boys will be Men some day." On Tuesday evening the topic was the "Crown of Womanhood," and the speaker Miss Pearl Greenslet. She told of the part that women have played in the history of the world, and urged all young women so to live that when called to the more perfect life the Master may say to each, as He did to the woman with her box of precious ointment, "she hath done what she could." On Wednesday we had expected to have with us Rev. Margaret Barnard, but owing to illness she was unable to come and our pastor spoke on the "Duty of the Parent." In part he said that the tendancy of modern life was to dissociate the family rather than to bring them together in the companionship of an ideal home life. He considered it the duty of every parent to be a companion to the child, interested in the child's activites, in fact "to know the child." Thursday night, Miss Marion E. Williams was our leader and the meeting was given over to a discussion of local conditions and what we could do to better them. On Friday evening we again called upon our pastor, Rev. Geo. M. Gerrish, to address us and he took for his topic, "Religion in the Home." He summed up his talk into an appeal that those present follow the teaching of the three voices of the world: "The mother's voice of love, the father's voice of praise, and the still, small voice of God within us, which should ever be our guide through life." Saturday, Feb. 5, a banquet was held for members and guests. Miss Annie J. Lamphier was toastmistress, and the speaker of the evening Mr. Morton A. Sturtevant of the High School Faculty. The presidents of the young people's societies of the Baptist, Methodist, and Congregational churches were present and brought greetings from their respective organizations. The key-note of the evening was Co-operation. A "Get-together" idea was talked of

which met with the favor of all. Mr. Gerrish was the last speaker and brought to us much good advice and told of the great work that the young people might do in behalf of the churches. Sunday, Feb. 6, was really the climax of the series. In the morning our pastor gave us a splendid young people's sermon and practically all of our members were present at the service. In the afternoon we were very fortunate to have with us Mr. Sherman C. Kattell of Worcester, the vice-president of our state organization. He brought to us much encouragement, and we very much appreciated his short visit and his message. On the whole the meetings were very successful but the attendance was not all we could have desired but, in the words of our pastor, "those who stayed away missed something good and worth while."

* * *

**Wakefield.**—During the last week in January, our church had arranged for a week of evangelistic meetings, so that the Y. P. C. U. did not plan for a separate evangelism, but entered heartily into the plans of the church. These plans provided for a different organization of the church to be responsible for the attendance on each evening. The Y. P. C. U. and Sunday school had charge of one of the evenings and they got out one of the largest audiences of the week. Beside this a good number of Union members were present at every evening meeting and the Union is feeling the inspiration of these meetings in an increased interest in its own Devotional meetings. At the last business meeting Miss Alice Singer was appointed superintendent. of Two-Cents a-Week and she has already made a successful campaign for increasing the subscription to this department. The superintendent of *Onward* arranged for a meeting on Sunday, Feb. 27 when "Current Events in Y. P. C. U. Work" was the topic. Sample copies of *Onward* were distributed beforehand and members were asked to read them carefully and bring in facts of interest for the meeting. This meeting resulted in five new names being added to the subscription list of *Onward*.

## NEWS From The Empire State

### FROM THE STATE SECRETARY

On my way to and from the Midyear Meeting of the Executive Board at Binghamton, I had the pleasure of paying visits to several of our Unions.

My first stop was Edwards on Jan. 26, where I attended their annual Y. P. C. U. banquet. Sixteen jolly Unioners were seated at the tables. At eight o'clock we had a short devotional meeting and informal talk about our work. On Jan. 31, I visited the Little Falls Union, where Mr. Gay was conducting Y. P. C. U. Week meetings. I met the Unioners after the meeting and discussed the local problems with them. I met the Herkimer Unioners on Feb. 9. We had a song service and I explained the departmental work and its importance in the Contest after which we all gathered around a table and had sandwiches and coffee. From Herkimer I had a long ride to Oneonta, one of our baby Unions with a membership of more than fifty. After I had outlined the work of the Union, these members showed their live interest by storming me with questions. Then we played games, had refreshments, and got acquainted until eleven o'clock. The next night, Feb. 11, I was again refreshed and entertained; this time together with the other members of the State Board, by the Binghamton Unioners. I finished up my tour on Feb. 13 by visiting the Cortland and McLean Unioners, our newest ones.

Everywhere I found the most encouraging conditions; good attendance, in spite of storms and cold; live workers, and plenty of enthusiasm to make New York state forge ahead this year. True Universalist spirit abounded.

*Helen E. Merriman.*

* * *

**Binghamton.**—Here we are—we should have been here sooner, but—we didn't get here. Well, now that we are here, we want to tell you a bit concerning our Young People's Week. It often proves a good plan to concentrate one's effort and energy upon one or two endeavors, instead of spreading that same effort and energy over many, which would necessitate meagre treatment of all; and with that in view, we decided to hold only two of the mid-week meetings. On Wednesday evening we held Parent's Night. The meeting was well attended and proved entertaining and instructive. The speakers of the evening were our pastor, in his capacity as the State President of the Y. P. C. U., and another of our number. The subject discussed concerned the various phases of child life,—its characteristics and manifestations. On the following evening, Y. P. C. U. night was observed. Two of our members were the speakers of the evening. The talks were along Y. P. C. U. lines and were instructive and full of life. Of course, besides our mid-week services we observed Y. P. C. U. Sunday on Jan. 30. Our president presided and special talks were given by each of our State Officers. and our National Officer. These short talks proved most inspiring. Special music was arranged for the occasion. All in all, our Y. P. C. U. Week was a splendid success. Methinks, or rather we thinks, that our N. Y. State Union is going to be pretty lively this year. We hear rumors relative to the fact that there are various other "Hats in the Ring."for that cup this year, besides our own. Good! The more the merrier. Victory is always sweeter when gained by a greater effort. But we're all of the same family after all. Hurrah! Three cheers for the Empire State Union!

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**New York.**—The Y. P. C. U. of the Church of the Divine Paternity has followed up several interesting ideas in its work this winter. A series of Travel Talks have been given depicting the route which many of our Unioners followed this summer on their way to and from the Pasadena Convention. These lectures have proved very popular. A unique entertainment in the

form of a mock fashion show in which the members of the Union took part was very successful. We are planning to have our business meeting this month, followed by a Welsh-rarebit social in order to bring the newer members together.

* * *

**Oneonta.**—Our Social Club held a very enjoyable Washington's birthday social Monday evening, Feb. 21, and despite the extreme cold weather,, a large number were present. An entertaining program, consisting of marching, music, songs and recitations was followed by stereopticon pictures of Mt. Vernon, Washington and Philadelphia, with a short descriptive talk. The feature of the program was the presence of George and Martha Washington as well as many others of Colonial times.

## Buck Briefs

**Mt. Carmel.**—A short time ago each member of our Union received a unique invitation to a Leap Year Party in the Grange Hall, on Feb. 26, 1916. A goodly number responded (forty-five in all). We held our business meeting, after which we were entertained most cordially until a late hour. Lunch was served, and all departed, thanking our hostess, (Miss Anna Rodenberg one of our most efficient Y. P. C. U. girls) for the pleasant time we had enjoyed. Our Devotional meeting was held the following evening, preceding our church services. Our meetings are well attended, and interest good. We earnestly hope our good work may continue to grow as "The grain of mustard deed."

# DEVOTIONAL DEPARTMENT

**MARY L. BALLOU, Editor**

**61 Grove Street, West Somerville, Mass.**

**"Expect great things from God. Attempt great things for God."**

### LEADERS IN CONFERENCE

The chairman of the devotional committee had chosen to lead the meeting which was to discuss "The Trustworthiness of the Bible." When the committee met to talk over plans for this and the succeeding meeting, she explained her reason for this. "I feel that the one thing that will best help and strengthen the devotional spirit in our Union is a higher appreciation of the Bible. We Universalists don't look upon every word and letter and punctuation mark as inspired, any more than lots of people in other churches do now, although they used to, and so we don't value it as we should. That's because we don't understand it, and we don't understand it because we don't take time to get used to the old style of language, or to think ourselves back into the position of the people of Bible days. There are so many good things to read that are modern and up-to-date, that some of us don't bother to read the Bible. Now I want to see if we can't change that feeling in our Union. Some of the members, of course, don't feel that way, but many of them do. I heard one of the ministers at our last state convention say that if he could get the people in his church to study the Bible as regularly as the Christian Scientists do, his church would grow as fast as theirs. And I want to get as many of the members of the Union as I can to join the Comrades of the Quiet Hour as one result of this meeting. I'm going to have some pledge cards there for them to sign, and then I'll send them in to Miss Cone. I thought that instead of a Scripture lesson where we usually have it, I'd ask each member to repeat his favorite Bible verse, and if any of them want to, explain why it's a favorite. Then I've asked Miss Smith of the English department of the High school to give us a dramatic outline of the Book of Acts, arranging it in the form of a play, of course not working out all the dialogue, but telling us what would take place in each act and scene. The drama opens, she says, in the upper room in Jerusalem, where the disciples are gathered half in despair because Jesus has been taken from them and in hope because of the promises he made. That scene closes with the wonderful spiritual experience of Pentacost, and the other scene of the first act is the close of Peter's sermon on the same day when thousands of men and women became Christians. Then it goes on showing the gradual spread of Christianity until finally Paul preaches in Rome, and the church there is firmly established at the capital of the world. There is no end of dramatic scenes—she says the only only trouble will be to know what to leave out.

"Why, I never thought of any part of the Bible as a play," said Mrs. Ray. "That makes it sound a lot more modern and interesting."

"That's what I thought," the chairman remarked. "and that's the reason I asked Miss Smith to do this. I had thought of this before, but I never realized how well a real drama could be worked out until I saw the play of Joseph and His Brethren, which was here last year. Then I'm going to ask five or six of the Unioners who are good readers to read, or, better still, recite some of the grand and beautiful passages from the Old Testament. I wish someone could read for us the prophecies of Isaiah as Dr. Shinn used to. He almost never used a Bible when reading his Scripture lessons, and he could fairly make you see the highway for God made straight through the desert."

"Say," injected Howard King, who had a recently developed passion for statistics, "wouldn't it help to impress on the Unioners the importance of Bible reading and study if they knew that twenty-one million copies of the Bible were sold in one year? That beats all the best sellers put together. Anybody who doesn't read the Bible is a back number."

"That's a good suggestion," the chairman answered

"Suppose you work up a two or three minute talk on that subject.

"But we must go on to the next topic, **"The Certainty of Just Retribution for Sin."** What are you planning for that meeting, Clara?"

"I've just been reading Dr. Weir Mitchell's story Constance Trescott, said Clara Foster, "and if that can be condensed into a few minutes, I want that told, or at least a part of it," was the answer. "I never read anything that showed so clearly how a soul can be dwarfed and twisted by persistently doing wrong. It was revenge in this case, to punish a crime the law could not or did not punish. It isn't a pleasant story, but it shows clearly how a sin brings its own punishment, whatever the law does, and how we are punished for every unworthy motive that we allow to get control of us."

"Then I've made a list of the Bible passages where the certainty of punishment for sin, and also the certainty of reward for righteousness is brought out. I'm going to have them arranged so that all the punishment passages will be read first, one after another, just as rapidly as possible. That ought to make the teaching of the Bible mighty impressive on that point, and then in the same way I'm going to have those that speak of the certainty of reward read. Then I've asked Mr. Stamford to give us a few minutes talk, using the blackboard to make it clear, and explain why that verse, "And these shall go away into everlasting punishment" and perhaps one or two others like it, don't mean what they seem to say. Then that question in the topic booklet, What do you consider the worst thing about sin? struck me as a mighty good one for a short round-table discussion. I think that if I can get one or two people to start that off in just the right way, not with long speeches, but just a few words which perhaps somebody else will disagree with, we can have a mighty profitable discussion. But that won't be a good thing to close with, and I'm going to stop that discussion at least ten minutes before the end of the meeting, and take that time for the pleasant side of the topic the certainty of reward for righteousness. Perheps I'll postpone the reading of the Bible passages on this point until this time,—that ought to make a good introduction, and then we'll have just a few minutes for the discussion of that part of the topic, and close with the song. "Sowing in the morning, sowing seeds of kindness."

## THE JUNIOR DEVOTIONAL MEETING

**April 2, 1916. What Universalists Believe. The Spiritual Authority and Leadership of His Son Jesus Christ.**

1 John 4 : 9; Acts 3 : 26; 1 Peter 5 : 4; Isa. 11 : 1-5; Isa. 42 : 1; John 3 : 34, 35.

**The Winchester Profession of Belief**

Article 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

Article II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Article III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable uuto men.

* * * * * * * * * *

**The Five Principles**

1. The Universal Fatherhood of God.

II. The Spiritual authority and leadership of His Son Jesus Chrsit.

III. The trustworthiness of the Bible as containing a revelation from God.

IV. The certainty of just retribution for sin.

V. The final harmony of all souls with God.

* * * * * * * * * *

**I believe**

in God the Father, Almighty and Universal; in Jesus Christ, His Son, the true Teacher, Example, and Saviour of the world. I believe in the Holy Spirit, the quickener and comforter of men. I believe in the Holy Scriptures of the Old and New Testaments as a revelation of righteousness and love. I believe in the holy Church universal; in the communion of saints; in the certainty of punishment for transgression; in the forgiveness of sins; in the life immortal; in the triumph of goodness and mercy; and in the union and harmony at last of all souls with God.

* * * * * * * * * *

Three statements are given here of the belief set forth to the world by the Universalist Church. It is to be hoped that all Juniors have memorized either the first or second in Sunday school. If so, it is suggested that the words be repeated in the Junior service during Lent, or that the more poetical form of the third be learned in that period. To help the children to impress these statements of our belief in memory they may copy them neatly on cards, perhaps using a little picture for decorative purposes, or giving a dash of color by touching the capitals with a bit of red, gold, or blue paint, as the children learn to do in most schools. These cards may make little Easter gifts for friends.

During this series of topics let us work together to see that our Juniors learn, never to forget, what Universalists believe.

* * * * * * * * * *

The topic for the day is about Jesus as our leader. Perhaps you will begin by telling the Juniors this, or some similar point of contact story, which may be elaborated at will, as it is only outlined here.

There were six boys in the Norton family and the four girl cousins, who lived next door, were just like sisters. Such rejoicing as there was one day when father came home and said that a camp beside a New

Hampshire lake had been hired for the whole summer vacation! Boating, swimming, tramping, picnicking, studying birds and flowers! The children all took hold of hands and jumped up and down they were so happy!

"But, children," said Father, "listen to me. You can not take care of yourselves in a strange place like that. You are not used to boats, or to extensive tracts of woodland where you could easily get lost. Neither is it to be all play and no work. All of you, boys as well as girls, will have some work to do and you must live up to your obligations. And because much of it will be new work, as well as new play, a young man whom I know is going with you. He is to be your friend, and guide and leader, and commander. He will teach you to row and to sail a boat, and to swim, and to find your way about the woods, and to do camp cookery, and many other things. But you are never to forget that he is wiser than you are, and that you are to obey him, no matter what he tells you to do, for I know that he is absolutely to be trusted, and that you all will be safe as long as you obey him. Are you all willing to promise to follow your leader?

Do you suppose any one of the ten children said No? Why?

Bring out by questioning why the father knew it was not safe to send his sons and nieces away alone. Let the Juniors tell why it was a great advantage to the Nortons to have the young man with them. Let them picture what would happen in the camp if everybody was obedient. What would happen if any one of the children disobeyed?

Recall the previous topic concerning God as our Father. He has not wished us to stay in this great beautiful world of His without someone to show us how to live. He has given us many persons to help us. The Juniors may mention parents, relatives, teachers, playmates. Then He gave His own Son Jesus Christ to be a pattern for us.

Let us see some of the things in which Jesus is our leader and what are some of the commands which He gives. Perhaps the fact that God sent Jesus to be the teacher of men will do as a statement to account for His spiritual authority. This may be added to if desired. Then, using the New Testament for reference, unless the children are very young, when the Superintendent may repeat each needed verse herself, call attention to Jesus' obedience, his courage, his gentleness, his kindness, his readiness to help others, his unselfishness, his heroism, his fearlessness, and such other qualities as you may have time for. Let the Juniors tell how children can imitate Jesus in these things. Inspire them to go out from the meeting and all through the week be truly active *young* Christians, imitating Jesus just as far as they possibly can.

**April 9, 1916. What Universalists Believe.**

**III. The Trustworthiness of the Bible as Containing a Revelation From God.**

Jude 1 : 3; 2Peter 1 : 21; 2 Tim. 3 : 15-17; Acts 18 : 24-28; Isa. 40 : 8; Matt. 24 : 35.

**How Men Found God**

A long, long time ago—so long that nobody knows when, perhaps so long ago that our ancestors were living in trees or caves, men began to look about them and to feel that there was in the world a greater power than themselves. There was some great power that brought the fruits to the trees and sent the storms from the skies, a power that drove fire through the dark clouds and planted the plains with edible roots. Some thought this power was the sun, and others guessed the moon, and many others made guesses, but there came, after long ages, to the minds of some that there was one great power back of everything. And so men began to think of God. Some men thought and pondered about Him a great deal, often spending days and years in thought, and they told others the best of their thoughts. And all the time God was guiding them and helping them to find the truth about Him—though the truth about God is so great and wonderful that no one has ever yet been able to find or tell it all.

After a time, as men grew wiser, these men who loved God began to write their thoughts about Him, and their words were passed on to others. These, too, prayed, and thought, and wrote and taught, giving their best thoughts about God. They wrote about men and women who loved God, and about men and women who disobeyed God, and their words helped men to know God and to keep His laws, to see the reward of righteousness and the foolishness of doing wrong. After a while these writings were collected. They have gone through many changes from one language to another, and we have them to-day in our own English language. Let us turn to the Old Testament and find some of the things which these wise men who loved God have told us about Him. Have Juniors find such verses as Gen. 1 : 1-3; Psa. 23 : 1; Psa. 19 : 1; Psa. 61 : 1-4; Micah 6 : 8.

About whom did we talk last Sunday? Yes, Jesus, our leader. After Jesus had gone away from earth and his disciples went about from one place to another to preach his Gospel many said, "Tell us about Jesus—what he said, what he did, and what he taught. We want to learn of him." So four men who loved him wrote about him. And one of them also wrote about Jesus' great apostle, Paul the missionary. These and other writings have been gathered together to make what? Yes, our New Testament. Let us see a few of the things which this part of the Bible tells us about God and Jesus. Have some references ready for the Juniors to find and read.

As the Bible does teach us, more than any other book does, about God our Father and Jesus our Leader and Guide, ought we not to read it every day that we may know what God wants us to learn about Himself and the Guide He has given us?

Use this opportunity to encourage the Juniors to read their Bible references on the topic card daily, thus forming the invaluable habit of daily Bible reading, which will be such a help to them in future years.

**April 16, 1916. What Universalists Believe**

**IV. The Certainty of Just Retribution for Sin.**

Psa. 94 : 12; Heb. 12 : 10, 11; 1 Peter 5 : 8; Rom. 2 : 6-9; 2 Peter 2 : 9; Prov. 13 : 15.

If you put your finger on a very hot stove what happens? Does it happen just the same whether you know the stove is hot or not? Suppose you hold one of your mother's nice thin glass tumblers high in the air and let go of it? What happens? Doex it happen just the same whether you let go on purpose or by accident? If a dog eats some poisoned meat what is the result? Does it matter whether the meat was given to the dog purposely or whether he got it by accident?

Use such illustrations as these to show that we live in a world of law; that God made the laws; that God's laws always work. Show what a blessing it is to know that we *can* depend upon them. We know tht fire will give out heat. If mother could not depend upon this we should never know whether dinner would be ready for us or not. If we could not depend upon poison to be poison, and good food to be good food, we should never know what to eat in safety or what to leave alone. Let the Juniors give other illustrations.

But these are not all the laws God has made, nor the only kind of laws. He has made laws for our souls as well as our bodies. Take, for example, the sin of selfishness. What is the punishment for it? This may be brought out by contrast with the rewards of the generous person. Ill-temper, fretfulness, deceit, dishonesty, and the like, may have their punishments pictured, showing at the same time, the rewards which come to those who avoid or conquer these sins. Profanity, impurity, intemperance, lack of care for the body or mind, these, and many other things, may be brought before the children according to their needs as you know them, remembering to teach along with the certainty of just retribution for sin the equal truth that God rewards every righteous act because He loves to have His children choose the right. He therefore tries to make the right a pleasant thing to do. He places thorns in or around wrong things so that His children may learn to avoid them, and all His punishments come in love for the purpose of causing improvement.

If some Junior asks why God puts both evil and good before us, show that we are given the power of choice, and that we grow strong by learning to choose the right. It is true that many people seem to choose the wrong over and over again, but God is at work with His punishments, seen or unseen, and we believe that sometime, either here or elsewhere in God's universe, that perverse, wilful person will get so tired of choosing wrong and punishment that he will begin to choose the right. But that belongs to next week's topic.

**BIBLE SEARCH**

**April 2, 1915**

What must we say to Jesus? Matt. 8 : 19.
How may we know the Lord? Hosea 6 : 3.
What can we do through Christ? Phil. 4 : 13.
In what may we be examples? 1 Tim. 4 : 12.

**April 9, 1916**

How keep the word of God? Prov. 7 : 1-3.
Why search the Scriptures? John 5 : 39.
How receive hope? Rom. 15 : 4.

**April 16, 1916**

Does God punish us because He is angry? Heb. 12 : 6; Duet. 8 : 5.
Why are we punished? 1 Cor. 11 : 23.
Can we sin, and not suffer? Num. 32 : 23.
What must we strive to be? Matt. 5 : 48.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**April 9, 1916. Lenten Studies in Universalism**
**The Trustworthiness of the Bible**
**Daily Bible Readings**

Mon. Psa. 119 : 105, 129-131, 137-144. Tues. II Tim. 3 : 14-17. Wed. Psa. 19 : 7-11. Thurs. Matt. 24 : 35. Fri. Jude 1 : 3. Sat. Acts 18 : 24-28. Sun. Is. 40 : 8.

**Prayer**

Our Father, we thank Thee that in olden times Thou didst speak by the mouth of Thy holy prophets, and that in the fulness of time Thou didst send Thy Son, our elder Brother, to bring to the world a full revelation of Thy love. We thank Thee that Thou didst put it into the hearts of devout men to make record of the words and works of these messengers, records that have come down to us for our guidance in living our lives aright. Help us to perceive in these the revelation of that protecting love wherewith Thou didst guide and guard Thy children in the long ago, and may it bring us assurance of Thy love for us, and Thy government of our lives. Help us to see clearly the true spirit of the Master's life, and the consecration which brought to his followers the crown of success in their efforts to spread Thy message unto all the world. May the spirit which animated them take possession of our hearts as well, so that we shall seek to learn of him and of them, and take our place as his disciples of this new day. Amen.

**How Shall We Use It?**

We believe in the Trustworthiness of the Bible as containing a revelation from God. We believe that it is the most valuable and important book in all the world. Do we use it as such?

The old belief in regard to the Bible, that it is the only revelation of God which we possess or can possess, led to a faithfulness in its reading and study which one rarely finds to-day. It is easy to point out the mistakes in that old belief, and the unfortunate results to which it led. Carried to an extreme, as it often was, it made every word and sentence of equal value with every other. The speech of Baalam's ass was regarded as divinely inspired as the words of Jesus. Sentences, chapters, whole books, even, were distorted from their natural meaning in order to give them a spiritual interpretation. The beautiful love lyrics of the Song of Songs, voicing a pure and true human affection, were distorted into all but meaningless prophecies of the union of Christ and his church.

But in spite of these mistakes, the Bible yielded a rich reward to those who studied it faithfully, and its own intrinsic worth and beauty minimized the unfortunate results of these mistaken notions concerning it.

Now we have learned that the Bible is not a single book, dropped down from heaven to earth in some miraculous manner, nor is it a collection of texts to which we can turn for irrefutable arguments to bolster up our preconceived theological ideas. It is a collection of books of many kinds, some of vastly greater value than others. Each of these books was written at a particular time and place and for a particular purpose. If we can discover that time, place and purpose, we shall more readily and completely understand the message of the book. There are to-day abundant guides and helps to this kind of intelligent Bible study. Each of these books is an individual entity, or in some cases, where the writings of more than one man have been combined, a part of one book is a complete whole. This means that it is impossible to understand in all its richness a single chapter in a book without studying the book as a whole. Take, for instance, the fourth chapter of Philippians. Read by itself it affords a certain amount of advice and instruction. One finds pleasure in its perusal similar to that of the old lady who witnessed the play of Hamlet, and said that she enjoyed it so much because it was full of beautiful quotations. But to really understand this chapter one must overlook all chapter and verse divisions, or use an edition like "The Modern Reader's Bible, which leaves these out, and read the whole of Paul's letter to the church at Philippi. Then one must try to discover from suggestions in the letter itself, and from other sources, especially the book of Acts, just what the situation was in this early Christian church; what kind of a city it was in; what sort of people and how many were Christians there; what they thought of Paul and what he thought of them, and what they thought of each other. A study of that kind, pursued for a few minutes a day for two or three weeks, in the case of a short book like this, will reveal these facts: that Philippi was a city that was inordinately proud of itself, and its citizens were intensely patriotic; that the Christian Church there was small in numbers, but was composed of people of very different stations in life, rich and poor, obscure and prominent; that it was a missionary church, not simply in the sense that it had received assistance from Paul and others, but that it had taken a generous part in doing missionary work elsewhere, that many of its problems and difficulties were exactly the difficulties which beset churches of to-day. The letter to the Philippians contains a revelation from God to churches that are struggling with these problems, and offers advice and suggestion that will help to solve their problems. Included with this larger revelation is an immense number of helpful and instructive words for individual Christians who have to meet the task of living the Christian life, as did the individual members of that far-away church of the long ago.

There is an all but untouched mine of wealth in the Bible which is freely open to him who will study it not as one book or a collection of texts, but as a collection of books, each of which had a message for the time when it was written, and has a message for us to-day.

**April 16, 1016. Lenten Studies in Universalism.**
**The Certainty of Just Retribution for Sin**
**Daily Bible Readings**

Mon. Gal. 6 : 7-9. Tues. Prov. 11 : -111. Wed. Heb. 12 : 5-11. Thurs. Rom. 2 : 1-11. Fri. Rom. 11 : 22. Sat. Prov. 11 : 21. Sun. James 1 : 1-27.

**Prayer**

Our Father, we come to Thee to learn of Thy gracious will. We are seeking to know what Thou wouldst have us to be and to do. Reveal to our minds and hearts the straight and narrow pathway of righteousness which leads us unto Thee. Clarify our vision that we may see the distinctions between right and wrong, between that which is helpful to ourselves and to others and that which is dangerous or positively harmful, between that which is selfish, and that which is generous and kind.

By the stern rebuke of Thy righteousness and Thy love, and the inevitable punishment which accompanies selfishness and sin, turn us from every evil way, and then by the quickening power of Thy love, strengthen us that we may live as Thou wouldst have us to live, as loyal followers of Jesus, our Master, and faithful children of Thine. Amen.

**A Positive Faith**

There is need of advertising the positive side of Universalism. Those outside of our church, and unfortunately many inside it, do not realize the change that has taken place. If you ask the average person what the Universalists believe, he will answer something like this, "Oh, I don't know exactly, but they don't believe in hell." It is a fact that we are better known for what we do not believe than for what we do. "My bethren, these things ought not so to be."

There is a great deal of loose thinking and looser acting because the certainty of just retribution for sin has not been adequately proclaimed. We read of crime-waves in our cities, moral laxness among the boys and even the girls in our high schools and colleges, and there is certainly a disregard for law evident almost everywhere. There is no conviction more needed in our American life to-day than this one of the certainty of just retribution for sin, whether that sin be one that is forbidden by law, or a personal one that seems at least to affect only one's self.

And there is equal or greater need for emphasis upon the converse of this law of retribution: the certainty of reward for righteousness. The church has laid too much emphasis on the sufferings of Jesus, until it is not unusual to find people thinking that righteousness and religion take all the joy out of life. The sermon which Pollyanna made her minister preach on "the rejoicing texts," is a good one for all of us, and such books as "Jesus, the Joyous Comrade," are a tonic and an inspiration. The life of service and helpfulness, the life of sacrifice, is the most genuinely joyful in all the world. This joy, and the peace which passeth all understanding, is the certain reward that comes in a life of righteousness and love.

EASTER NUMBER

# ONWARD

The Journal of the Universalist Young People

Our Motto: For Christ and His Church

Edited by the National Executive Board

VOL. XXIII APRIL 15, 1916 NO. 8

## THE ATTRACTIVENESS OF THE RISING LIFE

Simon Peter saith unto him, Lord, whither goest thou? John 13 : 36.

Has it ever occured to you that a sinful life, when it is recognized as sinful, has no power to attract us? Sin taken by itself is hideous, vulgar, beastly, low, unworthy, and leads inevitably downward. All through the Bible, both in the Old Testament and in the New, the writers speak of death as the wages of sin, and of the pit as the sinner's final abode. One reason why we human beings are so easily led into evil ways is self-deception. We refuse to see *sin* in the particular appeal that is made to us. We clothe evil in beautiful garments, ignoring the skeleton of death that is hidden beneath them. Does the boy taking his first glass of liquor see the ruin that must be the end of drunkenness? No, indeed, he is blind to that. Does the girl taking the first false step view the shame and ignominy that lie that way? Never. And mature men and women cherish their secret sins, refusing to call them sins, hiding their real nature even from themselves. If all young people were convinced of the evil consequences of careless deeds and thoughts, a much smaller percentage would go astray. And if all adults were honest enough and Christian enough to face their sins and see them as they are in all of their hideousness, more would "abhor that which is evil," and "cleave to that which is good." The sinful life, stripped of the fascination which has been attached to it by man's imagination, has no attractions for any sane person. The victim of lust laid out in the morgue is repulsive. The victim of dishonesty behind the bars is despised or pitied. The victim of greed, hated and jeered and feared, is an outcast. The unfortunate woman, the diseased man, the raving maniac, the dishevelled drunkard, who has any desire to be like these? There is no fascination about such lives. And yet all these are but paying the wages of sin, either their own sin or some other's.

Filth, insanity, degeneracy, loathesome disease, prison records, social ostracism—these have no charms for anyone. The life that leads downward does not enthrall us. Only the rising life has power to attract. We despise Judas, we love Jesus.

The significance of Easter lies in its emphasis upon the rising life. The Easter Festival generally comes at the time of year when the sap rises in the tree and the plant, when the moisture rises from the soil to the sun, when the tendency of the physical world is to rise from winter's sleep into newness of life. The religious world, especially the Christian element, likewise praises a rising life, and enters into it, at Easter. The New Testament narratives describe the escape of Jesus from the limitations of the earthly body, his

triumph over death and the grave, over the prejudices and conspiracies and wickedness of his enemies. But we may possibily lose sight of the fact that the resurrection of Jesus and his ascension are but the logical fruitage of a life that was continually rising into higher regions of thought and feeling and service. We are told that as a boy Jesus was more interested in the things of God than in the playthings of men. Our brief glimpses of him as he moved about in Galilee, Samaria, and Judea, reveal him at prayer, transfigured, healing the sick, preaching to multitudes, teaching the twelve, conquering doubts and fears and temptations, facing enemies, enduring pain, suffering death, but mastering all things, and rising triumphant after the ordeal. The real Jesus is clearly seen at the time of the temptation; he is found in the Sermon on the Mount; he emerges in brilliant radiance out of the darkness of Gethsemane; and he hangs upon the Cross a life-giving power in death.

Peter but expressed the feeling of all the disciples (as he did frequently) when he said unto his Lord, "whither goest thou?" Peter was eager to follow Jesus. He was attracted to him; he desired to be with him always. He wanted to know where Jesus was going when he left the disciples.

This was but another evidence of the power of Jesus' life, and the same wonderful attractiveness was described by John when he narrates the events of Jesus' appearance in the first chapter of his gospel. In that story the followers of John say unto Jesus, "Rabbi. . . .where abidest thou?" And Jesus replies, 'Come and see."

For twenty centuries now Christ has been winning men unto himself. For two thousand years men have been asking, "Where abidest thou?" "Lord, whither goest thou?" And the attractiveness of his life increases with time and with *practise*. Jesus lives the rising life, and the rising life is the life we desire to live. We are attracted by virtue, by strength, by peace of soul, by cleanliness, by honesty, by purity, by love, by triumph. And Jesus leads us into all of these. Thus at this glad Easter-time may we rise with Him into newness of life; may we see sin as it is, hideous, deforming, destructive, leading downward, and may we turn our faces to the light, leaving darkness behind, ascending ever into higher regions of Christian activity, and ministering to mankind in the spirit of our Lord.

## THE PRESIDENT'S EASTER MESSAGE TO THE UNIONERS

How many young people of the Universalist Church will succumb to the attractiveness of the rising life this year, and acknowledge its power by joining the church? Our goal, you will recall, is 1000 young people joining the church this year. Are we to realize our hopes? If we do, it will be a great day for the Universalist Church and for the Christian Church as whole. But let us not make any mistake when we join the church by thinking that church-membership is a goal in itself. Many of us, ministers and laymen, do make that mistake repeatedly. We get people to join the church, or people do join, and then everybody sighs, and mentally, at least, exclaims, "There, that's done, one more added to the rolls." We stop there, "one more added to the rolls." That way lies failure, for church membership is not a goal in itself, not an end in itself, it is merely a step in the right direction, a dedication of the life to the work which the Christian Church is attempting.

Joining the church is a social obligation, for the church exerts a restraining and moulding influence upon human society. It restrains the lawless elements, and it moulds the thought of community leaders; it stamps movements, institutions, activities of all kinds with approval or disapproval, and if it were not for its influence we should long ago have sunken into moral chaos. When people join the church, then, they take up the work of Christ, the work of fighting every evil, and the work of defending all virtue. Churches make the mistake of giving their members nothing to do except paying an annual subscription, attending services of worship and enjoying an oyster roast occasionally. Churches must motive men for service, must call upon every member for money to help in the fight with vice, and must enlist the personal service of members in cleaning up communities and in advancing the cause of the kingdom.

I am hoping that all the young people who unite with the church this year will have this social vision, and that all the ministers and churches will have this social outlook, to the end that our church members may not sit down with folded hands and a look of self-complacency, but that they may participate joyously in the work of the kingdom.

Then, again, I am looking forward to

greeting one thousand young people at New Haven, next July. Shall I be disappointed, or will you be there to greet me?

What have you done towards securing one of the one thousand new members of the Union? Are you a subscriber to *Onward?* Do you pay two cents a week towards Missions? Have you contributed anything towards the Chattanooga Church? Have you given anything for the salary of our Japanese Minister? Have you sent any literature to the South land? Are you a Comrade of the Quiet Hour? Have you encouraged the organization of a Junion Union in your church? Have you done anything towards a better city or town or village where you live? In other words, are you alive this Easter season, or dead?

We are expecting great things of you, each one of you, and when we meet at New Haven we hope to hear the most encouraging reports of work done, and work to do. Make the next two months count. *"Expect* great things from God; *attempt* great things for God.'

## A MESSAGE TO ALL FROM NEW HAVEN, THE NEXT HOME OF THE NATIONAL CONVENTION

**First of all, to you delegates who are coming from California and Colorado and the other Western States**,—here are some words of advice. Don't expect to find great geysers and grand canyons in New Haven; don't look for glass-bottomed boats or international expositions, or for orange groves in bloom with a background of snow-capped mountains, for if you do you will be disappointed. We have no such sights here. But we have other things to offer you. We can not show you giant Sequoias, three hundred feet high. You will not be able to look down three hundred feet into the depths of the sea. But you will be able to look back three hundred years into the mists of history. We can show you a city built in 1638. We can point out the house where Webster's Dictionary was written. You will see the grave of Eli Whitney, inventor of the cotton gin; the home of Nathan Hale, and of James Fenimore Cooper; and the Green where Washington reviewed the Military Company of Yale. We will show you the place of refuge for the Judges that executed Charles 1, the cave on the mountain top in which they hid while royal officers were tracking them across New England. We may not have huge trees that when fallen stretch three or four hundred feet on the ground, but we can show you the Winchester rifles, which stretch around the world. We will show you Yale College, which takes students from Hawaii and Peru, and China and Berlin, and sends them out to India and Labrador and Turkey. You can see the Yale Bowl, where 60,000 people assemble every year, and we will point out the bar that Guernsey's 55-yard drop kick touched as it carried Yale's score six points higher. If you wish to see all this, there is but one thing we ask you to do, and that is.—**Come.**

**To all you delegates from Texas and Louisianna and the South,**—don't look for wide plains, stretching miles and miles, as far as your eye can reach. Don't expect to find huge fields of corn or cane,—so great that you must have a machine if you wish to visit them. Don't look for lagoons and bayous, or for a Mississippi River, rolling slowly and grandly along, yellow with the tons of sand that it is carrying to the sea. Such things are not in New England. But we can show you blue lakes, and misty waterfalls and clear streams dashing down among the rocks. You will see hillsides and valleys covered with trees, with here and there a patch of corn or of rye, bordered by gray stone walls. In among the mountains you will see little villages of white box-like houses, clustered about a white, steepled church. If this is what you want to see,—**Come.**

**To all you delegates from Ohio and Missouri and the Middle West,**—Ours is not a huge city like Chicago or St. Louis or Cleveland. It is not laid out in geometrically perfect squares and rectangles. The streets are often winding and complicated. But if you wish to see the *first* city in history that was laid out on any plan whatsoever, just come to New Haven. Our city was the one that paved the way for your carefully laid out streets and avenues. Come and see the pioneer city. When the band of settlers landed in 1638, they determined first of all to lay out an orderly town,—one that could develop for years to come. So, while Boston and Salem were growing up along cow-paths,

these men plotted nine squares, in the center of which was the "Green." From this in all directions they sent out avenues like the spokes of a wheel—thus allowing for future growth by a possible extension of these avenues. A map of New Haven, at first glance, may seem to lack regularity, but remember that it was laid out nearly three hundred years ago. Look sharply and you will see the original nine big squares in the center—now subdivided into thirty-seven little ones, with the old Green in the middle, and with long avenues and streets stretching out towards East Rock (to the northeast) and West Rock (to the northwest), with countless shorter cross-streets running round and round, all making the city look quite like a huge spider-web hanging between these two Rocks down over the water of Long Island Sound. If you wish to see this,—**Come.**

**All you delegates from the great Metropolis,**—you, I suppose, are so near that you need no introduction to our city. But lest you look for the wrong things, let me give you directions, too. Don't look for a Fifth Avenue, lined with the homes of millionaires, nor for a Broadway, gay with theatres and shops. We have millionaires, it is true; we have a Broadway; and we have theatres and shops; but you need not come to New Haven to see these. You have *the* Broadway, crowded with skyscrapers, running up the middle of your city. If you come to visit us, you will find that our city is built around a little Green, and on the Green you will see three churches. The middle one is an old colonial church, built of plain brick—with spire and belfry—the best example that is left, so we are told, of the old New England style of church. This is the center of *our* city. **Come,** and see it.

**And now—all you delegates from the "Hub of the Universe" and from the surrounding towns,**—what have we to offer you? You have a college older and larger than ours. You have a city more historic than ours. We have no Bunker Hill Monument or Washington Elm. But one thing we do have and will offer you, and that is a warm welcome. Go where you will—you can find greater wealth, greater luxury, and more display; but you can find nowhere a more hearty and more sincere welcome than you will receive here at New Haven, next July. **Just Come.**

## SPRING TIDING FROM THE BOSTON JAPANESE UNIVERSALIST SOCIETY

**J. C. Orito**

Our Society, since it was organized in the heart of the city of Boston, has grown up in the spirit of world-religion or Universalism. We will not lose any Japanese under the growing influence of our society. The social atmosphere of the Japanese is now changing, as if it were more purified. It is even reaching out to the Philipinos and to the Chinese.

The Sunday services, held at Ballou Hall of Universalist Publishing House, are in regular order of church service. The attendance of the members is very irregular. The number each meeting ranges from twenty to forty.

We have changed our weekly program. The Literary and Social meetings are temporarily suspended, because of an inconvenience in meeting place. We have now prayer meetings combined with Bible class meetings held on Thursday evening at the homes of the members who have families; for I suggested that the latter are more important than the former to make them Christian. It is indeed very effective in giving more religious influence to them, and in intimating them in the bond of an ideal society or church; for they have now more opportunities to become closely intimate with each other. It also makes more spiritual in their family life.

The writer takes whole charge of the ministry and of the administration of the Society. But sometimes the students at Harvard Divinity School, Cambridge Episcopal Theological School, and the Baptist Theological School of Newton Center, who are also members of our society, preach for us at Sunday evening services. The committees were changed at the beginning of the year, except Mr. Wakabayashi and Mr. Hashimoto. We are lucky for we have the devoted Chrstian Mr. and Mrs. Wakabayashi, the proprietors of Kyoto Art Shop at Boylston St., who were the proclaimers and founders of the Society, and whose residence we use for the office. They always contribute their labor and time. Their Christian influence upon the Boston Japanese is so vital.

There are still more than hundred of outsiders who do not join to our society, not because of their disinterest in our movement, but because of their ill-feeling, and because of the temptation from their environments. Their attitude toward us is so fearful like little

## A LITTLE EASTER MESSAGE OF HOPE

Written to the young people of the Universalist Church by Dr. Charles Hall Leonard, Dean Emeritus of Crane Theological School, Tufts College, Mass.

An Easter Message—that is what the Easter message ought to be amid the world's darkness and doubts. How dark soever, Hope ought to shine bright, as out of a wide sky.

Easter is a culmination, both in history and in experience. Perhaps the day and what it stands for come as a surprise. We do not find our living Lord amid any early seeking. He has risen, and has gone before. So it is, therefore, that all Christian longing is satisfied, and all Christian need is met. He has gone before. The way is marked by personal leadership, and by recurring power. The wonderful revelation is of the Person; the wonderful growth is personal.

The Easter message is therefore one of light and peace, a word of new intelligence and the comfort of a recurring need.

"Oh, day of days: Thou art the Sun of other days."

mice in the darkness toward the kindling eyes of cats, while we are more democratic and friendly like the cat on her mistress' knees.

Our Society is not like an ordinary church, established by the Christians themselves. The members of our organization are mainly heathen or of Gentile substances. We must not treat them as real Christian. We must preach to them not through the same psychology of preaching as to the ordinary church members. It is more evangelical and missionary work in the method and system of preaching.

It is our hope and desire to give them better environments and better circumstances, and to preach to them all over New England and as far as we can reach, through the normal evangelical method. We therefore need a house where we can have our Bible class room, a reading room, a minister's office, an employment office, a dining hall, lodging rooms, and a place from which we can publish our monthly paper.

We have spent a hundred and fifty dollars or more for necessary equipment in past four months. But we need three thousand dollars more for the foundation of our mission house. A Japanese Bazaar will be opened for this purpose at the Franklin Square House, on the 13th, 14th, and 15th of April, from 3 p. m. to 10 p. m., and will appeal to the hearts of all the Christians in greater Boston, especially to the Universalist people, who are interested in the religious movement.

Do not forget the Japanese Bazaar at the Franklin Square House. There will be exhibited all kinds of Japanese art goods for sale from lower to higher in price and value. The tea house and other Japanese booths will be built and decorated. All the Japanese and American ladies who help the Bazaar, will be dressed in Japanese costumes. The supper will be served in Japanese-American dishes. There will also be special entertainment each evening at nine o'clock. Japanese music, fencing, Jiujutsu, Japanese sword dancing, and American modern dancing will be on the program, and all nationalities are welcomed.

I, the writer, again appeal to all the members of the Y. P. C. U. in behalf of this movement. The house we need is for Y. P. C. U. work, which we may name "The Boston Japanese Y. P. C. U. House." It does not matter, whether we can realize it or not. We will continue our work for the Great Humanity's sake, knocking at the door of ideal society, and asking our Lord Jesus Christ for His gift, and shall never be discouraged.

My fellow brothers and sisters, do not forget the movement, and lose not the Japanese Bazaar, but come and help us, and enjoy it, in the spirit of co-operation and of brotherly love, and let our church grow up in all nationalities.

* * *

## A STANDARD SET BY A NEW UNION

Every member of our new Union at Anoka, Minn., is also a member of the church. The majority of them have taken this step since the organization of the Union, in February. How many other Unions can show an equally good record—every member a church member? Let us hear from you.

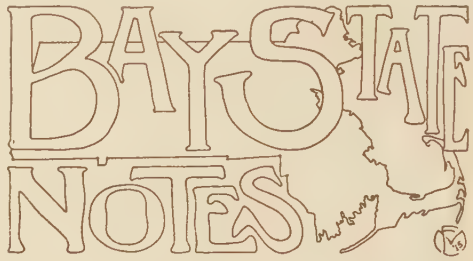
# WHAT OUR UNIONS ARE DOING

**Danbury, Conn.**—The Union held its annual meeting the first Wednesday in April with a large attendance. The officers who served last year were unanimously re-elected, testifying to the efficient work they performed for the Union during the past twelve months. These officers are as follows: President, Harold F. Brainard; vice president, Miss Charlotte Borman; secretary, Miss Florence Eisenhardt; treasurer, Miss Bessie Pierce. The chairmen of committees elected were: devotional, Paul Voegele; social, Mr. and Mrs. F. P. Rollins; lookout, Ernest A. Stuckey; two-cents-a-week, Miss Edith Richardson; post office missions, Rev. E. B. Barber; relief, Miss Lena Litzinger; social service, Philip Schmidt; *Onward*, Miss Louise Eisenhardt. The reports of the past year showed that the Union had prospered both in membership and in a financial way, while the devotional meetings have been largely attended and full of interest. The prospects for the coming year are considered excellent.

**Central Square.**—With the coming of spring the attendance at our Y. P. C. U., devotional meetings began to fall off. Spring was in the air and the call of the out of doors was felt by young and old alike. Something must be done to revive the lagging interest. Some one suggested bird study. It was a happy thought. The plan was simple. After the devotional exercises at the Sunday evening meetings the members were to tell in turn how many different kinds of birds they had seen during the week, also tell as much as they could of the habits, time of first appearance etc., of each species. Of course they saw many birds they could not name. In that case a description of the bird was given and if no one could name it, a natural history was consulted. A note book was kept by each member and a prize of a box of candy was offered for the most names of different birds seen by one person. Several members became so enthusiastic that they would arise at four o'clock in the morning and go to the woods armed with opera glasses and a camera. In this way they became familiar with birds which are seldom seen outside of the deepest recesses of the forest. At the end of the season the prize went to Miss Bertha Kramer, daughter of the pastor, Rev. Charles Kramer.

Editor's Note: This is a valuable suggestion to Unioners at this time of year; especially to those Unions in rural communities. This idea can be gone into more thoroughly and a study of these birds can be taken up from the standpoint of their help or hindrance to the crops, and in this way the Union can be of help to the community by making a report of their findings. Undoubtedly pamphlets on this subject can be secured free of charge from the U. S. Department of Agriculture at Washington, S. C.

**Middleport.**—Our Union has recently purchased an "Edison" for our club rooms. We are serving suppers at the dances given for the Firemen's Convention Fund; the proceeds of these suppers going toward the payment of the "Edison." We are at present rehearsing a three act play which is to be produced during the week following Easter. The play is being coached under the direction of Mrs. Ella Taylor Bennett Our plays are usually great successes and the same is expected of this one.




**Haverhill.**—Although we are a small Union we are struggling bravely onward. We have held devotional meetings every Sunday evening, with the exception of two stormy Sundays, since the first of November with an average attendance of fifteen or twenty. We hope to continue these meetings into May with an increasing attendance. Within the last two months we have raised quite a sum of money from which we have given twenty-five dollars to the Trustees of the Church toward a permanent fund for the maintenance of Murray Hall. We are in hopes to add to this fund from time to time.

**Norwood.**—Our Union is doing good work. We have about twenty subscribers to Two Cents a Week and a few to *Onward*. We have held one very good social. Our Devotional meetings are very good, each one doing his share to make them a success and they are well attended. We have thirty-five members.

**Brockton.**—The Y. P. C. U., held its business meeting March 6, and in spite of the bad storm a good number attended. A nice hot supper was served and after that, committees were appointed to attend to matters relating to the coming Convention. We gained one member and hope at our next meeting to have several more.

* *

### A LIVE JUNIOR UNION

The Superintendent of the Junior Union at Newark N. J., writes:

"On last Friday, March 3, our Juniors gave a Mother Goose Concert. We cleared $30 and we have been asked to repeat it. The end of this month, we expect to repeat it at the "Home for Crippled Children." There are seventy-three children in that home and we hope to cheer tham up by singing to them."

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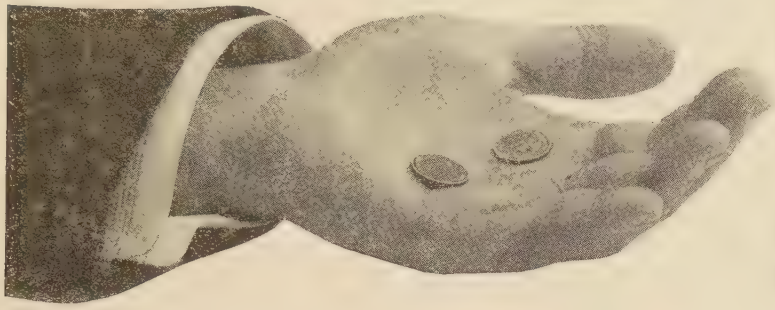
**DO NOT FORGET**

**Japanese Bazaar, Franklin Square House, Boston**
**April 13, 14, 15, 3 to 10 P. M.**

See Article on Page 92.

# TWO-CENTS-A-WEEK



IT SEEMS SMALL BUT

## Two-Cents-A-Week from Every Reader

WILL MAINTAIN OUR CHURCH AT ATLANTA and enable us to complete a work, to which we have given many years of zealous endeavor. Let us fail not at this, the crucial time.

WILL BUILD UP THE CHATTANOOGA CHURCH. Our work here is progressing rapidly and on firm foundations. This is a living, growing church in the heart of the Southland.

WILL MAKE THE WORK AT LOS ANGELES GO FORWARD with leaps and bounds—make a church and parish of which every Unioner will be proud.

## *TWO-CENTS-A-WEEK*

Los Angeles, Chattanooga and Atlanta are calling to **you.** Answer to-day by filling out and mailing the attached coupon to the National Superintendent

STANLEY C. STALL,
3935 S. Jefferson Ave., Norwood, Ohio.

This is an urgent appeal to your loyalty as a Unioner, as a Universalist, as a Christian. The need is great; untold good will be accomplished if you will give the

NATIONAL Y. P. C. U.

**TWO CENTS=A=WEEK**

I wish to be enrolled as a supporter of Two-Cents-a-Week for Missions

Name.....

Address.....

Union.....

## COMRADES OF THE QUIET HOUR

"The unfamiliarity of the average Christian with most parts of the Bible is one reason why the average Christianity of the day is in many ways defective in Bible ideals.

"Ye keep going astray because ye are men who do not know the scriptures, nor the power of God." (Matt. 22 : 29) is a pointed direction to seek the paths of wisdom.

When Augustine of Hippo yearned for the glorious liberty of a child of God, the voice that answered his need said, "Take up the book and read it." There is no aid to spiritual life which can for a moment be substituted for it."—*Harrington Lees, in The Joy of Bible Study.*

Are you trying to substitute something for it? Do you want to become a Comrade?

*Beulah S. Cone,*
61 *Trenton St., East Boston, Mass.*

* * *

## FOLLOW UP "FAVORABLE REPLIES"

**Local Superintendents of Post Office Mission, please take notice!** As a result of the report blanks sent out in February for results of work accomplished so far this year, a number of favorable replies to letters sent out have been indicated. Some of these letters have been forwarded to the National Superintendent, and in every case have shown interest and appreciation of the literature and letters and a desire, expressed or implied, to know us and our faith. To such people we should send back numbers of the *Universalist Leader* or *Onward* (Your church members will gladly give them to you,)and later, an invitation to subscribe to these papers (or others) and especially an invitation to join the Union-at-large. Nearly every one could do this and both they and we would be the gainers to an extent that we would never fully realize. The dues are twenty-five cents a year and new members receive *Onward* for six months, free of charge. Let us try this and be ready to report in June just what we have accomplished. The field is rich with the harvest. Let us all do our part in harvesting it.

*Mary W. Warren.*

* * *

## NOTES

We are to have a Universalist Camp of young girls at Northfield this coming season. This will be known as "Camp Murray," and will be in charge of Miss Ada C. Buckley. Let us begin to-day to interest our girls and send a large delegation to join with hundreds of other young girls in the inspiration and vision to be gained from these meetings.

Miss Buckley hopes soon to be in possession of all necessary details, such as expense and articles needed for camping.

# DEVOTIONAL DEPARTMENT

**MARY L. BALLOU, Editor**

**61 Grove Street, West Somerville, Mass.**

**"Expect great things from God. Attempt great things for God."**

### LEADERS IN CONFERENCE

"I went to a funeral the other day," suddenly remarked Mildred Carlisle, before the conference had really begun, "and it made me tired. The minister had a beautiful service, and when he pronounced the benediction I felt as if death was no more than what he said it was, a passing incident in the life of the soul. He made us feel that the life of the soul was the real life, and that when the soul could not use the body any longer it left it and went on to new life and new experiences. He had taken our thoughts away almost completely from the fact of physical death to the much more important fact of spiritual, and consequently immortal life, and then after he was through, the undertaker stood up and said, "Now all who wish to take a last farewell of your brother may pass by the casket." And the people went, some of them reverently, more of them curiously, and there was the fact of physical death staring them in the face. The whole service was designed for the purpose of taking their thoughts away from that, and then the whole effect of the service was spoiled, even for those of us who did not go forward, for we could not help thinking of what the others were seeing. Now, I think for our service on Easter Sunday, when everybody is thinking about the resurrection and immortality, I'll start the meeting with something like what I've just been saying, and perhaps ask our own minister to tell us what he thinks about it."

"You'll have to be careful of two things," suggested Mrs. Ray, "First, and most important, not to offend anyone by the way you say what you have suggested here, for people are naturally and rightfully sensitive about such things, and second, not to let the meeting run away on this tangent. It will be a good way to introduce the subject of the immortal life, and so lead up to the real topic, the final harmony of all souls with God, but unless the meeting gets to the real topic, it won't be the kind of a meeting that our Easter Sunday meeting ought to be."

"I'll try to keep any discussion along that line

within just a few minutes," Mildred answered, "because there are other parts of the topic that I want to have discussed. I've asked two of our members to take five minutes each to tell us about the two different meanings of final harmony, absolute perfection, and eternal progress, as the topic leaflet suggests. Some of our own and some of the Unitarians tracts and leaflets will help them to do that. And then, instead of allowing any debate about them, I'm going to turn the discussion over to the question of the practical application of our faith in our own lives and in our attitude toward the church and its missionary work. If this were a prayer or conference meeting for the older people of the church, I suppose the joy and consolation of Universalism would be mighty helpful, but we young folks are much more interested in knowing and talking over what we've got to do about it, now that we are Universalists. That ought to be just the thing to wind up this series of topics, and give the members of the Union who join the church on Easter Sunday a little insight into what being a part of our church really means. And I guess there are some of us who have belonged to the church for quite a while who need some of the same sort of information and inspiration."

"I have been listening while you have been talking about the final harmony of all souls with God," suddenly remarked Fred Morton. "Do you see any connection between that and my topic for April 30,

### Best Bible Stories

All looked a little puzzled.

"Do you mean that the stories of some of those Old Testament characters show them to have been in harmony with God?" asked Helen Wright.

"Just that," replied Fred. "There was Abraham, for instance. Trusted God to have a plan for his life. Couldn't always see how God was going to work it out. When he trusted—was in harmony with God—everything went all right. When he tried to hurry things up everything went wrong. Look at Joseph. What made him such a success? Just being true to his own God when he had every temptation in the world to throw away his religious beliefs and take life easily. He kept himself in harmony with God when most people would have said, 'You'd better get yourself into harmony with the Egyptians.' Believe me! It must have taken some courage for him to be true to his father's God when he got into that land of gods for everything. But it paid!

Then think of Moses. I suppose we'd say now-a-days that Joseph got to be an aristocrat, and Moses was another, to begin with. Brought up to have everything that royalty could give him. But what a grip his mother got on his life in those days when she was acting as nurse for him! She taught him about God, and he couldn't rest easy. Had to give up everything he possessed to go and work for a despised lot of slaves that never seemed to appreciate what he tried to do for them. Anyway they were always grumbling.

But Moses—what did he get out of trying to put his life in harmony with God and help God in carrying out a plan He had for making a nation, and for giving a great religion to the whole world? At the time he lived no man was in so close communion with God as he—and that's no small thing in itself. Then his work lived after him because he did work with God. Why, we repeated the Ten Commandments in Sunday School yesterday. What would Moses have thought if he could have looked down the long centuries and seen us repeating the great truths he tried to teach his followers? But this is not telling you what I want to do with the topic.

I'm going to have an introductory paper, perhaps repeating some of these thoughts, to show the Unioners why a study of these characters can be so helpful to us.

At first I thought I would take the life of Abraham, and tell of the life and religious conditions of Ur when the patriarch lived in Chaldea, trace his life in a series of pictures, using the maps our Sunday school has. I'd act as general director, and call on different ones to give the scenes as graphically as possible.

But when my sister's Sunday school teacher lent her Joseph the Dreamer by Robert Bird, I changed right over to Joseph. I could not let that book alone until I finished it. Four of us are working the topic out together. We're going to have twelve scenes, or chapters. The first, for instance, will be Life in the Black Tents, and one will make a word picture of that big family with Jacob at his head, the three wives, the jealous brothers, etc. The next is to be At the Mouth of the Pit. I guess you all remember that part of the story. And so we are going on, taking the scenes in turn, until we come to the end of the story, when Joseph by faith commands that his body be carried up from Egypt in the day that his people shall go out into a land that they are to possess."

"Well," said Fred Wright, "I know we shall enjoy Joseph, but I had half hoped that you would choose Joshua. He's a sort of Bible George Washington. He seems to be rather hidden away in the Bible because he did so little that is spectacular—yet he is a wonderful character, one that well repays study. I wouldn't know so much about him if I hadn't worked him up for that class of boys I had in Sunday school last spirng."

"If you had wanted an evening of short stories," said Mrs. Ray," you could have used the Book of Judges. We could have had some told, and others read from some modern version of the Bible."

"I'm half sorry that we are not to have the story of Ruth," said Helen Wright, "it's such a nice, 'homey' kind of story." "Yes, it is just beautiful," agreed Minnie, "and it would be easy to use, for with one person to act as reader and a few others to represent the different characters a very dramatic story can be given. It is really refreshing to find among so many stories of war such a beautiful picture of quiet home life."

"How interested you girls are in home affairs all of a sudden," teased Fred Morton, "I declare you're both blushing. And you two boys look queer, too. What's happening in this Devotional Committee?"

"Oh," said Mrs. Ray, "just what is likely to happen in the Y. P. C. U. You know that's where Mr. Ray and I found each other. We've got to have a new

Devotional Committee soon. I'm only telling you a bit ahead of time. Howard King has a good position offered him with an electrical firm in New York. Helen graduates in June and they are to be married in the fall. Fred Wright is soon to be transferred to the Western office of his firm and when he goes Minnie goes, too."

"Congratulations and best wishes," cried Millicent, "but whatever will happen to the Devotional meetings when all you faithful people leave town?"

## THE JUNIOR DEVOTIONAL MEETING

**April 23, 1916. Easter. What Universalists Believe. V. The Final Harmony of All Souls with God**

Isa. 45 : 25; Dan. 7 : 14; Psa. 86 : 9; 1 Tim. 2 : 1-4; 1 Cor. 15 : 22; Isa. 11 : 6-9.

Cathie and Rob waked very early one morning,—too early, perhaps. But they thought it was great fun to be awake before anyone else in the house. They hastily slipped into their clothes and went into the garden. It was lovely there, but the shrubs were *so* wet with dew! Cathie did not think of that until her little skirts began to slap dismally against her plump little knees. Oh dear! And it was almost her very best dress that she had hurried into in her desire to get out with Rob.

"Never mind," said Rob, with boyish disdain of clothes. "I'm hungry. Let's find some berries." So they hurried to the berry bed. "Oh, you mustn't pick on *that* row," exclaimed Cathie. "Father told us he did not want us to touch the berries at this end of the garden." "Oh, come on!" said Rob contemptuously, "he will never mind about a few." So Cathie followed her brother. The berries did not taste as good as usual, and no wonder, for the vines had been sprayd with an insecticide the children's father had been trying, and both Rob and Cathie had an uncomfortable feeling all day.

Perhaps that was one reason why everything seemed to go wrong. Both of the children knew what they ought to do, but most of the time neither wished to do it. They quarrelled with each other and with their little playmates who came into the garden for an afternoon's fun. They were rude to the servants and impertinent to their mother. They were careless with their books and broke some of their toys. Altogether it was a most inharmonious and uncomfortable day. They had to be punished many times and both were glad when night and bedtime came.

Then came a quiet little talk with Mother, Cathie in her little bed-room, Rob in his. Neither knew what was said to the other, but both decided that the day had gone wrong because of disobedience, and a sorry little girl and a sorry little boy asked mother's forgiveness and went to sleep planning for a happy day tomorrow when all Father's and Mother's wishes should be obeyed. And the next day *was* a happy sunshiny day all through its long hours because Rob and Cathie saw how foolish they had been to disobey and tried their best to do just as they knew they ought.

Tell the children this, or a similar story. Then help them to see that that is something like what happens between ourselves and God.

He has made wise, good laws for us to obey. When we break them we are punished, as we learned last week. But God only punishes us to make us turn away from sin and choose the right. Day after day He works upon our souls, helping us to see how much better the right is than the wrong. Some day each soul, even the most wilful one, will want to choose the right instead of the wrong. Just as Cathie and Rob tired of their own foolish way that only brought them trouble, so will all disobedient souls tire of their own foolish, disobedient ways and confess that God's laws are the best, and decide to obey Him.

This may take a long, long time, much longer than the years we live on this earth, but somewhere in God's great universe it will take place, and that is what we mean when we talk about the final harmony of all souls with God. Each person will want to keep God's laws because he loves God so much, as a dear Heavenly Father. He will never do anything wrong, because he has learned God's will for him and always wants to obey it. Jesus is our example in this. He always obeyed God—so close did he live to God that he could say, "I and my Father are one," meaning that he never in the least particular went contrary to God's will. They always worked in harmony. And some day, so Universalists believe, every soul that God has created will be just as loving and obedient as Jesus was. Then there will be the final harmony of all souls with God.

**April 30, 1916. Around the World with Jack and Janet. IX. In Japan.**

Isa. 31 : 7; Psa. 51 : 1; Isa. 60 : 19; Matt. 28 : 18-20; John 3 : 14-17; John 15 : 1-8.

This visit in Japan should be made especially interesting because there our Jacks and Janets can visit our very own Mission and see what is being done by our own Universalist Church to help the great family of world children learn about the Heavenly Father, His Son Jesus, and His Holy Bible.

Leaflets about the Japan Mission may be secured from Rev. W. H. Skeels, Watertown, N. Y., and from 359 Boylston St., Boston, Mass. Show the Juniors as may pictures as possible. Have you your copy of the Japan number of the *Leader*, or can you borrow one? Will a member of your mission circle give a five minute talk about our work in Japan? Does your Sunday school help support our new missionary? Can someone from the Sunday school tell something about her?

Tell the story of little Herbie Bellamy. After it is told, ask the Juniors if they are not willing to work during the next week or two to earn some money to help the boys and girls in Japan. Even if your Union has contributed some money this year, this appeal is a good one with which to touch the children's hearts, and we should not rouse interest in our mission without giving the children a chance for action. The money

should be sent to the National Office, 359 Boylston St., Boston, Mass., as a part of the Junior Japan offering.

**The Story of Herbie Bellamy**

(This story is given here for the benefit of Superintendents who wsh to use the Japan topic, but who have not been using the text book, *Jack and Janet*, from which the story is taken.

Jack and Janet are on their way home from Japan with their parents, Mr. and Mrs. Howard.)

Among the passengers was a sweet-looking lady whom Mrs. Howard met at one of the commencements at Tokyo. Her name was Mrs. Bellamy and she had been to Japan to visit the Canadian Methodist mission at Kanazawa, where there is an orphanage named for her little boy who died. One quiet day on deck Mrs. Belamy told the twins about him. He was a cripple all his short life. He could not even use his hands to write, but learned to use a pencil strapped to his shoe. His mother had a mission band in the prairie town of Moose Jaw, where the family lives, and Herbie was made the first president. All the children were planning to earn money for their mite-boxes, but there seemed to be nothing that little Herbie could do until someone offered to pay for names and texts that he wrote. The demand for these grew and during the first year the little boy earned twenty dollars for the mission band to send to Japan. The other children brought enough to make the offering of the first year eighty-four dollars and sixty cents. In a few years the Moose Jaw Mission Band was able to pay for the orphanage at Kanazawa, which in 1898, two years before the little president died, was named the Herbie Bellamy Orphanage.

Herbie forgot himself in working for others, and even now his life goes on helping the children in Japan.

**Bible Search, April 23, 1916**

What did Jesus say of the Father's house? John 14 : 2, 3.

How will God keep His own? Neh. 9 : 6.

What did Jesus say of the scattered sheep? John 10 ; 16.

What of the lost sheep? Matt. 18 : 12-14

Memory Verse, Matt. 18 : 11.

**Bible Search, April 30, 1916**

Why do we send missionaries to Japan? 1 John 3 ; 11.

Are we all brothers? Matt, 23 : 8.

What was Jesus' command? Mark 16 : 15.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**April 23, 1916. Easter Sunday. Studies in Universalism. The Final Harmony of All Souls with God.**

**Daily Bible Readings**

Mon. John 12 : 32; Tues. John 10 : 16; Wed. Eph. 4 : 13-15; Thurs. 1 Cor. 15 : 22-26. Fri. John 14 : 1-31; Sat. John 3 : 16, 17; Sun. Phil. 2 : 5-13.

**Prayer**

Our Father God, help us to feel that this life that we are living is a spiritual reality, which lifts it above the realm of chance and change and makes it eternal. May we live each day as the heirs of this blessed and glorious hope, which Thou hast set before us in our Master, Jesus, the Christ. May we place the emphasis, as he did, upon the things which are above, and seek for the fruits of the spirit to abound in us, joy, peace, gentleness, goodness, faithfulness. So keep us true to Thee and to Thy love, and as we feel our lives thus bound closely to Thine, may we come to know with full assurance that Thou wilt win the victory over sin and sense and selfishness in our lives and in every life, and at last draw all men unto Thyself. Amen.

In this city there is being held to-day a series of three meetings which are bringing together the people of all the Protestant communions of the city for the purpose of planning and praying for a "City-wide Evangelistic Mission," which is to culminate at Eastertime. At the ministers' meeting this morning there were present representatives of the Baptist, Congregational, Disciples, Episcopal, Friends, Lutheran, Methodist, Presbyterian, Swedenborgian, Universalist, and possibly some other churches, and all theological differences were forgotten in the common desire and purpose to give the people of Minneapolis an opportunity to hear and heed the call of Christ and his Church. The motto of the movement is, "All together, but each church in its own way."

Now this is a parable in real life of the harmony of all souls with God. In this group of ministers, and in the churches which they represent, there are the most diverse ideas concerning theology, the most conservative and the most liberal. For the present at least, they are utterly irreconcilable. But every one of those ministers was in harmony with God in His divine purpose to draw men unto Himself. No man can tell what the outcome will be, but there is to-day abundant evidence of the unity of the spirit in the bond of peace.

We Universalists believe in the final harmony of all souls with God, but that far off, divine event will be brought to pass only by winning this man and that woman, and bringing them into this harmony. We would have a larger church to-day, and an immensely more effective one, if we could have devoted the energy used in arguing about the final outcome in God's world to the task of bringing about the consummation in which we believe, not by wholesale, but by individual effort to win individuals to Christ and his church.

Our social service work is right and necessary, and immensely helpful in making it easier for people to live, and to live right, but in our enthusiasm for social service, let us not forget the perpetual necessity for personal service. Without underestimating for an instant the worth of that service which helps men in the mass, we do well to remind ourselves of the fact that Jesus made his mission effective and permanent by his personal influence upon individuals, who were then willing to do and endure anything for him.

# ONWARD

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.


Upon us who have felt in our lives the personal influence of the Master, and have thus in some measure had our lives brought into harmony with God, there rests the same obligation as rested upon the Twelve. And indeed there can be no harmony with God unless we are enlisted in the cause of His Kingdom, unless we are doing what we can to establish that Kingdom here and now. When we desire for ourselves that which He desires for us, and when we are giving of self, service, and substance, to bring about the accomplishment of His purpose of Love in the world, then and only then have we brought our lives into harmony with Him.

Then it will indeed be true that,

"Heaven is here. Its hymns of gladness
Cheer the true believer's way,
In this world where sin and sadness
Often change to night our day.
Heaven is here: where misery lightened
Of its heavy load is seen;
Where the face of sorrow brightened
By the deed of love hath been;

"Where the bound, the poor, despairing,
Are set free, supplied and blest;
Where, in others' anguish sharing,
We can find our surest rest.
Where we heed the voice of duty
Rather than man's praise or rod:
This is heaven,—its peace, its beauty,
Radiant with the smile of God."

**April 30, 1916 Best Bible Stories Stories from The Old Testament.**

**Stories of Beginnings. Old Testament Myths. Abraham the Man of Faith. Joseph and His Rise to Power. Moses the Emancipator, General, Statesman, and Lawgiver. Joshua the Faithful Soldier. Stories of the Judges. Ruth, the Dutiful Daughter.**

**Daily Bible Readings**

Mon. Gen. 12 : 1-8; Tues. Gen. 22 : 1-19; Wed. Gen. 24 : 1-67; Thurs. Ex. 3 : 1-22; Fri. Ex. 12 : 1-51; Sat. Josh. 1 : 1-18; Sun. The Book of Ruth.

**Prayer**

Our Father,—We thank Thee for the stories that come to us of men and women who have sought Thee and found Thee. We thank Thee for the record their hopes and fears, their joys and sorrows, their failures and successes, their trials, temptations and discouragements, their triumphs over evil that would drag them down.

As we read of them we see how all human life is linked together, from the long ago to now, by the common emotions of humanity. We read over and over again the truth that sin brings punishment; that obedience to Thy laws makes for happiness and peace and an inward contentment which nothing can take away.

Help us to take to ourselves for the profit of our own souls the best that is in these Bible stories, that our lives may be fuller and richer, more obedient to Thy will and more of a blessing to our fellowmen.

We ask it in Jesus' Name. Amen.

**Best Bible Stories**

It stands on the shelf—one book? No, sixty-six little books made up in one binding. Many will tell you that it contains the world's best literature. True enough, and so many kinds. Stories, myths, legends, poems, lyrics, biographies, epigrams, tragedy, comedy, drama—too many things to name.

Do you know what it has done—that book? It has transformed lives, it has made and remade nations, it has shaped the course of history. Just because it is literature, and good literature? Not exactly.

It is a record of human life in its relations to God. When you read it you find yourself there. Are you selfish? You're there. Are you brave? You're there. Are you puzzled and perplexed? You're right in that book. Has joy come to you? You'll find yourself in the book. Are you a sinner, wanting to get rid of your sins? They wrote you in that book ages ago. Are you helpful and strong? You are there over and over again. No matter what you are, or what your heart longs for—you're there *and what God thinks of you, is there.*

In that book you see God working among His children, revealing Himself little by little as man became able to understand. You learn what God asks of man, and you can see how you measure up to it. You catch a glimpse of the sublime heights to which God intends you to go in the aeons of time He has made for you.

You look backward and forward in that book from the creation of the world to a far-off day when all of God's children shall shine in the beauty of holiness, and your soul expands in the joy of being a part of it all—one with the whole of God's universe.

Is the book on the shelf—on the table—or is it in your heart? Its transforming power is not for the shelf or the table—but for you. But for it to shape your life it must be put *into* your life, through you mind and heart.

The best Bible stories for you, perhaps, are the ones you know and love best, and which you are making a part of yourself. Think of one from the wonderful Old Testament that has helped you, that has taught you a lesson, a story that you love, and be ready to tell it. Render your tribute to the Book of Books by telling others of the treasures you have found among its early stories.

SUMMER CONFERENCE NUMBER

# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII MAY 1, 1916 NO. 9

GOOD TIMES AT A SUMMER CONFERENCE

## JOIN US ON YOUR 1916 VACATION

So the invitation reads. Join whom? and go where? one naturally asks.

The invitation comes from the Missionary Education Movement. They are inviting Christian workers everywhere to attend one of the inspiring Summer Conferences.

Where are these conferences held? we ask, for we wish of course to know if a pleasant place has been selected, since Nature makes so strong an appeal in the summer time.

Would you like Blue Ridge, North Carolina, a most beautiful spot, where a conference is held from June 27 to July 6? Are there no Southern Universalists who would be glad to meet with religious leaders whose one great aim is the advancement, not of sect or denomination, but of the Christian Church in all its branches?

Or are you where so many of us went on that glory pilgrimage last summer—in golden California?

At Asilomar, Calif., a conference is to be held from June 30 to July 9, and the picture of the students on the rocks by the ocean looks *so* inviting!

At Estes Park, Colo., another conference will be held from July 14 to July 23, and coming across toward the east we find a conference at Lake Geneva, Wis., July 28 to Aug. 6. This one has been tested by our own be-

**1000 YOUNG PEOPLE AT NEW HAVEN, JULY 5-12**

**SPECIAL CONVENTION ANNOUNCEMENTS IN THE NEXT ISSUE**

loved Stanley Manning, who has found attendance at the conference so helpful that he has gone year after year, for practical training and spiritual uplift.

And now the New England section of the country should take notice. You Unioners who can not get to New Haven for the Convention, and you who can, as well, and even you who love Ferry Beach so much, should attend the Conference at Ocean Park, Me. from July 21 to July 30, to get the inspiration that comes from looking all over the Christian world. You are so much more ready to work in your own little corner.

And last, but not least, beautiful Silver Bay, on Lake George, New York, the place nearest heaven of any place I ever expect to be in on this earth, where the conference is to be held from July 7 to July 16.

* * *

## CAN YOU TELL ME?

*Dear Estelle:—*

It has been suggested that I attend a summer conference this summer as a delegate from our State Board. Can you tell me what I'll get out of it, the plan of work, cost, etc? I know you have gone for four summers in succession. You must, I suppose, consider that you get repaid for the time and money it takes, but I'd like to know more about it than I do. Please enlighten me.

Your ignorant little cousin,

*Nell.*

*Dear Nell:—*

You are losing one of the great opportunities of your life if you *don't* go. These summer conferences have been worth far more to me than the time and money I have invested.

Let me answer some of your questions by quoting from the Missionary Education Movement announcements.

"The programs are arranged with a view to preparing workers for missionary education in the local churches." Goodness knows *every* denomination needs missionary education and missionary leaders badly enough, and now that your Universalist Church is just starting on a new lease of missionary life you certainly need some trained workers and people of wide vision and deep consecration, which is just what these conferences make of the delegates who come to them. But to continue:

"Among the features of each conference are normal mission study groups, classes for teachers of the various ages and grades in the Sunday school and other church organizations, open parliaments, platform addresses, vesper services, and denominational group meetings.

"The purpose is to bring together wide-awake workers, and to prepare them for more effective service in the churches. Ten quiet days of prayer and conference in a beautiful restful environment have brought to many, in previous years, new strength and purpose for the tasks of the fall and winter. Careful consideration is given to physical and recreative features, recognizing that many of the delegates are combining their summer vacation with the conference sessions."

Really, Nell, you'll be surprised to find how much thought is taken for the physical needs of those who attend these conferences. And now as to the expense.

"An enrollment fee of $5 (Ocean Park, Me., $3) is required of each delegate to help defray expenses. Reduced railroad and steam boat rates can be secured. Hotel rates vary for the ten day period from $11.25 to $22.50, depending upon the conference, number in room, etc."

Don't let it trouble you if you have to go alone. As soon as you arrive at your destination and are welcomed by the management you will think you are simply at home under new surroundings.

I just can't begin to tell you what the ten days will mean to you. You'll just have to try it and see for yourself.

Your enthusiastic cousin,

*Estelle.*

* * *

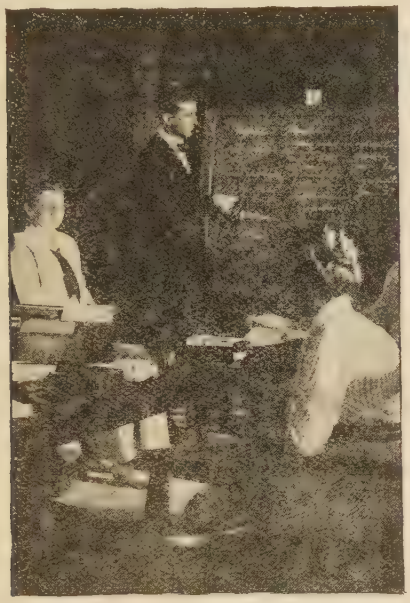
## SUMMER CONFERENCES, WHO SHOULD GO AND WHY

What is the demand in the business world to-day? Men and women who can lead. Business firms are eternally on the lookout for men and women who are big enough to fill the biggest jobs. They are also on the lookout for another class—for the men and women who can obey orders and carry out an order with exact faithfulness to the very last detail.

What is the need in the religious world to-day? Men and women who can lead. Men and women who can see what the church ought to do and plan ways to get that thing done. Men and women who can obey orders and carry out the plans that wiser heads and hearts have made.

Are you a member of a local Y. P. C. U—president, let us say? Is you Union so good

that it can't be any better? I guess not—haven't seen that Union yet. A summer conference will give you more inspiration than you thought anybody could ever get. If you can't go yourself, why not get your Union to pay part of the expense of some other member, and see if for every dollar you invest in a good, bright, earnest worker, you don't get about five hundred per cent returns in new plans, increased interest, and a new view of Christianity.



IN THE CLASS ROOM

Are you a State officer? Is your State Board making such wise and effective plans that nobody can make any better? I wish you were, but I know you're not. Why not send a member of your Board to the nearest conference, paying, if necessary, a part of the expense? Or if you can't do that, choose some person in a local Union who has already shown a willingness to work hard and a desire to learn the best ways of working. Send that person to get the training that will fit him for a bigger job.

If someone should say to the boys in business, "Give me ten days of your time, and I will fit you to fill a place twice as important as the one you now have"—well, can't you see them just falling all over themselves to get higher up and double their salaries?

A summer conference makes the average church worker at least twice as efficient, and sometimes three or four times the worker he was before he caught the world-wide vision and the tremendous scope of the Christian church, which he saw at the summer conference.

Why not help our young people to help themselves and the church and a needy world by sending a delegate to some summer conference?

* * *

## WHAT NEXT?

### "The Two Americas."

We look with inquiring eyes toward Europe and question what will be the outcome of it all? Where will boundary lines be drawn? What will be political and economic conditions a few years hence? Answers are ventured, but no one knows.

But Europe is not the only part of the world where a problem is to be faced. South America is a "coming country." What is the destiny of that continent of our own hemisphere? What is our responsibility, economically, politically, morally, spiritually?

To help in answering these questions a study of South America is to be made in 1916-17 and the Missionary Education Movement makes the following announcement.

**"The Two Americas"**

The subject of the united missionary educational program for 1916-17 is "The Two Americas." Most of the general home and foreign mission boards and the Woman's home mission boards will use literature bearing upon this theme. The Missionary Education Movement will make the theme central in its editorial, publishing, and field activities for the entire year beginning with the summer conferences. It is not often the case that both home and foreign missionary societies have so much common interest in fields outside continental United States. The reason for this is that home mission boards chiefly support the work in Cuba and Porto Rico and at least one home mission board has work in Mexico. The other countries of Latin America are chiefly occupied by foreign mission boards.

**New Literature for 1916-17**

The Movement will publish several books on subjects related to "The Two Americas" program. These books will be introduced in the summer conferences of 1916. The books are as follows:

South American Neighbors, by Bishop Homer C. Stuntz.

A book on home missions dealing primarily with conditions and Christian forces in the

South to-day from a national point of view, by Rev. John M. Moore of Nashville.

A book for young people (16-20) giving the history of South America through the biographies of great leaders, including political, educational, social, and religious heroes. Some of these will be South American and some missionary biographies. By Miss Margarette Daniels.

A four-chapter book on The Two Americas for men, to be used for private reading and in discussion groups.

A book for Juniors (9-12) by Anita B. Ferris, giving material on South America of interest to children and of special value to leaders.

**Other Literature on Latin America**

A few mission boards will give prominence to the use of the following books previously published:

Advance in the Antilles, by Howard B. Grose.

Mexico To-day, by G. B. Winton.

The reference libraries on South America and on Cuba and Porto Rico, and Suggestions to Leaders, and maps will be available.

* * *

**OUR CAMPAIGN FOR THOUSANDS**

**1000 young people joining the church.**

**1000 new members of the Y. P. C. U.**

**1000 new subscribers to "Onward."**

**1000 new supporters of Two-Cents-a-Week.**

**1000 new Comrades of the Quiet Hour.**

**1000 Unioners enlisted in Missionary Education.**

**1000 new members of the Junior Union.**

**1000 Unioners at New Haven next July.**

**1000 dollars for the Emergency Fund.**

**Has your Union furnished its quota for these "thousands?"**

**Have YOU Done YOUR Part?**

* * *

## DON'T READ THIS

unless you can come to the Convention at New Haven next July, because it will only be tantalizing to find out what you will have to miss.

.....And this is the "Green,"—this smooth grassy square, where we are standing. This was the first thing which John Davenport and his band of settlers laid out in 1638, and it has always been the center of New Haven. Here was built the town Watch Tower, and the first School House, and the Stocks and the Pillory and the Whipping Post. Here stood the State Capitol as long as New Haven was one of the capitals of Connecticut; and for a while, part of the Green was used as a Burial Ground. It was here that Washington reviewed the Yale Military Company, and that Lafayette later reviewed the State Troops.

This white flag pole, right beside us—with the huge flag flapping away up there—stands on the site of the first meeting-house.

The band-stand right here is where the band plays patriotic songs on the Fourth of July (if you will come a day early you will hear them), and around which the crowd gathers to hear "When in the course of human events."

You see these three churches in a row, right in front of us. They are three of the good old landmarks of New Haven. That one at the left—that brown stone one with a square tower—is an Episcopalian Church. It has some fine stained-glass windows—better go inside and look at them, for they are worth seeing—and a wonderful chime of bells, which you will hear on Sunday.

The church in the middle—the brick one with the four white columns and the pointed spire—is a real New England church, the best example left of the colonial type. It is Congregational, and one of the first to do away with its creed. It realizes now the truth of what we Universalists have all along been standing for, that it isn't the creed one subscribes to, which counts, but the good deeds that one does. If you will take the trouble to walk around it, you will see in the rear a white block of marble, which marks the grave of John Dixwell, one of the Judges who executed Charles 1 of England. Down in the Crypt of the church you can find a tombstone that dates back to 1690—just seventy years after the Pilgrims landed at Plymouth.

The third church—the yellowish one to the right, with the square fluted columns, also built in the Colonial style, is another Congregational church. Up in that little room over the door (you can see the windows from here) John Brown addressed an Abolitionist meeting back in the days before the Civil War.

Now, do you see, back there behind the churches, that row of brown stone buildings? You can get glimpses of them between the trees. That is part of Yale College. When Charles Dickens visited New Haven, he stood here where we are standing and looked up there, and the sight reminded him, he said,

of the courtyard of an old English college. So you see that New Haven was one of th few pleasant spots in his American Journey.

Running your eye down the right hand side of the Green, do you see those two wooden houses, painted white and but two stories high? They are old Colonial homes, built some time in the seventeen hundreds, and are the only residences left still facing the Green. They belong one to A. P. Stokes, Secretary of Yale University, and the other to the Elihu Club, a Yale Senior Society.

Farther down on the left you see that flat-topped, brick building with white marble columns in front of it? That is the Public Library, but of course that won't interest you at all. There isn't going to be any time for reading now you're in New Haven. Something will be on, all the time.

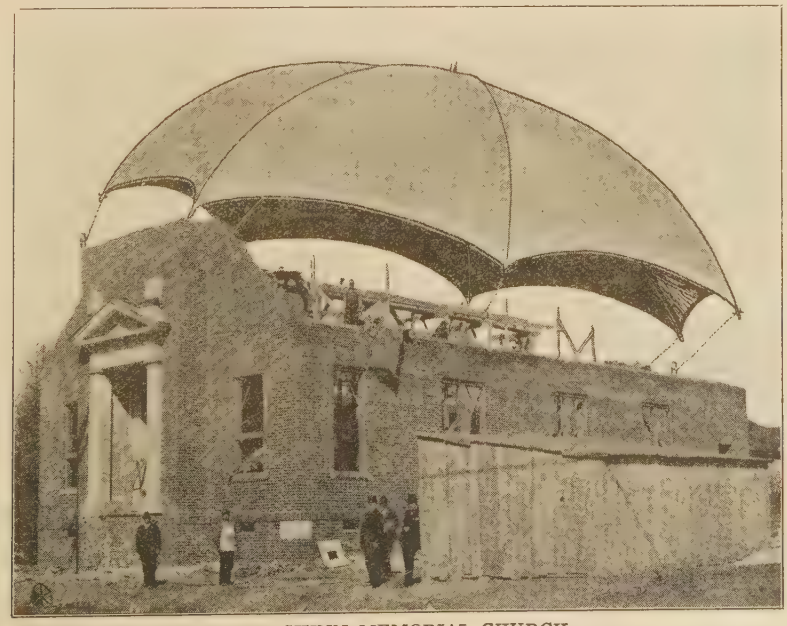
So we'll pass over that to the big marble building next to it,—the one that looks like a Roman temple, with broad marble stairs and pillars and statues of men sitting out on pedestals and more statues in the triangle up over the entrance way. That is the County Court House, and we hope that none of you will have to visit that place either.

Now most of the third side of the Green is taken up with stores—and you can see that they are new ones— banks and book-stores and music stores and office buildings. Of course those two buildings in the center are not stores. If you want to see a contrast, just look at those two for a moment. The one to the left—that sand-stone building with the slate roof—tall and thin looking—with a clock way up there, that is the City Hall. It was built n the dull Mid-Victorian days and does look gloomy and disheartened, doesn't it? And now look at that bright pink marble building to the right—the huge solid-looking one, with the ten Greek pillars in front of it. That is our new Post Office, and is built in the style of 1916, for as you can see they are still at work upon it.

Off there further to the right—on the corner of the Green—do you see that Greek Mausoleum? It s really a drinking-fountain, but it was patterned after a mausoleum, however, a little round tower-like structure of marble with dainty columns supporting a spherical cap.

And now we come to the last side of the Green. This is all department stores, and this is where our second-grade sky-scrapers are, and our one first-grade one, too—for twelve stories makes a sky-scraper, doesn't it? There it is, way up there in the corner, next to those Yale buildings we started with, Hotel Taft, New Haven's pride. Up there on the top floor we have just held an Automobile Show, every car having to be hoisted up with ropes on the outside, to the great joy of newsboys, Yale students, and New Haven girls. .....

Come! **Come!!** **COME!!!**



THE SHINN MEMORIAL CHURCH

Prompt payment of your pledge will enable us to put on the roof and close the umbrella.

# ONWARD

# OFFER

# CONTINUED

## HAVE YOU OVERSLEPT ?

## IF SO, WAKE UP!

The recent campaign offer of *Onward* at reduced rates, with its accompanying free subscription clause, which was to have ended on May 1, has been for your benefit

**extended to May 15, 1916**

Therefore, read this:

For every 25 cents received (for new subscription only) before May 15, 1916, we will give one subscription to *Onward* ending Jan. 1, 1917.

For every 50 cents received (for new subscription only) before May 15, 1916, we will give one subscription to *Onward* ending July 1, 1917.

For every five new 25 cent subscriptions received before May 15, 1916, we will give one free subscription ending Jan. 1, 1917.

For every five new 50 cent subscriptions received before May 15, 1916, we will give one free subscription ending July, 1, 1917.

This is the last chance!

Don't let your friends who are not subscribers, miss this rare opportunity!

See that your Union takes advantage of this offer for its non-subscribing members!

Send subscriptions to National Secretary, 359 Boylston St., Boston, Mass.

Yours for *Onward*,

*Samuel T. Cushing,*

*Circulation Manager.*

## COMRADES OF THE QUIET HOUR

**"Search the Scriptures"**

A little suggestion from Drs. Peloubet and Wells, devoted Bible students.

"We need to study the Bible for our guide through life. If we read the last two chapters in the Bible we will see that they are the ideal and goal of the whole history of man. They are the ideal and goal which every person and nation should seek to realize. How can they find the way without studying the Bible as their Guide Book?

If I were to live my life over again, I would learn much more by heart than I did in my youth—the best hymns, the choicest passages from the poets and other literature, and especially the most surpassing, life-giving, and life-guarding portions of Holy Scripture. There are no better companions, no better teachers, than an intimate communion with the best people, the best thoughts, the most glorious truths in the world."

* * *

## TOPICS FOR 1916—1917

Your co-operation is requested in order that we may give you a helpful list of topics for your consideration next year. Who can suggest one topic at least, or a series of topics, that might be profitably used in our Union meetings? And will you also state why you think it will be of benefit to the Unioners in general to use the topic you send?

It is to be hoped that responses will come from all Unions, so that we may have help from all parts of the country, thus getting the combined wisdom of many minds. Don't leave it for someone else to do. Do it yourself. Tell us what *you* want—what you like, and what you don't like, about the Senior topic booklet and the Junior topic card.

Replies should be sent to Miss Mary L. Ballou, 61 Grove St., West Somerville, Mass., not later than May 10, 1916.

*The Topic Committee.*

* * *

## WHEN YOUR SUBSCRIPTION EXPIRES

Notice will be sent you a short time before your *Onward* subscription expires. Please give heed to this reminder, when it comes, and send in your renewal *immediately*. Delay means additional expenditure of time and money on our part for a second notice, prolonged delay causes annoyance and inconvenience to you, through the loss of one or more issues.

# WHAT OUR UNIONS ARE DOING

## WELCOME NEWS FROM CALIFORNIA

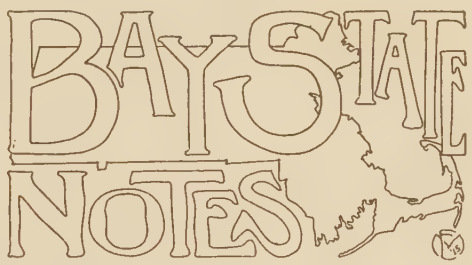
The Young People's Christian Unions in California —Los Angeles, Pasadena and Santa Paula—are planning to meet at the time of the church state convention to be held at Santa Paula, April 25, and form a State Y. P. C. U.

**Pasadena.**—We received a splendid start this year from Mr. Ruggles, who was with us about two months. He put all of his enthusiasm and experience into his efforts and we got a new grasp of things and have never stopped going since. Now he is in Oakland, plugging to make an opening there, and we are all with him in spirit and at times in a more material way, for it takes both nerve and money to do what he is doing. When Mr. Henry came to be our leader he found a well organized group of young people and he was delighted at the way we took hold of all his suggestions and carried out his ideas. We observed Young People's Day by taking full charge of the evening service on Sunday January 30, and by giving a banquet on Feb. 4. We are just beginning to realize our possibilities and are going to keep going until we have the largest group of young people of any church in Pasadena. We have the finest group now, but we are going to add to our present number. We have an average of thirty-five or forty at our Sunday evening meetings, and there is always a fine spirit of enthusiasm and progressiveness which will put us right at the front.

**Los Angeles.**—We are having a busy and successful year. We repeated "The Prophet of Good Luck," by very special request and in spite of a rainy night had a fairly good audience. (In California no one ventures out in the rain, except for a *very* good reason) Another play and a concert by the Glee Club of the University of Southern California were also successful. One Sunday in February all the members of the Union were asked to bring their luncheon when they came to church in the morning. After the service all took the car to Manhattan Beach and went directly to the Nash cottage. A pleasant afternoon on the beach was enjoyed by all, but the fog came on rather early so we found it more comfortable to have our devotional meeting around the fireplace in the big living room. It was one of the best meetings we have had for some time. Local conditions made it impossible for us to observe Young People's Week this year as we had hoped to do. The evening of Young People's Day Pasadena invited us over there for a union meeting; twenty five of us went and had a fine service. Our new devotional committee has not been following the National topics very closely, but have been introducing a few of their own. A few weeks ago the topic chosen was the Twenty-third Psalm and one of the members read "The Song of Our Syrian Guest" very beautifully. But as a rule we prefer topics which can be more generally discussed. To give the members a broader interest in the work, some one is appointed, once in two weeks, to give a five minute review of the news in "*Onward*" (A good suggestion. Editor.) It seems to be getting the desired result. The Union volunteered this year to take charge of the dining room at the monthly dinners given by the pastor's aid and Mission Circle. Dr. Nash gave a series of Lenten Sermons, Sunday mornings, his topics being the Y. P. C. U. Lenten series. The young people sat together in a section roped off from the rest with blue and white. On one Sunday twenty members were together. Several members united with the church on Easter Sunday.

## METROPOLITAN DISTRICT

On March 18 the Metropolitan District Y. P. C. U. gave its annual entertainment at the Chapin Home, Jamaica, N. Y., consisting of several readings by Miss Louise Brown, songs by Miss Caroline Kidder, and Mr. Ralph Tag, and a one act farce entitled "The Revolt" by some of the members of the Y. P. C. U. of Church of Our Father, Brooklyn. At the conclusion of the entertainment, refreshments were served to the family and friends, through the kindness of the Misses Miller, of Valley Stream, New York, Despite the snowstorm, there were a great many friends there and everyone enjoyed the evening.




**Framingham.**—"No news means good news."—That's why you haven't heard from the Framingham Union before! During the past year, a body of energetic young men and women have given of their best in the maintenance and furtherance of youth's ideals. Both materially and spiritually have we taken the onward step and have striven loyally to serve Christ and His church. The average attendance at all meetings has been twenty-eight and by the adoption of the order of service suggested at the Cambridge convention in September our meetings have been simple, uniform and instructive for all concerned. Special music has been arranged for thirty of the forty-three devotional services held the past year and we have benefited by visits to and from other Christian Endeavors in town. On Feb. 27, through the kindness of Dr. Reifsnider of Cambridge, a most successful service was held in the church auditorium and Dr. Reifsnider's message inspired all who shared the devotion of that hour. This service was marked by a loyal support of Union

and parish members and by Unions from the Congregational, Baptist and Methodist Churches. Through the united efforts of standing committees we have been able to visualize more clearly and give greater strength to the Union's ideals. We have two committees—one whose duty it is to provide a pianist each Sunday evening and the other to have charge of the ringing of the church bell. According to a recommendation made by the president in her annual report at the parish meeting, the church bell is now rung from 5 : 45 until 6 o'clock, believing as we do that this is the most effective way to give the call to worship. Seventy letters, signed by the president and secretary of the Union, were sent to Union members and parish friends, appealing for greater material and spiritual support. The letters emphasized the value of youth-service and concisely presented the obligations of those who were or were not affiliated with the Union. It was an appeal for allegiance to the nobler and higher resolves to which we would give expression. And we feel that the appeal was received as it was sent—in a spirit of genuine sincerity. We contribute these few facts from our history for 1915-1916 because we wish, if possible, to keep in touch and be kept in touch with other Unions in the state. We realize, however, that it is not enough to be satisfied with what we have done yesterday or with what we have done to-day—we are trusting that in the year to come there may be a brighter and stronger light thrown upon the vision which is ours. Our aim, in common with that of other Unions, is to catch a glimpse of life's highest truths and having seen, "to glorify our task with a passionate and loyal devotion."

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor
61 Grove Street, West Somerville, Mass.

## "Expect great things from God. Attempt great things for God."

### LEADERS IN CONFERENCE

The Devotional Committee was meeting at Mrs. Ray's home and Howard King announced that he was to act as leader when the topic of the World's Life was discussed on May 7.

"I've got a scouting party out," said Howard. "This is going to be a boys' affair so far as I am concerned, though I have a suspicion that Helen is egging the girls on to get as much information as the boys do, just to show me what she can do. She hates to have the boys get ahead of the girls in the devotional meeting."

"I have noticed," said Helen sweetly, "that the girls usually do *fully* as much as the boys, but that isn't telling us about your scouting party. What are they scouting for?"

"Information, of course," said Howard. "They are enlisted for a term of two weeks before the meeting. I got every boy in the Union. Each one is on picket duty on some paper or magazine."

"What *are* you talking about?" exclaimed Mrs. Ray. "Do you mean they've all gone to work for the papers?"

"No, indeed," said Howard, "they've all gone to work for *me*. One boy is detailed to the *Outlook*. He's to read the two issues before May 7, keeping in mind the question—What is happening which is furthering the cause of right? Another is to read the *Literary Digest*. A third has *The World's Work*. A fourth has our local paper. Then I've divided up the city papers, a paper to a boy. Two or three of the fellows have some of the best magazines for their scouting territory. Everything reported that night is to be tested by the question:—Is the thing reported furthering the Right? If it isn't, and the speaker can not prove it, the item must be ruled out."

"Who is to be judge?" asked Mrs. Ray.

"The Union, of course," said Howard. "And as we are a harmonious bunch, I'm going to ask the Unioners to decide at the close of the meeting who brought in the most important piece of news." "I don't believe the girls will keep up with the boys that night," said Mrs. Ray.

Helen only smiled, and did not say that she had set the girls reading two weeks before Fred had said anything about his plan for the meeting. She quietly asked Elsie French to tell about her plans for the topic

### Out of Doors with God

"I am planning to carry out the suggestions made by Mrs. Yantis, who prepared the material for the Devotional column," said Elsie. "They are as follows. Read Nature poems such as Celia Thaxter's *Sandpiper*. Many poems may be found in the works of Riley, Wordsworth, Lowell, Tennyson, and others. Each Unioner should be asked to come prepared to explain one of Nature's lessons. That is—How does Nature teach Order, Method, Harmony, Beauty, Cleanliness, Activity, Growth, Development?

She suggests that someone tell in a simple way the story of Evolution, (Drummond's Ascent of Man, or any later scientific book on Evolution would help.) Read John White Chadwick's poem in the Rise of Man. She says that we want our young people to understand these questions in the light of modern scholarship and see that there is no conflict between science and religion."

"I have a very wonderful little book by Dallas Lore Sharp called The Spring of the Year," said Minnie Thomspon. "I am sure you can get many suggestions from that. Why don't you ask us to tell how the spring comes to each one of us? For instance, when I see my first robin, it's spring to me, but Allan says he has to see a dandelion, and Carl has to hear a bluebird sing. If we could give some quotation about our own particular sign of spring I think it would add a good deal to the interest of the meeting and show how much we are observing about the season." "Thank you for all your suggestions," said Elsie. "I'm so new to Union work that I need a lot of help. I am sure it is time for me to stop talking about my topic and let the next leader have the floor. Then we'll find out

### What's the Use?

a topic on which Mr. Samuel Cushing, of the National Board, is to assist us."

"That's a queer topic," said Grace Watson who was noted for her bright and cheery bearing.

"It certainly may have a broad interpretation," said the genial pastor.

"I have been giving it quite a bit of study since it was assigned to me," said George Sheldon, "and I think it is fine. It gives me a chance to lecture to some of my grouchy and pessimistic friends."

"I wonder," said the chairman, "if we may make it apply to some of the members of our Union."

"We certainly may," broke in George Sheldon, "I think we may bring home a much needed lesson to some of those who don't take part in our devotional meetings, for instance. One of them said to me the other day, "Oh, what's the use of speaking in the meetings—there are always some who seem to like to talk and I can't think of anything to say and I haven't time to look up anything and I don't see what good its going to do me anyway, so what's the use?" '

"Nonsense," I replied, "the reason there are always some who like to talk is because they are the ones who realize what the training they can get in these meetings will do for them. You can't gainsay that point because I know what it has done for me and a bigger and broader free training than you can get in these devotional meetings—a training in expression, thought and poise—can not be found.

You can't think of anything to say? Of course you can't, if you don't try. You haven't time? The busiest person in the world in his own estimation is the one who has nothing to do. Work gathers more work within itself without any seeming effort. Accomplishment is the science of willing and doing. Drop 'what's-the-use' from your vocabulary, improve your opportunities in this Union and you will have at your command a wonderful training and the Union will have better devotional meetings."

"That was great, George," said Ralph Armstrong, a young and prosperous business man, "and right along that line let me tell you about a little talk I had with one of my friends last week. We had been talking about church work in which we both were interested when my friend said to me, 'What's the use of joining the church, I go and work and contribute liberally to the support of the organization and get its benefits. Why join?—it can't make me any better and I can't make it any better.' "

"That put me on my mettle and I proceeded to lecture my friend. "Arthur," said I, "if the matter were not so serious it would be ludicrous. First the making you better part— we all know that we might be better than we are and we all know that the better we are the better the world seems to us. I am not going to hold before you any Orthodox picture of punishment for sin as the reason for living a better life but I will call to your attention our Universalist conception of life here and hereafter which is that, using the parlance of the day you 'get yours' here or hereafter for the errors you make in this life.' "

"Some folks,' I continued, 'don't like to be talked to so plainly about life and pat themselves on the back and think they are getting by, even although they do transgress the laws. It can't be done. You can't get away with it. Now, it seems to me that if there is any agency which can lessen our mistakes, sins if you wish, that can lead us in a straighter way along the road of life, why not adopt it, if for no other reason than pure selfishness.' "

" 'The church can make you better and although you don't think so, you can make it better. Of course, this couldn't happen all at once for the whole of life is a matter of progression. But be sure you are progressing in the right direction. You don't have to be a good little tied-to-mother's-apron-string boy or girl the minute you join the church. Those who have met me coming and going through life since I joined the church may think that I don't always conduct myself as I should and that is quite probable in some instances, but I tell you that the church is with me day by day and I could name definite instances where the thought of it and the principles which it stands for have kept me traveling in the straighter way.'

"My friend is a Mason, so I fired this final shot at him. 'Ralph, I have entered the Blue Lodge of Masonry and shall not rest content until I have taken all the degrees along at least one of the great rites and have become a Knight Templar. Consider the parallel case. I entered and became a member, or for example, took my degrees in the Sunday school and later in the Y. P. C. U. If, as I grew older, I took in the activities of the church, enjoyed its social affairs, attended its services, was ministered to by its pastor, received the benefits of its religious influence—and yet did not take the steps which would make me a member, I should consider myself a pretty misguided kind of a Christian. If the church charged an initiation fee as a requisite for membership and had a secret initiation there would be a rush to join. Say, Arthur, why not join now and pay the admission fee by work for the cause?' "

"This is indeed interesting," said the chairman. "I think that if we use these thoughts and others of similar trend we shall certainly have a meeting which will be rich in benefit for us all.

## THE JUNIOR DEVOTIONAL MEETING

**May 7, 1916 The Wonders of Spring**
**What Can You See**

Isa. 44 : 4. Job 36 : 26-29. Prov. 27 : 25. Song of Solomon 2 : 11, 12. Isa. 55 : 13. Matt. 6 : 28-30.

Vivian and Carol were on their way to school, singing and laughing like the two happy children they were, "Oh," said Vivian, "I am so glad spring is here." "Why?" asked Carol. "Oh, becuase it is warmer and we can dress up in new pretty light dresses" answered Vivian.

"Well, 'tis lots of fun, isn't it! I never thought of if before but that is just what God does each spring to this old world—dresses it up in new spring clothes."

"That is so, Carol, all the trees and shrubs have new leaves and the grass gets so green and pretty again."

"Yes," said Carol, "and just think of all the flowers He sends to cheer us up. I wonder how many we can name. The very first is the arbutus, and then the pussy-willow and the crocus, and the violet and the dandelion—"

"Oh! Oh! Carol, I have the grandest idea, let's see if Miss Sproat won't take all of us Juniors out to the woods to gather violets and while we are there we can see how many other spring flowers we can find."

"That is just a splendid idea," answered Carol "but I do hope it won't rain, that is the only part of spring I don't like."

"Well, I hope so, too" said Vivian, "for that would end our fun. Still, I try hard not to mind very much when it rains, but to think of a little verse I once read.

"April skies with gentle showers
Wake with kisses all the flowers.'

We couldn't live without water to drink, so we mustn't begrudge it to the flowers."

"I wonder if Miss Thorpe couldn't go with us Saturday and help us to see and hear the spring birds, for it must be time for them to be returning home from the south," queried Carol.

"Oh, it is time, for I saw two robins this morning out in our yard, talking and chatting away as happy as could be. My goodness, there is the school bell. Well, we will get the crowd together after school and make fuller plans. Good-by till then."

*Thelma E. Freeman.*

**May 14, 1916 A Man Who Changed His Way**

Acts 8 : 13. Acts 9 : 1-6. Acts 9 : 7-12. Acts 9 : 13-20. Acts 9 : 21-25. Acts 9 : 26-30.

Do you remember when we were studying about Stephen that we learned there was a young man by the name of Saul in the crowd, and that this Saul was one of the most eager to persecute Stephen?

To-day we will learn how Saul changed his ways—his thoughts and even his name.

Now Saul was an energetic, enthusiastic young man and whatever he believed in he tried to carry out to the best of his ability. So inasmuch as he believed that Stephen and the followers of Jesus were doing wrong against God, the church and the state of Rome, he naturally tried very hard to have them punished. Yet, as he saw each Christian meet punishment and often death with such serene, calm and unbroken faith —much doubt would arise in Saul's mind. For, he thought, if Jesus were really and truly the Messiah, then he was doing wrong in not following the teachings of Jesus and was being very wicked in persecuting those who did believe in Jesus. Again, he would argue if Jesus had been the Mess ah, God would not have allowed him to be crucified. So believing he was right, he continued persecuting the Christians. (By the way, did you know that the followers of Jesus were not called Christians at this time? How did they get this name?)

Soon after the death of Stephen, Saul got permission from the High Priest in Jerusalem to go to Damascus and seize all the followers of Jesus there, and have them bound and brought to Jerusalem for punishment.

Now this was not a short, easy journey in a train with all the comforts that we have to-day, but was a long eight days travel on camels and Saul had ample time for thinking. And again he was troubled. Was he doing right in persecuting these followers of Jesus? At about the end of his journey he finally decided that he was *not*, and by his change of faith he came into closer communion with God and the Spirit of Jesus.

During the week you have all read the beautiful story in Acts which tells how Saul was converted.

To this day if you visit Damascus the spot where Jesus is supposed to have revealed himself to Saul, or Paul as we will now call him, will be pointed out to you, and the street 'Strait' where Annanias baptized Paul is much sought by tourists.

And so Paul became a follower of the great master but he went a step farther than Stephen and Jesus' disciples. He taught that Jesus was the Messiah for *all*, not for merely the Jews.

For this he was greatly persecuted both by the unbelievers and the Christian Jews.

Like all men teaching a new idea, a new faith, Paul was persecuted and driven from town to town and thrown into prison. Yet he persisted, and succeeded in getting his message to the people.

What lesson do we learn from the life of Paul?

This especially—Be true to what you believe. When you discover you are wrong be honest enough to acknowledge it, and then do the right thing.

Much on the life of Paul can be learned from the Bible for Learners-Vol. III.

*Thelma E. Freeman.*

**Bible Search, May 7, 1916**

The springing grass. Zech. 10 : 1.
The vine and fig tree. 1 Kings 4 : 25.
The beasts of the field are fed. Joel 2 : 22.
The flowers. Hosea 14 : 5, 6.
How may we grow? 1 Peter 3 : 18.

**May 14, 1916**

What was Paul's name before it was changed? Acts 8 : 1.

What changed Paul? Eph. 3 : 7.

What did Paul do after he understood God? Luke 4 : 18. *Mary E. Bradley.*

* * *

## ONWARD COIN CARDS

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## THE SENIOR DEVOTIONAL MEETING

**May 7, 1916 "The World's Life"**
**What is Happening That is Furthering the Cause of Right?**

(Written for *Onward* by Rev. Roger F. Etz)

**Daily Bible Readings**

*Mon.* Prov. 8 : 1-36. *Tues.* Jas. 3 : 11-18. Wed Prov. 24 : 1-7. *Thurs.* Psa. 94 : 1-16. *Fri.* Prov. 14 : 5-9. *Sat.* 1 Cor. 3 : 18-23. *Sun.* Psa. 72 : 1-19.

**Prayer**

Our Father,—We thank Thee for the faith that says to us, Back of everything is a God of infinite wisdom and infinite love. Through so much that seems to us only destruction and turmoil the cause of right is making its onward way. Slowly but surely the thought of a great world brotherhood is coming to men not as a dream, but as a reality.

We rejoice, O Father, for all the good that is being done the world over in quiet, unobtrusive ways, with no flourish of trumpets, with nothing to herald the deeds afar. We pray that even in this time of stormy war the good deeds seen by Thine all-seeing eye may each day over balance the deeds of evil, and so may the world progress on its upward way.

Give us the spirit, Our Father, we beseech Thee, which makes us true to the right as we see it, ready to stand by our principles, and eager to do our share in the upbuilding of the kingdom of heaven here on earth.

We ask it in Jesus' Name. Amen.

**Forces for Righteousness**

Out of the whole long list of events and forces which are furthering the cause of right in the world, we must choose but two or three merely for suggestion. Every individual who will look for them, can find many others not even hinted at here which have as much value in this direction as these set down. In spite of some philosophers and students, we still affirm that there are more forces for good at work in the world than ever before and in the end the cause of right will win out and the Kingdom of God be established here upon earth. What is happening to further the cause of right? Let us see.

First, there is this great European war. How is that helping the cause of right? By putting before it a perfect example of the results of a wrong philosophy, a philosophy of force and might instead of a philosophy of love and justice. Here is being brought out as never before, the essential conflict between the Gospel of Power which is back of the great militaristic nations of the world and the Gospel of Love for which the Christian faith stands.

Men who have been indifferent to the demands which religion and the cause of justice and righteousness have upon them are coming to see as they never have seen before that the results of their indifference are the terrible things now going on across the water. They are coming to realize that even when this conflict of nations is at an end, there will not be one great moral question settled— if there are any involved. It may show which nation could hold out the longest or which has the best equipment to fight, but the questions of right and wrong will be no nearer solution than before.

Therefore, it is obvious, that out of this conflict ought to come much good for the cause of right. Surely men will not go on for countless centuries more in this useless and reckless waste of life and substance! So the cause of right will gain in the end though it is difficult to see that now.

Second, science is furthering the cause of right. Not only is the attention of the scientist directed toward the physical universe, but he has now interested himself in the life and destiny of man. He has turned his instruments upon man and found him to be a fertile field for investigation. Out of this new study of mankind has already come much good. New conceptions of crime and criminals have resulted in prison reform. New facts regarding environment and nourishment have resulted in movements for better housing, better employment systems, and more attention by public officials to physical welfare, especially that of children. New ideals of education—the product of scientific investigation—are revolutionizing our school systems and will continue to do this for many years to come. Many other movements of similar nature are the direct result of new discoveries which science is making—and they lead to direct benefits to the cause of right.

In another way this same fact may be illustrated. The European War has challenged the inventive genius of the scientists of the world. Necessity has called forth many new and valuable inventions which will still be ours when the war is over. Many of these will add to the comfort or welfare of men and aid in the cause of right. Out of the needs of the armies will come benefits for civilian life.

Finally, the many new social service movements are greatly furthering the cause of right. Perhaps it would be more correct to say that the aroused social conscience of the people which is back of all the many organizations for this work, is the great dynamic in securing justice and establishing righteousness and peace among men. Nothing is so significent of the age as this recognition that "I am my brother's keeper" on the part of public officials, employers, and statesmen, as well as by men in all the professions and in every other walk of life. Writers may deny the universal brotherhood of man—as they have in recent months—Billy Sunday may fuss and fume over the great error that men are brothers but the progress of the world toward greater social purity and justice refutes their statements. It is true that we have as yet only glimpsed this ideal and that the practical working out of it must be left to the future, but we are on the way. Men are being stirred as never before to seek peace and justice and righteousness in every relationship of life. When this demand is great enough, nothing can stand in the way of its fulfillment.

If space permitted many other events might be suggested which are as significant as these. They all point to this fact, which we must never lose sight of, that God is working out His will in His own way. It sometimes is not clear to us, but in the days to come as we

# ONWARD

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms ɔifty cents a year in advance.

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Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.


look back over this present troubled time, we shall be able to see how He has done it, just as we look back to-day and see that the conflict in the Civil War was the means God used to weld one people into a strong nation. We are reminded of the question of the old slave woman, who stood up in a meeting in Boston and asked the great abolitionist who had sounded a note of defeat and despair, "Is God dead?" While God lives the cause of right will move forward irresistibly.

**May 14, 1916 Out of Doors with God**

**The wonderful renewal of the world's life. Is the spring the best season? Lessons from the trees, the flowers, and the birds. What to see in spring-time. Spiritual lessons from the spring of the year.**

( Prepared for *Onward* by Mrs. Arnold Yantis.)

**Daily Bible Reading**

Mon. Ezek. 31 : 1-18. Tues. Judges 9 : 8-15. Wed. Isa. 60 : 13. Thurs. Jer. 17 : 5-8. Fri. Job 14 : 7-9. Sat. Rev. 22 : 2. Sun. Isa. 61 : 1-3.

**Prayer**

"Open thou mine eyes that I may behold wondrous things out of thy law." Psalm 119 - 18.

Our Father. Open our eyes and our ears that we may learn the deep, sweet lessons of Nature. Help us to see through it Thy plans and purposes for us. As Nature is full of activity so may we be steadfast in our work. As Nature is full of beauty may we make our lives and thoughts beautiful. As Nature constantly brings forth new life through growth and development so many we constantly grow and develop. As Nature works always toward the fruit as the fulfilment of her law so may we not be content until we have found not only the blossom of a beautiful life, but the fruit of a serving life. Amen.

"Deep in the warm sleep underground
Life was still and the peace profound,
Till out of the frozen earth below,
Out of the melting of the snow,
Crept a live, green bud up to the light
Up to the sun, from the long cold night."

**The Marvel of the Spring**

A miracle has happened. We have just seen a whole world spring into life and beauty. All through the winter old mother Nature hid from us her little living children. In darkness under the ground safely tucked away the roots and bulbs and seeds where they have been getting ready for this wonderful new life. In the brown branches of the trees the leaf buds have been lying waiting the call of the April sun. In the cracks and crevices and under the rocks, cradle cocoons have held caterpillar babies which are coming out, no longer crawling worms, but great gorgeous butterflies which can soar over the house tops. Nature cares for the little things as truly as for the great. She paints the wing of an insect as carefully as the petals of a rose. Into the moths and butterflies she puts all the blues and grays of distant hills, the browns and greens of the forest and the crimson and yellow of the sunset.

The birds are coming back from the South land and we welcome them. They are among God's most beautiful gifts to mankind. To know them as friends, to understand their life and ways will bring new interest and inspiration into our own lives.

Why should we be restless or discontented or seek afar for beauty when we have right at our very doors the most beautiful things in the whole world, beauty not made by man but which comes to us directly from the hand of God?

It is here in the fields and the forests, down by the brookside, even in our own door yard. When we learn to see and understand and love it we shall know and love God a little more.

Through Nature God speaks to us but we must be ready for the message. We must learn to "see His wondrous works and to hear their message."

The world holds many kinds of darkness which are hard to understand, but out of the darkness underground spring the flowers. They were developing there all the time. Out of the dark cocoons came beautiful butterflies. Out of brown lifeless looking branches came green leaves. May it not be that in the dark places in our own lives flowers are growing? The struggles, the hardships, the difficulties that seem too great to be overcome, may be leading us upward to new courage, new strength, new sympathy and understanding. When we learn to see deeply into the very heart of Nature we find that just as the roots of beautiful flowers, apparently dead, were in reality developing all the time, so we learn our greatest lessons sympathy courage, patience, love through the darkness of adversity. These are the flowers that come to us out of dark places.

The message of Nature is the message of life. It means getting nearer to the heart of God, just as when the earth swings near the warm sun it brings the spring time renewal of life. Back in the ages we all had a common ancester, the simple cell. Our relationship to plants and animals is very close. No one can study Nature without feeling the grandeur and harmony of the way the Universe is planned and the wonderful power back of it all. No one could study Nature's creatures, without feeling the love and tenderness as well as the Infinite Intelligence behind them. Through the birds, through the stars, through the beauty of the flowers and the lessons they teach, we may read our way to Him who gave them to the world and to us.

# JUNIORS' OWN NUMBER

# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII MAY 15, 1916 NO. 10


## SOWING AND REAPING

2 Cor. 9 : 6.

(The question is sometimes asked: What good will it do to have a Junior Union in our church? There is a certain church that has had a Junior Union for over twenty years. The people in that town have had an excellent opportunity to test the value of the Junior Union to the children. The superintendent, out of her rich experience and her years of faithful labor, has been asked to tell why the Junior Union helps the children. We are indebted to Miss Lillian Hosley, of Friendship, N. Y., for the following article. *Ed.*)

Between the sowing of material seed and its harvest, time must intervene, and equally true is this in spiritual seed-sowing and harvesting. This time element has, perhaps, more than any other cause, discouraged our Junior superintendents. Eager to see immediate results, they have felt their efforts useless, and abandoned their work.

Character development—the supreme object of Junior work can only be attained by patient seed-sowing and cultivation through childhood and youth; and the superintendent who remains "not weary in well doing" will in a score of years be gladdened by a bounteous harvest. It is the loving testimony of our Juniors grown to manhood and womanhood that repays for our years of devotion to this work.

Among some that have gladdened the heart of the writer are these words:

"I am sure the Junior helped me greatly, and it will always stand out among the good things I have had. Tell the children to be faithful to their Union and it will make a happy spot in their lives."

Another who grew up in our Junior and who in later years has been a teacher in a girl's reform school, now in the Martha Berry School for mountain girls, writes:

"Often Sunday afternoons my mind turns backward to those hours spent with you in the Junior. The older I grow, the more I appreciate the splendid training I received there. It has helped me in so many parts of the work I have been doing in the past five years."

Unsolicited testimony such as this is more precious than gold. Is there a greater reward than this assurance— "You have helped me to help others?" Character in human lives, ever increasing, never ceasing, is the eternal riches that "neither moth nor rust doth corrupt."

Then, too, there is the great satisfaction of our Juniors learning to work for and love our church, until they naturally enter its membership. How good to have them say: "Because of the Junior I take this step." Two beautiful young girls recently came into our church who said this, and being questioned in what ways the Junior influenced them gave these reasons.

**1000 YOUNG PEOPLE AT NEW HAVEN, JULY 5-12**

**DETAILS OF PROGRAM IN NEXT ISSUE**

1. "The benefit received from the Junior lessons."

2. "The Bible study taught me to have more faith in God."

3. Our superintendent's talks helped me to be more interested in the church and I wished to help by my membership."

4. "Our superintendent's influence: she taught me to have more faith in prayer."

After twenty-two years in Sunday school and Junior, superintending and teaching the same children in both, it is my firm belief that in practical religion, in building character, in training future members for our church the Junior Union far surpasses the Sunday school.

* * *

## THE JUNIOR UNION

**Organization:**

The Junior Union is composed of children from five to fifteen years of age. If desired an age limit may be made when circumstances seem to require it, so that children under eight or nine will not be accepted for membership. The children are eligible for membership until they are old enough to graduate into the Senior Union which usually takes place about the time they are old enough to enter the high school.

To organize a Union invitations may be sent to members of Sunday school classes whose pupils are from eight to twelve years of age, or to pupils a little older. If the superintendent is very new to the work it is often wise to organize with young children. They are somewhat easier to manage and do not require as advanced work to keep them interested. The first special invitations may be sent to a group of children about the same age and a tentative organization formed. These first members may get other boys and girls to join. This makes them feel that they belong to a growing society.

If preferred, a general invitation may be given to the whole Sunday school. Circumstances must determine the best method of procedure.

When the children are gathered for their first meeting a president, vice-president, secretary, and treasurer may be elected; a little later, or that same day if preferred, chairmen of committees may be elected or appointed. The committees may be Devotional, Lookout, Sunshine, Social, Mission, etc. Each chairman may choose others to serve on his committee. The officers may keep their positions for six months or a year as preferred. It hardly seems wise to change oftener than once in six months as the average child does not tire of his duties in that time, and six months is none too long to give him thorough training in any office he may hold. If a child is in the Junior Union from the time he is eight until he is fourteen he will have had an opportunity to fill a number of positions even with annual appointments.

It is helpful to let the president preside at all meetings, though at the Devotional meetings there is also a leader who has charge of the service.

The children should have the duties of their offices explained to them and be helped to perform their duties faithfully.

**The Benefit to the Children and to the Church:**

One benefit to the children is that they are attached to the church for another hour of religious instruction. In addition to this they frequently do some work in the name of the Union during the week. The Junior Union is a source of inspiration, and is also a school of training for service.

The children have an opportunity for Bible study which may be altogether different from that in the Sunday school. They are taught to think of the poor, the sick, and the aged; they are taught to love their church and to feel that they are a part of it. As they are the officers of the little society, they have a training in actual work which they can not get in the Sunday school; and thus they are fitting themselves for positions as officers in the Senior Union and later in the church.

They have for consideration each week some religious, moral, or ethical topic which tends to improve them morally and spiritually, and they are given the opportunity to express themselves in their own child way on these various subjects. Through questions, suggestions, and discussions the superintendent has an opportunity to direct the thoughts of these boys and girls to things that are high and noble.

All children love stories, and in the Junior Union there is an opportunity for story-telling, and the children can be wonderfully influenced for good through things which come to the superintendent to be related to the children.

**Officers and Committees:**

These are practically the same as in a Senior Union, and the duties are very much the same, remembering that the officers are

only children and not young people. They do not know intuitively how to do their work and must be taught patiently and thoroughly. However, children love to imitate the activities of older people, and they consider it quite an honor to be elected president or to fill some other position. So far as possible they should be induced to be a self-governing body and to feel that their superintendent is not one who controls them, since they control and manage themselves, but merely a friend who helps and counsels them.

(To be continued)

* * *

## THE STORY OF A NEW JUNIOR UNION

### The Junior Union at East Boston

Our Junior Union was started in October, 1915 with nine members enrolled. Since that time, I have never stopped being glad for having organized one in our church. Of all the departments in church work, not one is so interesting or so soul-satisfying as that of the Junior Union.

Our children range from six to twelve years and all have been loyal and interested during the year. Our devotional meetings are intimate hours of quiet talk and song together. We try to think of our Union as a garden and our aim is to make of that garden a beautiful place full of bright and happy flowers, each with his work to do so that God will be pleased with that garden. If, occasionally, we find a weed, we frankly inform that weed that we'd prefer to tear him up and make him over into a beautiful plant. The children prefer to be flowers rather than weeds.

Each child leads the meeting in turn and all seem eager for their turn. I typewrite a sheet of what we shall use as a program. There is song, prayer, scripture reading and a short talk on the subject by the leader. This is followed by a story by myself, the collection, roll-call and business and the benediction. Each Sunday we use some sort of Bible drill and the children are getting a great deal from this. We have learned the books of the Bible and can find them quickly and are now compiling little note books in which we jot down facts about the Bible and its contents that we wish to remember. Sometimes we have a spelling match. The children choose sides and as I give out the different books, they see which side can find them first. The side that wins chooses one from the other side.

Our social meetings have been successful so far. We meet to play games and generally have our supper together. Each one brings an article of food and all help to prepare and clear away the meal. I find that a good many suggestions as to table manners, etc., are helpful and the children through "playing house," learn many things unconsciously.

I could write on and on and on about my Junior Union, but I fear that it might not be as interesting to others as it is to me. All I have to say is if one wishes to become absorbed in a most interesting work, through which she may find pleasure and study and the opportunity of influencing young lives that will always reflect that influence, let her take up Junior Union work. It will amply repay all sacrifice of time and strength.

*Hazel Allen Farmer, Junior Supt.*
*East Boston, Mass.*

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## NATIONAL CONVENTION Y. P. C. U.

### OFFICIAL CALL

The twenty-eighth annual meeting of the Young People's Christian Union of the Universalist Church (incorporated) will be held in New Haven, Conn., beginning at 2 p. m., July 5, 1916.

Said meeting is for the purpose of receiving reports and for the election of officers for the ensuing year and for the transaction of any other business that may legally come before it.

*Carl F. Elsner, Secretary.*

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## THE CONVENTION CHURCHES

The business sessions of the Conventions will be held in the Church of the Messiah (First Universalist) but as the seating capacity is about 300 to 350 it was thought best to procure the use of a larger building for the mass meetings. So a request was made to the president of the leading Jewish Congregation—a block away from our own building, with the result that the board of trustees of Temple Adath Israel voted unanimously to give us the use of their magnificent building for the evening sessions. For this we are very grateful.

* *

### Through the Kindness of the New Haven Chamber of Commerce

we shall have for distribution to each delegate a 24 page illustrated booklet of New Haven and also another of the same size containing prominent buildings, churches, parks, etc., and all places of interest.

TEMPLE ADATH ISRAEL
Where the Convention Mass Meetings will be held

## UNITED CONVENTIONS OF THE YOUNG PEOPLE'S CHRISTIAN UNION AND THE GENERAL SUNDAY SCHOOL ASSOCIATION, NEW HAVEN, CONN., JULY 5-12, 1916

### TENTATIVE PROGRAM

**Wednesday, July 5**

2.00 P. M. Joint Praise Service, Sunday School presiding.

2.15 P. M. Opening of Sunday School Convention President Huntley presiding. Reading of Official Call. Annual Reports. Appointment of Sessional Committees. President's Annual Address.

3.30 P. M. Opening of Y. P. C. U. Convention, President Gay, presiding. Reading of Official Call. Annual Reports. Appointment of Sessional Committees. President's Annual Address.

Recess

7.30 P. M. Service of Song, Y. P. C. U. presiding.

8.00 P. M. Joint Mass Meeting.
Addresses of welcome and Response.
Address for Y. P. C. U., Rev. Henry R. Rose, New Jersey.
Address for S. S.,——

9.30 P. M. Informal Reception to Delegates and Friends.

**Thursday, July 6.**

8.15 A. M. Y. P. C. U. Devotional Meeting.
Topic: The Kingdom of God. The Creator of the Kingdom.
Leader:

9.30 A. M. Y. P. C. U. Business Session.

11.00 A. M. S. S. Business Session.

Recess

2.00 P. M. Senior Y. P. C. U. Conference.
Topic:
Leader: Rev. Hazel I. Kirk, Massachusetts.

3.30 P. M. Four S. S. Dept. Conferences.

Recess

7.30 P. M. Service of Song.

8.00 P. M. Y. P. C. U. Mass Meeting.
Address: Rev. Clarence R. Skinner, Massachusetts.

**Friday, July 7**

8:15 A. M. Y. P. C. U. Devotional Meeting.
Topic: The Kingdom of God. The Law of the Kingdom—Love.
Leader:

9:30 A. M. Y. P. C. U. Business Session
Annual Missionary Offering.

11:00 A. M. S. S. Business Session.

Recess.

2:00 P. M. Four S. S. Dept. Conferences.

3:30 P. M. Junior Y. P. C. U. Conference and Demonstration.

Recess

7:30 P. M. Praise Service.

8:00 P. M. S. S. Mass Meeting.

**Saturday, July 8.**

6:00 A. M. Y. P. C. U. Sunrise Meeting.
Topic: The Expression of Love in Service and Sacrifice.
Leader:

8:45 A. M. Y. P. C. U. Praise Service.
9:00 A. M. Y. P. C. U. Business Session.
Afternoon ———
Evening. Joint Banquet.

**Sunday, July 9.**

10:00 A. M. Holy Communion, in charge of Rev. Theodore A. Fischer, Connecticut.
10:45 A. M. Morning Worship.
Occasional Sermon, Rev. John Murray Atwood, D. D., New York.
3:00 P. M. Service of Silence.
3:30 P. M. Consecration Meeting.
Leader: Rev. Hal T. Kearns, New York.
7:30 P. M. Joint Mass Meeting. Y. P. C. U. presiding.
Address for S. S. Rev. S. G. Ayres, Rhode Island.
Address for Y. P. C. U. Rev. George E. Leighton, Massachusetts.

**July 10, 11, 12.**

Sight-seeing and Excursions.

* * *

## OUR CAMPAIGN FOR THOUSANDS

**1000 young people joining the church.**
**1000 new members of the Y. P. C. U.**
**1000 new subscribers to "Onward."**
**1000 new supporters of Two-Cents-a-Week.**
**1000 new Comrades of the Quiet Hour.**
**1000 Unioners enlisted in Missionary Education.**
**1000 new members of the Junior Union.**
**1000 Unioners at New Haven next July.**
**1000 dollars for the Emergency Fund.**
**Has your Union furnished its quota for these "thousands?"**
**Have YOU Done YOUR Part?**

* * *

## ACCOMMODATIONS

The Accomodation Committee is hard at work making arrangements for your accommodation. Prices will range from 50 cents per night per individual, upward.

We will have rooms in private families 2 in a room at 50 cents each, one in a room 75 cents each; with breakfast, 25 cents extra.

Accommodations will also probably be arranged for in first class student lodging houses and possibly one of the "Yale" dormitories may be obtained.

Rooms in the new Hotel Garde will be $1.50, one in room, or $2, two in room, without bath; with bath, $2.50 single, and $3 and $3.50 double. Rates at the Hotel Taft, will be $1.50 single or $3.00 double, but possibly if we can send enough to the Taft we can do better.

Delegates should write for reservations in advance, and as soon as possible to the chairman of the Accommodation Committee Miss Agnes L. Hall, 22 Hobart St., New Haven, Conn.

When writing state the number in your party, whether males or females, married or single, whether single or double rooms are wanted, and if possible the length of your stay. First class eating places are numerous in New Haven, and you will have no trouble in appeasing your appetite at reasonable prices.

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## CONVENTION SIDE-TRIPS

Of course, as you know, after the sessions of the Convention are over, a few days will be spent in sight-seeing and in side-trips. It is too early to give many definite plans, for our arrangements have not been completed. Here is a trip, however, which we have decided upon, and it will give you an idea of what we mean by "side-trips." Remember, more to follow in the next *Onward.*

### I. Stony Creek.

Stony Creek is a fishing town, situated about fifteen miles up the coast to the east of New Haven. Our plan is to take the trolley which runs along the shore, going down in the afternoon and returning in the evening. We hope to procure Special Cars for the crowd of Conventioners, and thereby make the trip a cheaper proposition for all our flattened purses. But if we can't, the round trip will be $1.50. If our plans go through, it will be much less.

We shall start from the Green, and, going down Chapel street—past one of New Haven's smaller Greens, presided over by Christopher Columbus and past the huge furnaces of the Gas Company presided over by the gas-tanks —we shall cross over the head of New Haven Harbor. As you ride over the draw-bridge, you can see the huge triangle of the harbor, the right-hand side stretching off toward West Haven and Bridgeport, and the left side running due south past Morris Cove to the old Lighthouse,—a white, squat-looking tower at the entrance to the harbor, which with Morris Cove played a role in the Revolutionary War. You will probably have plenty of time to see all this, because the draw is usually open, to let ships pass.

Having crossed, you come to another draw-bridge, This is over the Quinnipiac River, named, as you can guess, by the Indians. It is one of those many Indian words, scattered throughout the geography,

all of which mean "Long River;" it was the name given as well to the Indian settlement on the site of New Haven.

Our bridges crossed, we are able to make better speed. We whiz along up hill and down, around interminable curves, until we come into East Haven. From now on the trolley runs along near the shore,—first giving us glimpses of the water, then plunging into the depths of the woods, but coming suddenly out again to the shore, just when we least expect it. We pass through Short Beach,—and see the bungalow of Ella Wheeler Wilcox; then after more fields and meadows and woods we come out on Double Beach. Next we reach Branford—a large town, all the year round. Leaving Branford we pass through Indian Neck and then through New Haven's finest shore resort, Pine Orchard.

And now we come into Stony Creek. It is a romantic place, and that little bay out there is Captain Kidd's Harbor. The very air is full of the pirate spirit. This was a favorite haunt of that famous old sea-dog and here, we know for certain, he buried some of his treasure. If you want excitement, just get a pickaxe and shovel and start in to find a fortune. There are plenty of places for all—for this group of islands that just crowd the harbor here—called the Thimble Islands—number three hundred and sixty-five (at low tide). Just think of digging on Money Island or Pot Island. We are going to take motor boats and sail around these islands, so that you can see them all before starting in to dig. Or if you like poetical names, how about Bunker Hill Island, or Governor's Island, or Goat Island or Cut-in-Two Island? There on one of them you can see the bungalows of the wealthy "Buccaneer's Club."

The New York Yacht Club always stops here, and sometimes we have visits from U. S. Battleships. After the sail, Rev. and Mrs. Theodore A. Fischer will hold a reception for us at their summer home. We can sit out on the grass, and there will be *no mosquitoes*. The campaign is already on, and large sums of money are being raised to fight them and fight them early. So, no josh-sticks necessary.

After the reception we will go to the Indian Point House for dinner—a regular Shore Dinner, too—and then we hope to be able to arrange for dancing. The return trip on the trolley will be by moonlight, and as you all have good imaginations, I won't describe the homeward journey.....Good night.

## OHIO CONVENTION

The twenty-seventh annual Convention of the Ohio Young People's Christian Union will be held at New Madison June 22, 1916. This Convention is for the election of officers, hearing of reports, and transacting of any business that may come before the Convention. A special attraction this year is the Institute on Y. P. C. U. work given by Dr. Rowland of Vermont, June 21 and 22. Everybody come early.

*Harriet E. Druley, Secretary.*

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## OBEDIENCE

(The following paper was written by Ralph Silva, of the Winter Hill, Mass., Junior Union, and is printed exactly as it was prepared by the young leader for the meeting which he had in charge, no thought of publication being in his mind at the time of writing. Ed.)

What is obedience? Obedience is going on most of the time. Boys and girls obey their fathers, mothers, teachers, and so on. Soldiers obey their officers, sailors obey the captains of vessels; people carry out the President's orders.

Jesus obeyed God. There are some people who didn't, and there are some people who don't

Everyone should obey willingly and promptly. Don't say, "I don't want to," or "Wait a minute, "or "Oh, wait till I finish this book."

There is a story of a switchman who was angry because a railroad official told him he would lose his job if he did not do what he was told promptly. It happened while he was reading a newspaper a few yards from the switch, the fast express came and went before he knew it. He telephoned to the next station to flag the train but it was too late. Out in the mountains the two trains collided and many were killed because the switchman failed to obey promptly.

We must do what is right, and if people tell us what to do we should obey promptly. We must learn to do right things now and think for ourselves because when we are older we will have to decide which we shall do—right or wrong.

Horses have to obey their masters. They are very willing and will draw big loads a long ways.

A store could not be making much progress if clerks and others didn't obey. After people have learned bookkeeping or other things necessary in stores they are obeying when they are doing their work.

There was once an elderly woman who said that she would mind the children till they could take care of themselves, but after that they had to mind her.

Obedience is practised by everybody. The shepherd takes care of his sheep, though they obey him. Cows, horses, and most all of the animals obey their mothers or masters, but they would have bad luck if they didn't.

Two points that stood out in Abraham's character were faith and obedience. Abraham had faith in God, so that he obeyed him. He did all God asked of him, so

that he believed he had to sacrifice his son Isaac, but God told him his faith was enough.

To obey is to do as one is bidden, with a kind feeling toward the one whom you are obeying, not with a feeling that you are doing it because you have to.

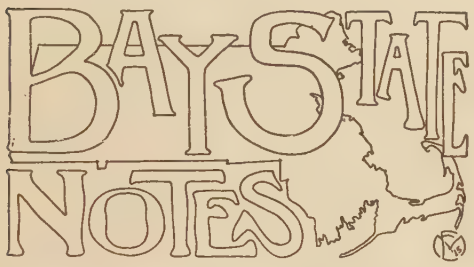
* * *

### WHY I LIKE THE JUNIOR

There are many reasons why I like the Juniors. All of which are good I am sure. Among the first reasons is because I love my teacher very much and like to hear her talk to the Juniors. Next, because I learn many good things from the lessons, which will help me in my life. The lessons are always interesting and the Bible exercises help me to know more about the Bible. We have lovely songbooks and sing every Sunday out of them. Last but not least because I love to go and be among my friends. There are many more reasons which I can not write or tell. But I think these reasons that I have given, go to make it a very good Junior.

*Edra Stevens.*
*of the Friendship, N. Y., Junior Union.*

## WHAT OUR UNIONS ARE DOING




**Arlington.**—The Union is hard at work upon "The Prophet of Good Luck." and expects to give it about the middle of May.

### A NEW JUNIOR UNION

The Junior Young People's Christian Union of the Universalist Church of Middleville held its first meeting in the home of the pastor, Rev. Frank Hokerk on Feb. 17, 1916. There was a good attendance and much interest was shown, a constitution being read and adopted on that day. Officers were chosen at a later meeting and devotional, lookout and sunshine committees were duly appointed by the President. The Union now numbers eleven members, ranging from six to ten years of age, and four associate young people from thirteen to sixteen years old. (The latter can not of course be counted in the Junior Union.) It has been thought best to associate these older young people with the Junior Union and permit them to aid it by holding office for the remainder of the year 1915-16 at least. The secretary who is ten years of age has been chosen from the Junior Union. We meet at 4 p. m., Tuesday of each week and are guided in our choice of subjects by the Junior Topic Cards. The individual promise cards will be placed in the hands of the superintendent. Six interesting meetings have now been held and at the later ones members have signed the Junior promise which is affixed to a large Junior Union Card. Opposite his name, each member will be entitled to a silver star for taking part in a particular meeting. This card will be hung in the Sunday school room where it will serve as a register of Junior attendance.

**Cortland.**—Greetings from Cortland! We certainly should have sent a message before, but we have been so busy getting a start that we neglected correspondence. Cortland Union has existed for some time; off and on for years, we find in examining old records, but only in January of this year did we affiliate with the state work. In our process of re-organizing, we have had several members of the State Board with us and many thanks are due to their efforts. Our membership is small but we are "top notch" in good workers. We have vespers at 6:20 Sunday evening and were it not for this our church would be dark on Sunday night and the only church in our city not having an evening service. Each month, we plan a party in our church parlors or at the home of one of our members. We just enjoyed a warm sugar party and are now planning an Easter evening. We have visited our very near neighbor, McLean, which is even younger than we. They are very enthusiastic and ready to give us a good race in successful work. We have done a little in helping our pastor obtain programs to announce a series of sermons. It is our aim to help a little more in church work. We have a very efficient Superintendent for *Onward*, Two Cents a Week and Post Office Missions. Should any Unioner happen to be in our city, we should be so glad to know it and have you meet with us.

**New York City.**—We observed Young People's day at the First Universalist Mission Sunday School and had with us our old friend Mr. Harry R. Childs, who addressed us in his usual impressive and hearty way. The entire service was conducted by the Y. P. C. U., each member taking some part. The leaders of our devotional meetings always put their hearts in the work and consequently our meetings are always well attended and interesting. The most devout and impressive meeting we have had this season was on the "Liquor Traffic." After an inspiring talk by the leader for the evening our president Mr. O. C. Sparre, spoke on the vital importance of leaving liquor of all kinds alone. Miss Nehls, whom we are proud to say has helped to save one of the unfortunate victims of whiskey, also gave us sone helpful advice. During the last month we have added four new members to our Union. Under the auspices of the Y. P. C. U. Boy Scouts have been organized for the benefit of the boys in our Sunday School, Mr. Chas. Loeffler Jr., our vice-president, is

Scoutmaster and the boys are showing their appreciation by attending every meeting in full numbers.

**Oneonta.**—Our Y. P. C. U. is still active, and we are achieving wonderful results; the Union has become stronger in numbers, and more united; successful entertainments and more successful devotional meetings are well attended; *Onward* subscriptions, two cents a week, and all other departments of a successful Union are being supported. Mission Study, the latest department to be added to our Union, is under the leadership of our efficient superintendent Mrs. L. C. Nichols, The first Mission study meeting on March 26 was a great success; very interesting, and largely attended.

**Brooklyn, Good Tidings.**—The Young People held their regular monthly business meeting at the home of Mr. Shirley Dwyer on Monday evening April 10, After the meeting was over, a social time with dancing, singing etc., was enjoyed by all who were present. Everybody is working hard to raise money, as the Y. P. C. U. expects to help furnish the new church, which will be ready in the fall.

## Buck Briefs

**Belpre.**—At our March business meeting we decided to purchase part of a lot which adjoins the church. Plans were also made for a social which was held March 31, and called an April Fool social. The people were fooled by having "the best supper we ever had" for thirteen cents. We cleared something over $6. At our April business meeting we planned to have our first banquet. This will be our annual meeting. Our devotional meeting March 19 was a fine one. A prominent Unitarian of a neighboring city spoke on "The Unitarian Idea of Christ." At that time our Union choir made its first appearance.

**Nashua, N. H.**—This Union has had a treat in the way of an entertainment, in fact, two of them because it was so good that it was repeated and a much larger sum realized the second time than the first. It was a Minstrel Show and the cast included twelve young people. Their songs, jokes and general good humor kept the audience laughing every minute. An orchestra of young people furnished music. The first evening that the show was given was rainy, but a good sized audience was in attendance and $16 was realized after all bills were paid. This we considered unusually good becuase refreshments of ice cream and wafers were served and this added a little extra expense. The second time the show was given every available seat was put in use and then some were obliged to stand. And how much do you suppose we made that time? Don't be frightened when I tell you—Thirty Seven Dollars! Making a Grand Total of Fifty-three Dollars for the two presentations! What Union can beat that record? If any can, please write us about it in *Onward*. We should like to know how you did it. The secret of our success to a large extent lies in the fact that our Union has been very fortunate this year in having for its leader in social work, Miss Dorothy Danforth, and it is to her that we are greatly indebted for such success along social lines.

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### UNION ACTIVITY IN PORTLAND, ME.

**Messiah Union** reports increased interest along all lines, several new members, new *Onward* subscribers, helpful and enjoyable socials; best of all successful devotional meetings in which the members are glad to take a part.

**All Souls Union** has recently reorganized and hopes to do good work in the future.

**Congress Square** is busy rehearsing a play to raise money to send delegates to the National Convention.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor
61 Grove Street, West Somerville, Mass.

**"Expect great things from God. Attempt great things for God."**

## THE JUNIOR DEVOTIONAL MEETING

**May 21, 1916. What Does It Mean to be Truthful and Honest?**

Psa. 119 : 163; Eph. 4 : 25; Zech. 8 : 16; 3 John 1 : 3, 4; 1Thess. 5 : 22; Eph. 4 : 28.

"When I don't know the meaning of a word," said the superintendent, "I go straight to the dictionary, don't you? How many of us need to go there to find the meaning of the words truthful and honest? Isn't that fine, every one here knows what they mean. Well, Faith, suppose you tell us what you think it means to be truthful."

"I think it means never to tell a lie," answered Faith.

"I think it also means never to act a lie," spoke up George.

"What do you mean by acting a lie?" asked Fred.

"I don't know as I can explain it exactly," said George, "but to me it means something like this. If a fellow pretends to be your friend and you chum with and tell him your secrets, then you suddenly discover that behind your back he is laughing at you and telling the other boys all that you have told him—well, I don't think he is playing square, do you?"

"No, I do not, George." "Well what about being honest? Grace, you tell us what you think it means?"

"Well," answered Grace, "I think it is dreadfully hard to be honest all the time. Oh, it is easy enough not to steal things like books, or jewelry, but it is hard sometimes not to take other people's thoughts and expressions and use them as your own. You just watch and see how careful you have to be."

"I think too that it is hard to be always honest

with oneself," said Florence. "Paul was true to himself and died and acted as he believed. So I think we all want to try to say what we mean and mean what we say."

"Paul has a verse for us about honesty," said the Superintendent. "I will write it on the blackboard for you. Then we will learn it by heart and try to live it all the week. We will copy it on these little cards that we can take home and put in the corner of our mirror where each one can see it every day. This is the verse: Provide things honest in the sight of all men."

*Thelma E. Freeman.*

**May 28, 1916. Around the World with Jack and Janet. X. In Hawaii.**

Isa. 45 : 18-23. Psa. 46 : 1-3. Psa. 43 : 3, 4. Luke 6 : 3. Isa. 40 : 8-13. Luke 21 : 33.

"Next Sunday," said the Superintendent, "we are to pretend that we arrive at Honolulu, a seaport in the Hawaiian Islands. We are all to be Jacks and Janets, and we will sit in a circle and tell what we have learned during the week about the islands we are visiting. I have written on these slips of paper something to help you in your search for information. I myself will tell you the story of Kapiolani, the brave queen who freed her people from their fear of the fierce goddess who was supposed to live in the great volcano."

"Just what are we to do? Miss Rogers," asked the President.

"Read your slip of paper carefully. Perhaps you will have to look in your school geography. Perhaps you will need to consult your history. Maybe you can find something in a story book. You may have to turn to an encyclopedia. You may find a magazine which will help you. This idea is this: Next Sunday we want to make believe that we are Jack and Janet, sitting under the shade of palm trees in beautiful Honolulu, and talking together about the islands where we find ourselves. You need not confine yourselves to the one question you find on your slip of paper. You are at liberty to tell anything about Hawaii which you think will be of interest."

What was written on the folded slips which the Juniors drew, one by one, from the Superintendent's hands? Here are some of the directions.

Be ready to locate the Hawaiin Islands on our map.

What was the former name of the Hawaiian Islands, and how did they get it?

What does your geography tell you about the Hawaiian islands?

What does your history tell you about the Hawaiian Islands?

Would you like to live in Hawaii? Why?

Tell about the volcanoes in the Hawaiian islands.

What does the word taboo mean?

How does it happen that the people of Hawaii are no longer savages?

Find three things to tell about the Hawaiian islands. (This was written on four or five slips.)

Can you find the story of Henry Obookiah, the little Hawaiian boy who wanted an education!

What have the missionaries done for the people of Hawaii?

What government protects the Hawaiians?

Have you ever seen anything which has been brought to this country from the Hawaiian islands?

Ask the librarian for a magazine which has pictures of Hawaii. (This was written on three slips.)

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Helps on the topic are The Islands of the Pacific, Alexander; The Transformation of Hawaii, Brain; Christos Redemptor, Montgomery; books of travel; magazine articles; Titus Coan's story of missionary work in Hawaii.

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After the meeting the Superintendent planned to invite the chairmen of Committees to her home. Carrying out the "play" idea, the Union was to pretend that Jack and Janet were at home, giving a party to their friends—to be represented in this case by the fathers and mothers. "I know," said the Superintendent to herself as she thought out tentative plans to be brought before the children, "that we can tell the story of our trip. The children can impersonate in costume a Japanese child, a Chinese, a girl or boy from India, and perhaps children of some other countries. and tell why the children of those countries need missionaries. We can tell some good missionary stories like Paton's Well, Kapiolani's Defiance, or incidents related in Miss Brain's Fifty Missionary Stories. Why, I believe the little tots could represent a Japanese kindergarten. I will let the children mount some of the pictures of Japanese and Chinese life, etc., that can be purchased from the Perry Picture Co., and the visitors can look at these. We can have some music and some recitations such as Stevenson's travel and others which are found in Jack and Janet. We'll serve something 'foreign' in the way of refreshments, even if it's nothing more than Turkish paste. Some of the girls know how to make it.

Oh, yes,—and we'll make some missionary envelopes, with missionary verses or pictures or sketches on them. We will give these to our guests, and ask all who wish to help with our missionary offering to return the envelope to some Junior within a week, enclosing a little gift to help missionary work in a foreign land. There are a dozen things we can do to make our party a success, and how delighted the children will be to work it out with me. Bless their hearts—they are always so willing to work!"

**June 4, 1916 A Missionary Story I Like**

Mark 16 : 15. Acts 8 : 26-38. Isa. 3 : 10. John 10 : 16. Zech. 10 : 2. Matt. 13 - 1-8.

Just what missionary names are familiar to the children? Ask them the Sunday previous to this meeting and write their answers on the blackboard. They may think of Paul and Peter and Livingstone. They may suggest names they have found in "Jack and Janet."

If they already have a good background for the topic, let each come prepared to relate some incident from missionary life which appeals to him.

If they have had so little missionary education that they have no stock of information upon which to draw they must be helped to find stories. The Superintendent

will find it very convenient to own Miss Brain's Fifty Missionary Stories. Another book, not quite so good, is Fifty Missionary Stories Every Boy and Girl Should Know.

Books suggested for children from eight to twelve years of age are Fairy Tales from Far Japan, Susan Ballard. All about Japan, Brain. Children in Blue and What They Do, Codington. Africa for Juniors and others of the same series, Crowell. Uganda's White Man of Work, Fahs (also interesting to older Children). Little Journeys Series, George. Jack Among the Indians, and Jack the Young Ranchman, Grinnell. The Story of McKay of Uganda, Harrison. Chinese Boy and Girl, Headland. Bits about India, Holcomb. The Story of Chalmers of New Guinea, Kelman. The Story of General Gordon, Lang. Topsy Turvy Land, Zwemer. The Little Cousin Series. Little Children of the Snow, Muller. Bishop Patteson, Paget. John G.Paton, by James Paton.

Children twelve to sixteen can in addition read with profit such books as Heroes of the South Seas, Banks. Imported Americans, Brandenburg. Home Life in China, Bryson. Soo Thah, Bunker. In the Tiger Jungle and The Cobra's Den. Chamberlain. Marcus Whitman, Craighead. Korean Sketches, Gale. Story of the Indian, Grinnell. Citizens of To-Morrow, Guernsey. Patty of the Palms, Haeselbarth. The Cruise of the Mystery, Houghton. James Gilmore and His Boys, Lovett. Two Heroes of Cathay, Miner. The Romance of Missionary Heroism. The Gist of Japan, Perry. How Marcus Whitman Saved Oregon, Nixon. On the Indian Trail, and other books by Edgerton Young.

Juniors are in the reading age—the time when the mind is retentive, the time when it is possible to form easily a liking for good literature. Why not help our boys and girls to get acquainted with great heroes of the cross as well as the heroes of ghastly battlefields? You will do an important work for your Juniors if you can help them to missionary stories that they like and help them to like missionary stories.

Having found the stories, the meeting may be given over to an hour of story-telling, making sure beforehand that those who are chosen to tell stories have prepared themselves carefully enough so that the meeting will go smoothly, and be helpful to the children who are to be the listeners.

**Bible Search, May 21, 1916**

Honesty gives a good conscience. Heb. 13 : 18.
Honesty gives a good heart. Luke 8 : 15.
Honesty makes life peaceable. 1 Tim. 2 : 2.

**May 28, 1916**

What two things are common in Hawaii? Is. 4 : 6.
What do they never have in Hawaii? Job. 37 : 10.
Hawaii is fruitful. Mark 4 : 28.

**June 4, 1916**

A Missionary to his Country Neh. 2 : 2-5.
A Missionary to his family. Gen. 45 : 4, 5.
A Missionary to the whole world. John 3 : 17.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**May 21, 1916. What's The Use?**

**The Materialistic Spirit**

**What are its dangers? Has it any value? What is your opinion of it? Is it a characteristic of our own age? Is it a characteristic of youth or adult life? Do you find examples of it in the world's history? If so did it have beneficial effect?**

**Daily Bible Reading**

Mon. Eccl. 2 : 1-26. Tues. Prov. 6 : 6-11. Wed. Isa. 29 : 19. Thurs. Psa. 30 : 6, 7. Fri. Eccl. 4 : 6. Sat. 37 : 1-27. Sun. Psa. 37 : 28-40.

**Prayer**

Our Father.—As in days of old a child of Thine cried unto Thee, "Keep back thy servant from presumptuous sins," so would we cry unto Thee praying that Thou wilt keep us from the sins of carelessness, indifference, and worldliness. Thou hast placed us in a world of beauty, of activity, and of struggle, and hast given us the powers with which we may here on earth fit ourselves for high and heavenly places.

May we never give in to a hard environment, questioning the use of struggle. May we never accept Thy bounties in such a careless spirit that we shall say there is no use in expressing gratitude to Thee. Keep us mindful of the dignity of the human soul that we may not think meanly of ourselves and others and become starved and shrivelled in spirit.

Help us to see that we are in this world for the purpose of growth, and that Thou hast marked out for each one of us a glorious destiny in Thine own good time and that all which is high and holy and noble in our lives helps us onward.

Help us to live in a way befitting the children of an all-glorious King. We offer our prayer in the name of Him who came to earth to show us the heroic way of life. Amen.

**Oh, What's the Use?**

The possibilities offered by this topic are boundless and it is of such general interest that it may be handled by either a younger or an older member of a Union.

"What's the use" is an all too common lament. What a weak, namby-pamby, lifeless, give-up-the-ship sort of an expression, yet how often we hear it. And sometimes when we don't hear it we see the "What's the use" expression in the bearing and manner of a person. Now, I suppose there are some readers of this article who are figuratlively patting themselves on the back and comforting themselves with the thought that they don't use this expression. Don't be too sure of yourselves, friends, for it is a rare person who doesn't sometimes put on the "What's the use" look and hold up his hands in dismay or discouragement.

This discussion might well be entitled, "Optimist or Pessimist—which Shall It Be?"as it really is a talk on the disadvantages of pessimism. The meeting may be made most interesting by building up the theme with

illustrations dealing with matters in which the members of the local Union may be interested—for instance:

*The Statement*—Every young person should make the most out of his or her High School course, should take a full list of studies, a choice of electives which will benefit, not merely amuse or while away the time, and should fit themselves for a definite productive college course or for some business.

*The Lament*—Oh, what's the use—I wasn't made to study hard, I'd hate to be a grind." I want to get some of the social pleasures out of High School life. I'll only be young once. My teacher wouldn't give me a decent mark if I did study, anyway, I don't have to study for I'm not going to college. "I should worry" about business cause my dad's rich and he'll look out for me all right—so, what's the use?

*The Answer*—What a lamentable and yet what a common view point from which to look at High School life. Have all the fun you can legitimately, be active, take your stand in the athletic world, join the "frats," have a good time, but *don't forget* that the purpose for which High School was created, the *use* of it, is to fit young people for life and its up to you to make the most of it.

True, you'll only be young once but you'll only be old once and you'll be a longer time old than young. Prepare for college if you can —and right here let me say, for I have never had the advantage of a college training,—that I know that given a man who will study, and fit himself along some useful line, college gives that man an advantage over the man who has not had such an education. I know that had I a college education I would be getting more money a day, and week, and year than I am now. So if you have a chance to prepare for college, do it.

But if you can't go to college you have in High school a chance to prepare yourself for business instead of taking the higher education first. The present-day High School offers such abundant chances for preparation that it makes excuses of the "what's the use" sort seem foolish.

I care not whether father is rich or mother owns stocks and bonds or you have money in your own right, every young man or woman should fit themselves for some business. Do you know why Germany has been able to send so many soldiers into the field—because her old men *know a trade.* When they were young they served their apprenticeship at a trade, then they served their time on the army, then took up their life work of whatever sort and now when the Empire is at war the men in the shops go to fight and the men too old to fight take their places in the shops, prepared, because they *all* learned their trade when young.

Let Germany teacher you that lesson, *prepare.* Whether you are girls going to get married soon after leaving school, whether you are merely going to be sent to some higher educational institution for *finishing*—get all the education you can out of High School, see that it sinks in and in later years you will see the good resulting from it and pity those who said "What'the use?

Other laments might be:

What's the use of preparedness?

What's the use of missions?

What's the use of national prohibition?

And so we might go on to other subjects and always there would be some pessimists who needed enlightenment. The intention of this discussion is to gather a corps of optimists to banish the "What's the use" band. Before applying as an optimist be sure of yourself and wherever you are, whatever you are doing, whatever be the issue at stake which tempts you to look on the dark side, think hard and never say "What's the use?"

**May 28, 1916. Best Bible Stories, II.**

**The Old Testament.**

**Samuel the Prophet. Saul the Handsome King. David, the Knight, Poet, Warrior, Statesman, and King. Solomon the Wise King. Elijah the Fearless. Great events in the history of the kingdoms of Israel and Judah. Stories of the Prophets.**

**Daily Bible Readings**

Mon. 1 Sam. 3 : 1-21. Tues. 1 Sam. 9 : 1-27. Wed. 1 Sam. 20 : 1-42. Thur. 1 Kings 1 : 1-53. Fri. 1 Kings 18 : 1-46. Sat. 2 Kings 4 : 1-44. Sun. The Book of Jonah.

**Suggestions**

Do you ever have special meetings to which you invite the older people of the church as your guests, and plan an extra good service for them? This topic lends itself readily to such a plan. The subject may be announced as Scenes in the Life of Saul, or Scenes in the Life of David. In addition to the Bible, use collections of Bible stories, as Bird's One Hundred Bible Stories, and don't despise even the books which are written for young children. Any number of Seniors may take part. Suppose David is the character chosen. Select six, ten, a dozen scenes in his life. Each one who is to take part may write out his own section of the story, since you will want to modernize at least a part of the Biblical wording. Or if some one has a typewriter available, the various sections may be prepared by the committee chosen for that purpose, or by the devotional committee, and the different parts assigned to Seniors by them.

The Twenty-third Psalm may be sung, as it is known as a Psalm of David, and one or two others credited to him may be inserted in the reading to illustrate his spirit of devotion.

All who come may be asked to bring their Bibles and read a quotation relating to David.

**The Prophets**

Just how much do you know about the major and the minor prophets? Do you know how much you can gain by a study of those wonderful men? We do not always understand them, as we casually turn the pages of our Bible. That is because we do not put them in the setting of their own times and study out what they are talking about and why they are speaking.

Work up the story of Jeremiah, a half dozen of you bright boys and girls and tell the Union about him. You will find that there is a wonderful resemblance between the way prophets' messages were received centuries ago and the way they are received now.

And how about that group of a dozen men called minor prophets, not called minor for the reason given by

**ONWARD**

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

the Sunday School boy who said they took up so little room in the Bible. Only a few pages, to be sure—but what heroes some of them were! And do you want to see many modern conditions as in a mirror? Read Amos and some of the others.

If you wish to spend an evening with the minor prophets your minister or some other experienced Bible student may have to help you. Select three or four characters from the group. They all were men with a message. Get the setting for the story. Tell why they spoke and what they said. See if there isn't a message for the men and women of to-day.

Very likely this *is* an unfamiliar part of the Bible to you, and very likely you will need to put in some good hard work to make a successful meeting. What of it? If you were studying to be a doctor or lawyer or musician or chemist or artist you'd put in long, hard hours of study to become familiar with the textbooks of your chosen course. Being a Christian are you not equally willing to work hard to become familiar with the one great testbook of your own Christian religion?

### June 4, 1916. The Value of Children to the Church

**Union Meeting of Seniors and Juniors. What does the Junior Union do for the children? What does it do for the Senior Union? What does it do for the Sunday school? What does it do for the Church? The opportunity offered the Seniors through work with the children. "They that turn many to righteousness shall shine as the stars for ever and ever."**

#### Daily Bible Readings

Mon. Psa. 34 : 11. Tues. Prov. 22 : 6. Wed. Luke 8 : 49-56. Thur. Luke 18 : 15-17. Fri. Psa. 119 : 102-104. Sat. Gal. 6 : 6. Sun. 1 Cor. 15 : 58.

#### Prayer

Thou Good Shepherd, who dost care for the lambs, and dost command that they be watched over and kept from harm, show the way to care for the children of our church that they may be kept safe in the Christian fold, and brought up to love Thee and serve Thee in righteousness all their days. Forgive us our unwillingness and lack of effort for the children whom Thou dost love, and guide us in all our endeavors to lead them into a loving knowledge of Thee. Amen.

#### Seniors and Juniors

In places where there is a Junior Union that organization may be the guest of the Senior Union, or vice versa. There may be a symposium in which the Superintendent, Seniors, Juniors, Sunday school teachers and the pastor take part, answering the questions given in the topic booklet. The Juniors may furnish the music. The Senior and Junior presidents should preside, the one who is guest doing the smaller part of the work.

If there is no Junior Union, it is suggested that some of the Junior articles in this number of *Onward* be read and freely discussed, as they answer quite fully the questions on the topic.

Are you gaining or losing pupils in your Sunday school? If losing, is there not an opportunity for some of you Seniors to see that Universalist boys and girls are kept for the Universalist Sunday school? If gaining, are you sure that every boy and girl i your town goes to Sunday school? If to that question you must say No, have you not a Christian opportunity before you? Can't you win some more pupils for your school?

What will a good Junior Union do for the children? Talk that over and see if you can't find a way to have one. "Where there's a will, there's a way." 'tis said, and there's a lot of truth in it. Every Superintendent we have is filling that office at the cost of some sacrifice to herself, but they all say the work is worth far more than it costs them to do it.

Does your Sunday school need you as a teacher? Does it need you to go into a training class that some day you may be fit to teach some of the most important truths in the world?

How about Boy Scouts and Campfire Girls? Are you needed for help in that way?

And how about your example in church, in Sunday school, on the street, at home, in school, at work?

Do you young people of sixteen and twenty know how the boys and girls of ten and twelve and fourteen are watching and longing to be just like you and copying so far as they can, the things which you do?

The story is told of a father who came home intoxicated on a snowy night. The next morning as he looked out of the window he saw his little son trying to walk across the yard in the irregular footprints made by his father the night before. "What are you doing, son?" the father called. "Trying to walk in your footsteps, father," said the boy.

The father was sober enough by that time to take in the full significance of such a remark. "If the lad's going to do that," resolved the father, "I'll make a straight path for him to walk in hereafter."

If the children of your church, and the children of your town, follow in your footsteps, as they surely will—are you cutting a straight path for their young feet?

* * * * * * * * * *

"One generation, one entire generation of all the world of children understood as they should be, loved as they ask to be, and so developed as they might be, would more than begin the millenium."

# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII JUNE 1, 1916 NO. 11

## WHAT WE SHALL TRY TO ACCOMPLISH AT NEW HAVEN, AND WHOM WE HAVE ASKED TO HELP US

**1. Why We Want 1000 Delegates.**

I suppose many of the Unioners are wondering why we are emphasizing 1000 delegates at New Haven. Of course, in the strict sense of the term, we can not have 1,000 *delegates*, but we desire that number of young people, not for spectacular reasons. We are asking 1000 people to attend the sessions in order that they may catch the spirit of the occasion, obtain first-hand information concerning methods of work and ideals, and be stirred by the contagion which such a large aggregation would spread. One thousand at New Haven would be a great achievement; it would mark the ushering in of an epoch; it would be pregnant with hope for the future. So let us, friends, take this matter seriously and labor for it earnestly. Think of 1000 singing the sweet songs, 1000 in prayer, 1000 attending the business sessions, 1000 moved by the eloquence of the speakers!

**2. The Speakers**

The convention committee has felt that the evening meetings often lost their power through too much speaking, and the determination this year was to invite only one speaker for each evening, giving him freedom to deliver his message in its completeness, thus satisfying both speaker and hearers. We have been fortunate in securing some of our strong men: Dr. Henry R. Rose for Wednesday night; Rev. Clarence E. Skinner for Thursday night; Dr. J. M. Atwood for the Sunday morning sermon; Rev. George E. Leighton, for the Mass Meeting Sunday night. These men are well-known throughout our Zion, and should command the interested attention of all of our young people. Our president, Rev. George A. Gay, will speak at the banquet Saturday afternoon, and Rev. H. T. Kearns, one of our rising young men, has consented to conduct the Consecration service. The speakers for the Sunday School Convention will be equally strong and helpful.

**3. The Devotional Meetings**

Important as is the business of our convention, the inspiration of the devotional meetings is even more important, and we have planned to emphasize them as never before. We are hoping for the largest attendance and finest spirit at these meetings which it is possible to obtain. The general theme under discussion will be: "The Kingdom." The sentence prayer (which we will do well to repeat every day from now on) is "Thy Kingdom come." The first topic is: "God, the Creator of the Kingdom," and the discussion is to be opened by the leader, continued by two others, and then placed in the hands of those present for ample treatment. The second topic is: "The Law of the Kingdom—Love." The last topic, is: "The Expression of Love in Service and Sacrifice." The book of reference for the series is Dr. Strong's "The New World-Religion." By reading that, especially the chapters on "The Laws of the Kingdom" the delegates will be well equipped to participate in the meetings, and will find great inspiration.

The Sunrise Meeting on Saturday morn-

REV. THEODORE A. FISCHER

Pastor of the Convention Church, who will celebrate Holy Communion on Sunday morning

ing will be devoted to the consideration of the last topic mentioned, and we are assured a most helpful and quickening gathering. Whatever else you miss, don't miss these devotional meetings.

**4. The Service of Silence**

The committee is introducing an entirely new service this year just preceding the Consecration service on Sunday afternoon. It is called a Service of Silence, and a complete program with prayer, Scripture lesson, and suggestions has been prepared. The co-operation of the entire convention in making this Service of Silence what it shoud be, a generator of spiritual power, is solicited. The details will be published for distribution at the convention. Meanwhile, look forward to this half-hour of refreshment.

**5. Consecration Meeting**

One of the most significant meetings of the convention will be the Consecration meeting which occurs Sunday afternoon at 3.30, preceded by the Service of Silence at 3.00. Every State Officer should prepare to reconsecrate himself or herself to the work at this time, and each State board or convention should appoint its representative. All delegates should plan to be in attendance, and ready to enter fully into the spirit of the occasion. The meeting will be in charge of the Rev. H. T. Kearns, of Binghampton, N. Y.

**6. The Banquet**

"Ho, for the feast!" On Saturday afternoon we expect to gather somewhere where the sea breezes blow, to eat of the good things which will be wrested from Long Island Sound (that *Sounds* good, doesn't it). There will be one speaker from the Y. P. C. U., and one from the General Sunday School Association. In addition there will be good music, splendid fellowship, and such a happy meeting of old and new friends as is worth a trip across the continent.

**7. Music**

Mr. Thomas Dickson and his chorus choir of thirty voices is to lead the singing at all of the big meetings, and Mr. Dickson has been engaged to lead us in song at all of our services. Much of the momentum of a convention of this kind is gained during the song services, and those never attain their maximum good unless a competent leader is on hand to direct. We hope to make the congregational singing at the New Haven Convention a large factor in its success, the memory of which you can carry away with you and recall with pleasure for months afterward.

**8. Evening Mass Meetings**

On Wednesday evening the "clans" will gather, and with music, Dr. Rose for the Y. P. C. U. speaker, and another able man to represent the Sunday school, we expect to begin the services with spirit. Thursday night is our own night, and our own Rev. Clarence Skinner will deliver the message we are all waiting to hear. On Friday comes Sunday School night with addresses by Rev. Fred A. Moore of Illinois and others. Sunday night is the great night for us, when with the Sunday School Association, we expect to reach the heights, our speaker being the Rev. George E. Leighton, State Superintendent of Massachusetts. Rev. S. G. Ayres of Rhode Island will speak for the Sunday School. To those who have attended former conventions the recollection of the final Mass Meeting is always inspiring, and there will be no exception this time.

**9. Excursions and Receptions.**

Of course, there will be ample opportunity for fellowship while rolling over the Sound, or traversing the elm-shaded streets of New Haven, or enjoying the advantages of the immense ball-room of the Hotel Taft. But these excursions and the like are only the safety-valves which relieve the tension of the other meetings. They afford the opportunity to meet and greet old friends, and to form new acquaintances, and are always precious hours to us all.

**10. Speaking of Vacations**

Do you know of any pleasanter beginning of a vacation or of any pleasanter vacation in its entirety than a week with the Young People at New Haven? For lasting benefits, and abiding joys, nothing can excel these summer gatherings of ours. So, loyal 4000, be sure to send the representative 1000 to New Haven, July 5th, 1916. I will be there to meet you, will you be there to be met?

* * *

## CONVENTION SIDETRIPS

### II. Bridgeport

Now that you will have seen one of Connecticut's metropolises, we are going to take you to the other. It is not necessary to decide which is actually the bigger, for both New Haven people and Bridgeport people feel absolutely certain that their home town has forged way ahead. I must be impartial, and therefore I can not give my personal opinion. I will merely state that I was born in New Haven and have always lived here.

As Bridgeport is situated on the coast, about twenty miles west of New Haven, we hit upon the plan of making the trip by water. This is a splendid place for a sail, as Long Island shuts off all the rough water of the ocean, making Long Island Sound as calm as a good-sized lake. The round trip will not cost over 75 cents,—less than that, we hope. You see we are planning to charter the Elm City,—a steamer big enough to carry all you Conventioners, and have room to spare.

We shall set out in the afternoon, sailing down the Harbor, and out past the Breakwater into the Sound. Then keeping fairly close to the mainland, we shall sail along, able still to see the green hills of Long Island off to our left. We shall pass West Haven, and then Savin Rock,—New Haven's amusement park, with its long pier stretching out into the Sound, with its summer hotels, and its "White City." This latter is a little back from the shore, but we will be able to locate it by the Electric Tower—Be sure and plan to visit the place some time before you leave New Haven.

Sailing on down the coast, we will pass Woodmont,—a Summer Resort, then Milford, a good old historical town, not much of which, however, can be seen from the water. Then more summer resorts, stretching along the shore—Silver Sands, and Walnut Beach, and Myrtle Beach, one running right into another without a break. Now, crossing the mouth of the Housatonic River, we reach Stratford, another good old New England town.

At last we can see Bridgeport coming into view, with its countless smoke-stacks pouring forth clouds of smoke into the air, and telling us of the many factories, which pour forth sewing-machines and rifles, and cartridges and carriages into the world. Bridgeport may be the home of the Remington Arms Company. It may have manufactured some of the first sewing-machines ever made. But this is not its chief attraction. *It is the home of the first Circus.* Of course there were little one-ring affairs before, with a few caged animals, but the world didn't know what a *real* circus was until Barnum and Bailey's appeared.

You all remember how excited you used to get when the beautiful lady jumping through a hoop appeared on the bill-boards, with the words underneath, "Barnum and Bailey's, the Greatest Show on Earth." You all remember how you kept getting more and more excited as the time drew near, and how you couldn't get to sleep the night before till almost ten o'clock. You all know how even now you are more than ready to take your little sister or brother, or possibly your nephew to see the circus, for it always seems to require six grown-ups to escort one child there; and how you still enjoy it, although the clowns are not quite so funny as they used to be, or the ladies quite so beautiful. Well, now you can see the winter home of the Circus. This is where the acrobats perfect their air-dives. and the elephants learn to dance.

An interesting fact about all this to you Unioners is that Mr. P. T. Barnum, who started the Circus, was a Universalist. He lived in Bridgeport, and Bridgeport remembers him with gratitude. He spent thousands of dollars beautifying the city. He gave it Seaside Park. He built blocks of model

cottages for working families. And best of all, he filled the place with his big-hearted, generous spirit. I don't know much about the city itself, but I have met a number of Bridgeport people, and, believe me, they are splendid. When the Elm City lands, you passengers will find a warm welcome.

The plan is to march up to the church from the pier. I don't know what streets and buildings we shall see on the way there. I don't fancy we shall see any, for about all we will be able to notice will be an excited crowd of several hundred Conventioners who will keep our attention from straying to buildings and parks and statues and such things. I can't describe this however, because I have never seen an excited crowd of several hundred Conventioners, and so I will leave it to your imaginations.

Lunch will be furnished at the church, and afterwards we will have a little dancing. Then in the evening we will return to the Elm City and sail back to New Haven. We have arranged with the Moon to shine brightly that night, for we thought you would all enjoy a moonlight sail. The rest I shall again leave to your imaginations.

* * *

## RAILROAD ARRANGEMENTS

As the railroads throughout the country do not make reduced fares for conventions where an attendance of more than 1000 people cannot be assured, we have been unable to get special reduced fares to New Haven, Conn., on account of our National Convention this summer.

There are, however, in many cases round trip tickets to some nearby point which can be used to advantage, and delegates should see the ticket agent at their local stations and obtain the best fares possible.

From points in the West three months, or sixty days, tickets are issued to New York City or Boston and return at a considerable reduction in fare, and from Chicago, St. Louis, and some other points in the middle West thirty day round trip tickets are issued to the above cities.

If the New York round trip ticket is purchased additional fare will have to be paid from New York to New Haven and return ($1.77 each way), and if the Boston and return ticket is purchased same should read via Albany, N. Y., and Springfield, Mass., stopover being obtained at Springfield and side-trip made from there to New Haven and return ($1.56 each way). The Boston and return tickets require that passengers come through to Boston for validation of tickets before they will be accepted for transportation on the return trip.

From points in the East where round trip tickets are not on sale a reduction in fares may be obtained by parties of ten or more people traveling together, and it will, therefore, be of advantage where possible to concentrate at convenient points and take advantage of this reduction. Full information regarding this party fare may be obtained from local agents.

* * *

## NATIONAL CONVENTION Y. P. C. U. OFFICIAL CALL

The twenty-eighth annual meeting of the Young People's Christian Union of the Universalist Church (incorporated) will be held in New Haven, Conn., beginning at 2 p. m., July 5, 1916.

Said meeting is for the purpose of receiving reports and for the election of officers for the ensuing year and for the transaction of any other business that may legally come before it.

*Carl F. Elsner, Secretary.*

* *

## OHIO CONVENTION

The twenty-seventh annual Convention of the Ohio Young People's Christian Union will be held at New Madison, June 22, 1916. This Convention is for the election of officers, hearing of reports, and transacting of any business that may come before the Convention. A special attraction this year is the Institute on Y. P. C. U. work given by Dr. Rowland of Vermont, June 21 and 22. Everybody come early.

*Harriet E. Druley, Secretary.*

* * *

### DIRECTORY

**General Committee of the 1916 National Convention, New Haven, Conn.**

Chairman—Frank W. Rogers, 222 Lexington Ave., New Haven.

Vice-Chairman—Rev. Theodore Adolph Fischer, 409 Edgewood Ave., New Haven.

Secretary—Alice Lewis, 79 Linsley Ave., Meriden.

Treasurer—Ethel L. Drew, 14 Halleck St., New Haven.

Accommodations Agnes J. Hall.
22 Hobart St., New Haven, Conn.

## WELCOME TO CAMP MURRAY!

*What is It?* A camp for Universali t Girls over fif een years of age.

*Where is It?* At Northfield, Mass.

*When is It?* July 14th to 21st, 1916.

*What is It For?* For study, rest and rec-reation, with mental and sp ritual uplift.

### Camp Murray Spells Opportunity

for our Universalist Girls. Opportunity for one of the best weeks of their lives.

Seven days in a tent in the Berkshire Hills, with splendid fellowship under the best of conditions.

Seven mornings o study under trained teachers.

Seven mornings of conferences with the best of leaders.

A week filled to the brim with things that make life worth living.

Just think of it, hundreds of girls reaching out for s mething worth while; in the study of Missions, in the large Choir practise, in Social intercourse, in Field Sports, and the general uplift which comes from the atmosphere of such gatherings, together with the clearer vision which we receive from close communion with His Presence.

*What Do You Need?*

You will need your Bible.

You will need a text book, pencil and note book.

For your com fort you will need rubbers, a sweater and rain-coat.

For your pleasure, a camera, a flash light, and, if you play tennis, a racket.

A doctor and nurse are in attendance throughout the week.

*Estimated Expenses*

| | |
|---|---|
| Registration Fee | $2.00 |
| Railroad Fare (announced later) | |
| Board and Tent | 8.00 |
| Stage, round trip | .50 |
| Drives (optional) | .50 |

Fifteen dolla s ought to cover all necessary expenses of delegates living within a radius of one hundred mil s.

Buy your ticket for East Northfield and ask for reduced rat s.

Registration fee should be sent to undersigned before June 15th.

For further informat on write to

*Miss Ada C. Buckley, Camp Leader,*
*359 Boylston St , Boston, Mass.*

## THE LAST WORD

This is the last announcement regarding *"Onward"* subscriptions which will appear in these columns until the Convention Reports in August.

**Therefore read carefully!**

Friends, we are making history this year. The subscription list has reached a higher po nt than for many years, eclipsing even last year's high mark of 1422. On May 1, it had reached 1447 and gave indications o going higher. Below are listed the subscriptions by states at various times during the year to show where the good work has been done.

| State Union | July 1, '15 | Dec. 1, '15 | May 1, '16 |
|---|---|---|---|
| Connecticut | 95 | 95 | 109 |
| Illinois | 56 | 53 | 39 |
| Indiana | 25 | 24 | 18 |
| Iowa | 25 | 28 | 26 |
| Maine | 64 | 70 | 96 |
| Massachusetts | 496 | 493 | 485 |
| Michigan | 47 | 44 | 35 |
| New Hampshire | 90 | 87 | 96 |
| New York | 122 | 126 | 164 |
| Ohio | 84 | 96 | 86 |
| Pennsylvaina | 40 | 40 | 40 |
| Vermont | 41 | 39 | 61 |
| Scattered | 142 | 146 | 192 |
| | 1327 | 1341 | 1447 |

Now for the last word! The reason we have such difficulty in advancing toward our goal of 2,000 subscriptions is that there is a ser ous decrease in subscriptions each s mmer *because some subscribers neglect their renewals during the vacation months.*

We have done good work this year, friends. Please don't let us lose what we have gained by thoughtlessness in this matter on the part of a few.

The "last word" then—STOP THE LEAKS!

Very truly yours,
*Samuel T. Cushing,*
*Circulat on Manager.*

* * *

## ATTENTION, EVERYBODY

**The Books of the Secretary close June 19, 1916**

All reports, collections for Two Cents a Week, Japan Mission and Post Office Mission offerings, Convention pledges, Senior and Junior dues, and *Onward* subscriptions should reach the office on or before the above date.

**e prompt and accurate.**

## THE JUNIOR UNION

### Devotional Meetings, Bible Study, Stories

Devotional meetings are usually held on Sunday, though they may be held on any day after school, In some places they have to be held at the church building during the morning service, as the children live too far away to come there twice on Sunday. When the meetings are held on a week day it is sometimes possible to do a little more manual work than seems expedient on Sunday.

A suggested program is: singing from the Junior Star or some other book suitable for children; the reading of a psalm responsively as indicated on the topic card; a short period of Bible study; prayer; offering; discussion of the topic by the leader, Juniors and superintendent; and a story by the superintendent.

The Sunday school hour is all too short for the work which needs to be done, therefore many children do not learn how to handle the Bible easily and to find the best verses and chapters. If this is not taught in Sunday school the children may learn in the Junior Union the names of the books of the Bible and how to find each quickly, the location of many of the best verses, etc. After the children can handle their Bibles readily they always enjoy a Bible drill, and to help in this the Bible Search Questions are given in *Onward;* the Superintendent can add many references to these. It is very helpful when some of the fine passages of the Bible are memorized in the Junior hour. If the roll-call is used, or if it is not, the children may find verses beginning with different letters of the alphabet; verses containing the name of a Bible tree, or bird, or flower, etc. They may look for verses containing the word "love" or "faith" or something of that sort. They may work out their names in Bible verses, finding a verse for each letter of the name. In fact, there are a hundred devices that can be used to help the children to become familiar with the Bible.

As has already been stated the superintendent has an opportunity to influence the children wonderfully through stories. If story-telling is a new thing to her it is possible to begin with a story containing only two or three paragraphs, and in time she will find it possible to tell stories that require five or ten minutes' time to relate. These stories should, of course, be told not merely for amusement, but should contain some truth which is vital to the child's life. It is often surprising to see the interest manifested by children when Bible stories are told simply as stories. They have had them in Sunday school lessons but have never heard them just as stories, and they seem quite new and fresh and entertaining.

Usually a leader should be chosen by the Devotional committee for each meeting. It is very helpful if the leader can meet the superintendent some time during the week before the meeting and have a rehearsal of everything that is to be done there. We must remember that the children have to be trained to do this work; they do not instinctively know how to lead a meeting. It is generally impossible to say to a child, "Here is the topic. Lead the meeting," and get a satisfactory result. But we can say to the child for instance, "We are to talk Sunday about 'Obedience.' What do you think obedience means? Why is it a good thing to obey our parents and teachers? What rules do they make for us? How do these rules help us? What is the reward of obedience?" etc. and let the child make his answers into a little paper to be read to the other children. Then the children and the superintendent may discuss together "What to obey; whom to obey; why it is wise to obey; why it is foolish to disobey;" and similar questions.

Sometimes the Juniors will find for themselves little quotations or stories. Often they will talk from their experiences at school, at home, and at play. With such a topic the superintendent's story may be either about someone who is a fine example of obedience or one who suffers from the folly of disobedience.

(To be continued.)


## ONWARD

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

# WHAT OUR UNIONS ARE DOING

BRIDGEPORT UNIONERS, WHO PRESENTED "THE PROPHET OF GOOD LUCK"

**"The Prophet of Good Luck" at Bridgeport, Conn.** On Thursday evening, April 6, the Y. P. C. U. of the Universalist Church of Bridgeport, presented the play "The Prophet of Good Luck."

I hardly know how to go about it to describe the effect it had on the people of our parish. We had a few more than one hundred out, in spite of a rainy night. We charged only 25 cents per ticket as our pastor said he wanted the people to see the play whether we made anything or not.

Well, it was hard work getting it rehearsed, and our coach (one of the ladies of the mission Circle) needed all of her power of stick-to-it-iveness to keep it going. For costumes we did not try to have everything called for. Nearly everything was borrowed from members of friends of the church. The young men had to hire some of their suits, and the wigs were hired. But simplicity was our slogan.

The scenery was not hard to procure either. For the meeting place of Thomas Potter and John Murray, we used our regular drop curtain, which is a scene of a country road along by the water, and hung this at the rear of the stage with a fence, (borrowed from a local theater) in front of it, this making a very effective setting. For the other scenes the same furniture was used in all acts to a great extent, only being placed in different positions on the stage.

Our audience was, I might say, overwhelmed. None of them realized until they saw it produced, how much there was to it. We have had several requests that we repeat the performance, and it is likely that we will. This, I think, is a good advertisment, and shows that the people liked it.

It has taught our young people the history of our faith in a way that no amount of telling could possibly have done. We can not recommend it too highly and think that any Union that undertakes it will feel well repaid for the effort.

In reply to many who have asked this question "Is it all religion?" I can only say, "Read it and see." It is as interesting and as exciting as the latest novel.

I might add, that in spite of our low admission, we did not lose, but made money, and what is more important, we made our church people wake up to the fact that our Union is a real live organization.

* *

**Rumford, Me.** The Y. P. C. U. holds devotional services in the church parlor every Sunday evening at 7.15. Our Union is small but the members are faithful in attendance at these meetings which have been interesting and helpful to all. During Lent these services have been conducted by the pastor, Rev. Allen Brown, in the church auditorium. Business meetings are held once a month. The *Onward* subscriptions number seven, one half the number of members,—and we have fifteen subscribers to Two Cents a Week. Since the annual Ladies Sale in December, at which our Union cleared $35, two very successful tea parties have been held in the church parlor. A food sale, in March at which refreshments were served, added $17

to the treasury. About $6 is given monthly toward the running expenses of our church. We have just paid $45 for a new stage in the church vestry. A dollar social is to be held in May in connection with our annual business meeting. We are striving hard for new members, and *Onward* subscriptions. How our present subscribers do enjoy reading every word of our live young people's paper! Last but not least, the Rumford Union hopes to be well represented at the annual state Convention which meets in Norway in June.

## News From the Empire State

**Canton.**—Well, we've had that play we have been rehearsing for some time. It was well talked up and advertised and the results were satisfactory in every way The cast did splendid work, the audience was large and appreciative and we were well pleased with the gate receipts. Upon request the play was repeated a couple of weeks later and at present we have a list of oppo tunities to play in nearby towns. Our Thursday night socials have been very interesting and successful. The young people have come to these socials in large number and there is not a dead moment. Our d votional me tings have been well attended and signs of coming warm weather has not affected the attendance to any noticeable extent. We have had an interesting and successful year.

**Edwards.** The Edwards Union surprised its presi ent, Miss Lila Morrow, with a farewell party just before she left u to take up work in Utica. There were more than a dozen members present, and an evening of games and music was enjoyed, with refreshments. Miss Morrow will be missed not only in the Union, but in all lin s of church acitvity.

* *

**Brattleboro, Vt.** We have had quite a successful winter, Our pastor has given i lustrated lectures since the first of January.

* *

**Los Angeles, Cal.** In our Sunday evening meetings we have taken "The Best Bible Stories" as our topic for the third time. They are quite interesting and many of the older people of our church turn out to these meetings. Another of our meetings hat drew quite well was the reading of "The Servant in the House," by Mr. Clifford Amsden.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Edieor
61 Grove Street, West Somerville, Mass.

**"Expect great things from God. Attempt great things for God."**

### LEADERS IN CONFERENCE

Robert Fi her came in with a rather serious look on his face. "Yes, I'm g tting ready to take charge of the meeting about observing the Lord's Day." "You look as i you had a tremendous problem on your hands," said Howard King, who knew that Helen had asked Robert to take that particular meeting because he was getting somewhat lax in his regard for Sunday.

"Well, I have," retorted Robert hotly, and Howard suspected that Robert's quest for information had hit home. "As far as that goes, so have you, and everybody who thinks he is a Christian. I always thought Sunday was a day, a day—well, just a day when you didn' have to work, and could do what you liked—provided, of course, you didn't particularly interfere with other people. But Helen told me to send to the Lord's Day League, 520 Tremont Temple, Boston, Mass., for some sample copies of the *Defender*, a ittle paper they publish, and for some of their leaflets, such as *The Sabbath Day and Good Citizenship, Church Attendance and Sunday Observance, The Sabbath for Man, Concerning Sunday Sports*, etc. I said our young people were to use them, and they gladly sent me a supply."

"How strange," said Mrs. Ray, "I once got some material there myself when preparing an article for the Women's Club, and I was much interested to see what prominent people have been ready to work for the Lord's Day League—men like Senator Hoar, Dr. Samuel B. Capen, Gov. John L. Bates, Hon. Robert Luce, John D. Long, Pres. Wooley, of Mt. Holyoke College, and many, many others. If these 'big' people can take their time and use their influence, surely we lesser folks ought to be willing to do all we can to keep our Sunday for its proper purpose."

"That's just it—I never thought! About all I ever wanted in a drug store on Sunday was a college ice, but how many clerks don't have any Sunday because about ten million people like me think college ices are something to do on Sunday! The sale of drugs is practically nothing, and most of those could be bought Saturday night or Monday morning, except in cases of extreme illness— it's papers and cigars and ice-cream and candy that mean open drug stores on Sunday. But that's only one sma l item! Why—it's something like the liquor traffic—men who want to make money and don't care how much of it they make out of men's souls and bodies, are watching for every chance they can get to push legislation, or the sentiment of the masses, so that they can make money. I know one thing. I have resolved to be careful what I do on Sunday myself, and brace up a bit even if I haven't done anything very bad yet. Perhaps I can help to make a Sunday Sentiment. This quotation says it is needed. Listen:

"Sentiment needed: Our chief need is not more Sunday laws, or even the execution of those we have

great as the latter need is. Most of all we need *Sabbath sentiment;* that is, general appreciation of the blessings of the Sabbath to body, mind, character, home, and the state, but most of all to the spiritual life; also a strong love for this chief opportunity to practise God's presence, and be uplifted into his likeness and blessedness.' "

"Perhaps," suggested Helen, "we might ask the whole Union to help in making a Sunday Sentiment for a wholesome observance of the day. People connected with the churches ought to be the foremost in working for such a cause."

"I've talked a lot, because I got excited a little, and yet haven't told you my plan for the meeting. I first thought I would give out a sub-topic to each member. That night I was going to divide the members into four groups. The first group was to talk. Then there was to be a short discussion. Then came the second group and more discussion, and so on. But now I have decided to use the sixth, seventh, eighth, fourteenth and fifteenth sub-topics, and spend all the time upon them. I may divide the Union into five groups, give the leader of each group such material as I have to help with the topic, and then let them go ahead to prove the point they ought to make, allowing time for general discussion before the meeting closes.

"Let us ask our artist to do some blackboard work for us, and put 'Remember the Sabbath Day, to keep it holy' where we shall see the words all through the meeting," was Minnie Thompson's suggestion.

"Well," said Arthur Whittemore, "If Robert was hard hit by his subject it was nothing to what mine did to me!" "Why, Arthur," gasped Mrs. Ray, "surely you—you never!" Arthur flushed at little at the inference, b t he answered frankly, "Why, no, Mrs. Ray, that is, no to amount to anything. I've always thought a fellow could take a drink if he wanted to once in a while, just for a good time and provided he didn't make a beast of himself."

Howard thought he again saw Helen's guiding hand in the choice of a leader, but said nothing.

"Helen gave me the Anti-Saloon League Year Book. She got it from the library, but I found it can be bought for a quarter from the American Issue Press, Westerville, Ohio, so I sent for a copy, just to help along the cause. But that was after I had read Helen's. I wasn't much pleased with this topic, because I knew I was no ardent temperance advocate and I think the leader ought to be on the side of his topic. I believed in giving a man a chance to drink if he wanted to. I wanted my chance, and why shouldn't the other fellow have his? In fact, I thought I'd make that my line of argument and let the rest of you argue it out.

I opened the book at random, because I promised to look it over, and the first thing I read was an item about a town in Montgomery, W. Va., which went under the state prohibition law July 1, 1914. The shoe merchant said "We are now selling shoes to men who used to beg the old shoes left by our customers.' Then I found another item about the same town. 'There has been no arrest here since July 1, and Mr. Davis, who made a living for years feeding prisoners in the town jail, has gone out of business.' Rather hard on Mr. Davis, but when I stopped to think of all the homes which had not suffered from arrests I began to feel glad that there are men brave enough to say that men haven't a right to drink, even if the prohibition law does hit individual taste.

Then I looked over the insanity table of license and no-license states and I began to feel that the man who votes no-license is a patriot, yes, I don't know but he is a hero "

"I'm glad the topic is making one convert at least," said Helen. "How are you planning to make more?"

"I'm not going to have Unioners telling what they think they know. I'm going to give them some statements that would stand the test of law if they were anything but facts. I'm going to rip that book of mine to pieces and gives parts of it to different members to read. They can report on the most interesting items they find.

We are to make a special study of our own state, for each state is reported in the Year Book. I shall make a large paper map and color it to show wet and dry territory. I shall tell something about our temperance legislation, how it works, and what needs to be done.

Then I am going to get some information about the Poster Campaign from The Poster Committee, 11 Mason St., Cambridge, Mass. We've never had a poster campaign in our town and I don't see why our Union can't put one through.

I am going to ask each member to bring to the Union the best argument he knows for license and the best one for prohibition. We'll have some of these given during the evening. At the close of the meeting I shall distribute temperance pledge cards and all who feel like signing may do so."

## THE JUNIOR DEVOTIONAL MEETING

**June 11, 1916. Children's Sunday**
**The Story of Children's Sunday. What Can Children Do For The Church?**

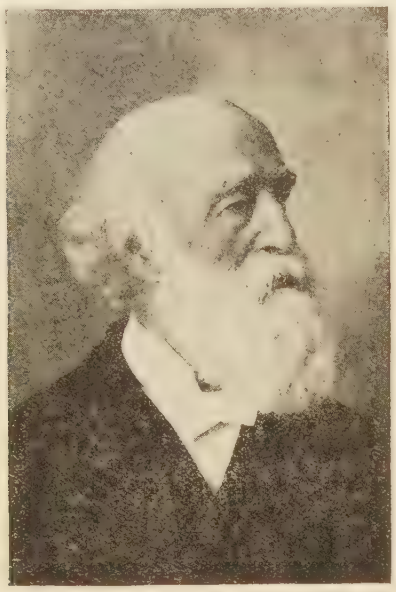
Eccl. 11 : 9, 10. Eccl. 12 : 1-7. Psa. 92 : 13. Col. 2 : 6, 7. Psa. 34 : 11. Luke 18 : 15-17.

*My Dear Junior Boys and Girls:—*

I wish you all might go calling with me some fine day. We would go up one of the roads which lead to Tufts College and near the top of "The Hill" we would stop at a pretty little house which looks from a distance as if it might be made of brown velvet so softly and gently have its shingles been touched by the snows and rains. When we go ins de and into a room lined with rows and rows of books, we shall see sitting by the open fire which dances in the fireplace the man who gave you Children's Sunday, and whose name you ought always to remember—Dr. Charles Hall Leonard.

It was over fifty years ago, when he was minister of the Universalist Church in Chelsea, Mass., that he decided to hold a special service in his church for the

children because he knew that they are such an important part of the church. On that day children were



DR. CHARLES HALL LEONARD
Founder of Children's Day

brought to be christened and in many other ways the day was made into a "Children's Sunday." The people in other churches soon heard of the young minister's plan and thought it worth trying. Now a day is set apar for children, not on'y in Universalist Churches, but in those of many other denominations.

So I am sure you would enjoy seeing the white-haired gentleman, now over ninety years old, who can remember just how Children's Sunday began because he did it himself. And after he had told you about Children's Sunday and some of the children who had a part in that eventful day he might show you one of his great friends—a beautiful yellow and white Angora cat named Baby, who though fifteen years old, plays marbles every day as if he were a kitten and then gets into his cozy bed by the steam radiator for a peaceful nap and sings himself to sleep.

After that I am sure he would like to tell you some of the things you boys and girls can do for the church, for Dr. Leonard reads every issue of *Onward* and knows just what you are doing in your Junior work. What do you think he would suggest? Suppose you make a list on a piece of paper first and see how many things you can think of for yourself.

Does it help your church, do you suppose, if you are kind and pleasant at home, so that people think, "There is a boy who tries to live what he learns at church." Does it help if you are generous and thoughtful, so that people know you are trying to practise what you have learned in Sunday school?

Can you remember to be careful of the property of the church and see that nothing is injured through *your* carelessness? Do you always do pleasantly all that is asked of you by your Sunday school teacher and others? Do you study your Bible so that you know what God wants you to do as one of His children?

Do you share your money gladly with the church, remembering that all you have is a gift from God? Are you thinking of the time when you can become a member of the church by uniting with it through confirmation? Most of all God wants the gift of yourself, for if you truly give Him yourself you will be ready to help the church in all possible ways.

Dr. Leonard has spent his long life in working for the church and he says nothing can be more blessed amd profitable. All the older people who have built their lives into the Universalist church want you to go on building, that the structure may be safe and strong for long, long years to come.

What can you do, and are you going to do it?

Your Superintendent,
*Mary L. Ballou.*

**June 18, 1916. How Shall I Use My Vacation?**

Job. 22 : 12. Neh. 8 : 2, 3, 6. Psa. 90 : 12. Psa. 98 : 7, 8. Isa. 55 : 12. Josh. 23 : 11.

On the Sunday preceding the meeting give each child a good-sized card or a square of paper. At the top is written the question: What are you going to do with your summer vacation? The Juniors are to write their answers and bring the cards to the Superintendent. If they are going out of town, ask them to put the summer address on the card. During the meeting the cards may be read. Take care not to cause a disappointed feeling in the hearts of the children who must stay at home while their playmates are at the mountains or seashore. Help them to see that many joys may be found in one's own dooryard if one only has the eyes to see.

After a little talk about where the children are to be, as indicated by their answers on the cards, write on the blackboard the question:—What are some of the profitable things we can do this summer? Another question to be discussed is:—What are some of the loving deeds we may do this summer?

**The Superintendent as a Summer Helper**

Florence is going to the seashore. Give her the names and addresses of a few shut-ins and ask her to send them a card or a letter. Suggest that she find shells or pretty little stones on the beach and bring one to each member of the Union. Perhaps she will learn to mount seaweed so that she may make some unique cards to send to different persons during the fall and winter. Maybe she will bring home a box of pebbles for the lady who is fond of flowers and at Christmas take to her a dish of pebbles with a flower bulb snugly rooting itself among them.

Carleton and Harold are going to the mountains. They, too, may take a list of persons to whom cards may be sent some day when a heavy rainstorm keeps boys and girls indoors. They may be looking for very pretty post cards to be used in making calendars for Christmas and New Year gifts. They may find pretty

leaves and dainty ferns to press which can be used in Union sunshine work later on. They can gather bags of sweet fern, pine needles and everlasting, which the Junior girls can make into pillows in the fall.

Mildred and her two brothers are going to the country. They think they can gather wild flowers to send to the flower mission. They have a small camera and they hope to get a few good views of the lake and the entrance to the pine wood. Mildred is sure she can make two booklets telling:—The Story of My Vacation. One is to go to her grandmother on her October birthday. The other is to go at Christmas to an aunt in Nebraska.

Many of the Juniors must stay at home all or nearly al of the summ . How would a sewing c'ass interest the girl ? Can some observation trips be planned, when little groups about the same age go to visit places of inter st, or hunt with opera glasses for birds, or make a coll ction of wild flowers, cr study the insects? For work at home suggest that cheery notes be written on stormy days; cards be colored; wooden, paper and pasteboard toys made; puzzles be prepared; dolls be dressed; paper doll families may be created; stories cut from magazines and made into booklets to go to the hospitals for patients who are well enough to read to themselves, but are wearied by holding heavy books or magazines. The girls who help mother in the kitchen may ask permission to put some of the jams and jellies in little glasses to use later in the year in the Sunshine work. Suggestions for summer reading will be given with a later topic.

**Bible Search, June 11, 1916**

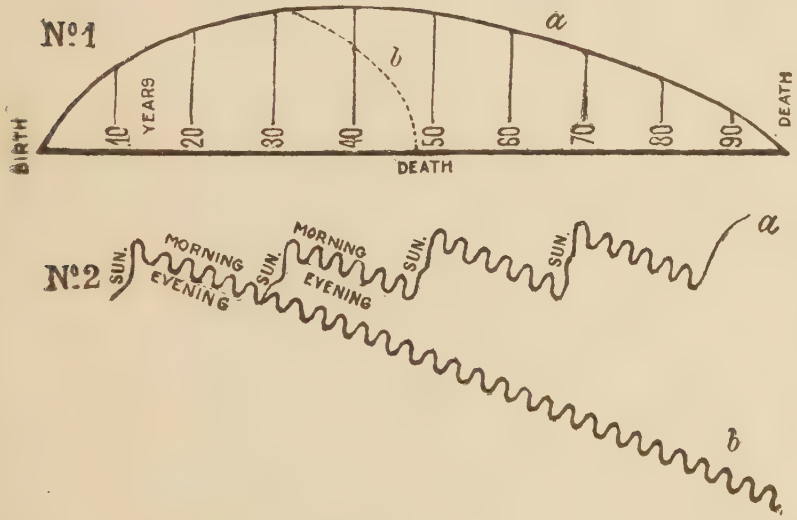
What children can follow, 2 Tim. 2 : 22.
What avoid. Heb. 3 : 12.
How be strong. Jude 21.

**June 18, 1916**

In growing strong, Zech. 10 ; 12.
In making happiness. Ps . 21 : 6.
In learning how to live. Is. 1 : 17.
In resting. Job 11 : 18.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING




### A WEEKLY REST DAY

**Two Illustrated Diagrams**

No. 1 shows that its disregard shortens life by about one half. See (*a*) and (b) above.

No. 2 (upper line) shows how weekly rest restores the lost vitality, (*a*) and (lower line) how in spite of the nightly sleep, the vitality decreases where no weekly rest is enjoyed.

**Lord's Day League of New England**

**520 Tremont Temple,**

**Boston, Mass.**

**June 11, 1916. The Lord's Day**

**The origin of the Sabbath. How does the Lord's Day come to us? Holy Days of other great religions. The influence of God's House. "My house shall be called the house of prayer." The purpose of Sunday. How to use the Lord's Day to the best advantage. Is it wiser to use Sunday for the good of the body or the good of the soul? Why? How did the Master spend His Sabbaths? How can we get the most from the church service? From the Sunday school? From the Y. P. C. U. meeting? What is being done to keep the Sabbath as a day of rest? How much unnecessary work do you think is now done on Sunday that might be avoided if people were more thoughtful? Should you begin to prepare for Sunday on Saturday night?**

**Daily Bible Readings**

Mon. Psa. 27 : 1-14. Tues. Isa. 56 - 1, 2, 7. Wed. Heb. 10 : 23-25. Thurs. Mark 1 : 21-37. Fri. Mark 3 : 1-7. Sat. Matt. 12 : 1-15. Sun. Ex. 20 : 8-11.

**Prayer**

Our Father,—We thank Thee for the love that gives to us a day when the bonds of toil slacken in order that Thy children may have rest. We thank Thee for the safeguards set around the day that it may not be taken from us. We pray that we may have wisdom to use Thy gift right that it may bring us each week a little nearer Thee. May we find in the holy Sabbath a day of blessing for our souls a day of inspiration for a greater service of love in the week to come. We offer our prayer in the Name of Him who most truly kept Thy holy days. Amen.

### SOME REASONS FOR KEEPING SUNDAY AS A DAY OF REST

BECAU E I thus obey God who c mmands Sabbath-keepin , and honor Christ by whom the Sabbath was changed from Saturday, the Creator's rest day, to the Redeemer's resurrection ay: Sunday —the Lord's day.

BECAUSE it is good for my body ,givi g me better and longer life.

BECAUSE it pays me financially to rest one day in every s ven days.

BECAUSE it gives me greater mental power, and vigor until old age.

BECAUSE it is good for my higher nature—my soul life.

BECAUSE my example benefi s others, especially t e young.

BECAUSE Sunday-observance is patriotic; it is for my country's good.

"Remember the Sabbath day to keep it holy."

*Martin D. Kneeland*

### Scientific Experiment Has Proved

that when steel is under constant strain or pounding the atoms gradua'ly so change their posit on and relation that cohesion decreases till the steel becomes rotten; but if that steel has an occasional rest day, something gradually draws those atoms back toward their normal condit on, and so the life of the steel is greatly prolonged. Th s same law pervades a'l nature; and in man with restoration comes growth and exaltation. The Lord's Day is a holy pause that God may have time to enter in and by his own touch repair the wast e and mischief wrought during six days, and exalt toward his own ideal.

### Is the Fourth Commandment Abrogated?

Has the Fourth Commandment been abrogated? If so, by whom? If so, where? Christ came not to destroy the law, but to fulfil it. True, in fulfilling it he defined it; but he made it the more binding. Who dare blot out the command which the finger of God has written in the imperishable stone! The old promise is still true—the nations which observe the Sabbath shall ride upon the high places of the earth. England and America, as nations, are Sabbathkeepers. England and America march up the heights of national greatness. In the noblest elements of the highest civilization they lead the world. "Woe worth the day," if it shall ever come, when the Sabbath-breaking element in these nations shall triumph! Then their glory will be departed indeed, and the banner of their splendor will be trailed in the dust; but in the strength of our God we believe that day will never dawn.

The Sabbath with its respite from labor is an unspeakable boon to men. The law of God in the human body is in harmony with the law of God in the divine boo . It has been abundantly proved by many ctual tests, that man and beast w ll accomplish more in a year by working six days than seven. Mindful of this, some heathen nations set apart a seventh part of the time, and even called it a holy day. Sabbath-day means rest-day, pause day, cease-day. God lifts up his voice and says, "Stop! Rest!"—*Dr. Robert Stuart MacArthur.*

(When you want facts, go to the people whose business it is to know the facts. The above information is furnished through the courtesy of the Lord's Day League of New England. Ed.)

**June 18, 1916. The Modern Temperance Movement.**

**How has public opinion changed on the temperance question in the past five or ten years? Is Europe ahead of America on this vital question? Can the saloon be exterminated? What are the brewers and distillers doing to create new drunkards? What is the chief value of clean living? What good does it do a boy or man to smoke? What are the possibilities of harm? How do liquor drinkers rank as insurance risks? How do tobacco users rank? Do cigarette users get the highest rank in school? The chief positions in athletics? The biggest salaries in the business world?**

### Daily Bible Readings

Mon. 1 Cor. 6 : 19. Tues Eph. 5 : 15-20. Wed. Rev. 21 : 22-27. Thurs. Phil. 4 : 5. Fri. Gal. 6 : 7, 8. Sat. Dan. 1 : 1-21. Sun. Prov. 23 : 29-35.

### Prayer

Save us, O Lord, from the greedy love of money that destroys the minds and bodies of Thy children and drags their souls through the mire of an awful despair.

Save us O Lord, from the greed and self-indulgence that wrecks manhood, degrades womanhood, and crushes in the dust the life of little children.

Free speedily our land and all the world from the curse laid upon it by the demon that is in liquor, and cleanse us, even though as by fire, until we are pure in Thy sight. Amen.

### Gleanings in Temperance Fields

"The Great War has had the effect of imparting to the anti-alcohol movement what is perhaps the greatest impetus it has received in all the ages. Russia is the only belligerent nation which has established actual prohibition, but France has taken an important step in that direction by enacting a law to suppress the manufacture of absinthe, and the German government has placed restrictions on the production of beer. People in Great Britain have been appealed to to refrain from treating enlisted men."

It is said that in Russia the effect of prohibition already has manifested itself definitely in decreases of petty crimes and in a general invigoration of the lower classes. It has been said that the war expense to Russia does not exceed the savings accrueing from the enforced abstinence from vodka by her 150,000,000 people." *Atlantic Monthly, June,* 1915.

"I am not much of a mathematician," said the Cigarette, "but I can add to a boy's nervous troubles, I can substract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and discount his chances of success."

# ON TO NEW HAVEN!


# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** — **Edited by the National Executive Board**

VOL. XXIII — JUNE 15 1916 — NO. 12


## Are You Planning to Come to New Haven?

### THOSE OF YOU WHO ARE, READ THIS

There is only one thing that I have to say to you, and that is, go out and persuade some of your friends to come. Tell them just why you are coming and get them to come with you. Don't say, "Isn't that a good idea?" Don't make up your mind to do it. Go ahead and *do it.*

### THOSE OF YOU WHO ARE NOT PLANNING TO COME, READ THIS

Remember, in the first place, that it is not too late to change your mind. You have three weeks yet in which to get ready. If from the first you made up your mind that the trip really wasn't worth the cost, just think it over once more. Talk it over with some one who has been to a National Convention. Discuss the matter with those friends of yours who are going. If you do not know anyone who is going, remember that you will be among friends as soon as you arrive in New Haven. And then when you come to decide, remember that you are deciding about one of the things that is really going to count in your life.

Here are five reasons why you should go. Think them over.

1. You will have a chance to see New Haven, the "Elm City," and the home of Yale. You will see a good deal of southern New England, and you will probably see many points of interest on your way here. Remember the cry "See America first." Here is a chance for you to see part of it, and one of the prettiest parts at that.

2. If you are looking for a good time, then come. We have got a big welcome and a big program awaiting you. The program you will find here in *Onward,* and when you read it over, remember that the welcome is just as big. Better come.

3. You will have a chance to meet several hundred other young people, all interested in the same things as yourself,—the Y. P. C. U., and the Sunday school. You all know the excitement of being in a football crowd or a circus crowd. You can't help but feel thrilled when you are in the midst of a sea of people like that. Just think what it will be to be in the midst of a crowd of people, all,like yourself, filled with enthusiasm for the Universalist Church, people whom you will not merely glance at, as they pass by and disappear from sight, but whom you will meet and will get to *know as friends.* This is surely an opportun ty. Can you afford to miss it?

**1000 YOUNG PEOPLE AT NEW HAVEN, JULY 5-12**
**BE ONE OR SEND ONE**

(See Special Offer on Page 143)

4. You will hear inspiring men from all over the country. Of course you have heard addresses and sermons all your life. But you have been able to draw from only a small district. Remember, these are to be *National* Conventions and we can draw from the whole country. There are going to be plenty of uplifting speeches. I know that now-a-days we don't like too much preaching. We would rather be entertained. People dislike stories with morals tagged on at the end. They criticise poems that are "too didactic." They don't like plays and novels that are to teach a lesson. It seems to me, however, that there is only one class of people who can afford to feel that way, and those are the people who are morally perfect. Now look at yourself. Do you really feel that you are so strong morally that you don't need a little incentive once in a while? Are you sure that you always do the right thing? Are you so nearly perfect that it would really be a waste of your time to listen to these addresses? If so, then of course there is no need of your coming. But if you feel at times your wild impulses getting the better of you, if your self-control once in a while runs low, if you would like a little assistance, a little something to strengthen your will-power and to encourage your higher nature, than come to New Haven and hear what these men have got to say.

5. Most important of all, you will give the whole week to the earnest consideration of the claims of Christ and His Church *upon you.* You will seek, together with hundreds of other young people, the Kingdom of God and His righteousness –you will work together play together, sing together, pray together, with this one thought in mind. And a new vision of the joy of service and of fellowship with the Master will be yours; to one it will come, perhaps, in the quiet hour of the Sunrise Meeting, to another in the ringing appeal of one of the speakers at the Mass Meeting, to another in the hush of the Silence Service or the stirring call of the Consecration Meeting, to still another through the beauty of nature, as seen on one of the outings, or through the helpful companionship of friends, old or new. You will go back from the Conventions to a broader and richer and happier life than you have ever known. "Come thou with us and we will do thee good."

COME COME COME

## ACCOMMODATIONS

Applications for accommodations are coming in very slowly. It is necessary to get yours in early.

We will have rooms in private families 2 in a room at 50 cents each, one in a room 75 cents each; with breakfast, 25 cents extra.

Rooms in the new Hotel Garde will be $1.50, one in room, or $2, two in room, without bath; with bath, $2.50 single, and $3 and $3.50 double. Rates at the Hotel Taft, will be $1.50 single or $3.00 double, but possibly if we can send enough to the Taft we can do better.

We have added two more fine hotels to our list, "The Duncan," rates $1.50 single, $2.00 double; and "The Shoreman" at the shore, a half-hour ride from the church, rates $1.50 single, $2.00 double. The banquet will be held at this hotel on Saturday, July 8.

Delegates should write for reservations in advance, and as soon as possible to the chairman of the Accommodation Committee Miss Agnes L. Hall, 22 Hobart St, New Haven, Conn.

When writing state the number in your party, whether males or females, married or single, whether single or double rooms are wanted, and if possible the length of your stay. First class eating places are numerous in New Haven, and you will have no trouble in appeasing your appetite at reasonable prices.

* * *

## NATIONAL CONVENTION Y. P. C. U. OFFICIAL CALL

The twenty-eighth annual meeting of the Young People's Christian Union of the Universalist Church (incorporated) will be held in New Haven, Conn., beginning at 2 p. m., July 5, 1916.

Said meeting is for the purpose of receiving reports and for the election of officers for the ensuing year and for the transaction of any other business that may legally come before it.

*Carl F. Elsner, Secretary.*

* *

## ATTENTION, EVERYBODY

**The Books of the Secretary close June 19, 1916**

All reports, collections for Two Cents a Week, Japan Mission and Post Office Mission offerings, Convention pledges, Senior and Junior dues, and *Onward* subscriptions should reach the office on or before the above date.

**Be prompt and accurate.**

# UNITED CONVENTIONS OF THE YOUNG PEOPLE'S CHRISTIAN UNION AND THE GENERAL SUNDAY SCHOOL ASSOCIATION, NEW HAVEN, CONN., JULY 5-12, 1916

## TENTATIVE PROGRAM

**Wednesday, July 5**

2.00 P. M. Joint Praise Service, Sunday School presiding.

2.15 P. M. Opening of Sunday School Convention President Huntley presiding. Reading of Official Call. Annual Reports. Appointment of Sessional Committees. President's Annual Address.

3.30 P. M. Opening of Y. P. C. U. Convention, President Gay, presiding. Reading of Official Call. Annual Reports. Appointment of Sessional Committees. President's Annual Address.

Recess

7.30 P. M. Service of Song, Y. P. C. U. presiding.

8.00 P. M. Joint Mass Meeting.
Addresses of welcome and Response.
Address for Y. P. C. U.,
Address for S. S., Rev. John Van Schaick, Jr., District of Columbia.

9.30 P. M. Informal Reception to Delegates and Friends.

**Thursday, July 6.**

8.15 A. M. Y. P. C. U. Devotional Meeting.
Topic: The Kingdom of God. The Creator of the Kingdom.
Leader: Miss Emma E. Krementz, New Jersey.

9.30 A. M. Y. P. C. U. Business Session.

11.00 A. M. S. S. Business Session.

Recess

2.00 P. M. Senior Y. P. C. U. Conference.
Topic:
Leader: Rev. Hazel I. Kirk, Massachusetts.

3.30 P. M. Four S. S. Dept. Conferences.

Recess

7.30 P. M. Service of Song.

8.00 P. M. Y. P. C. U. Mass Meeting.
Address: Rev. Clarence R. Skinner, Massachusetts.

**Friday, July 7**

8:15 A. M. Y. P. C. U. Devotional Meeting.
Topic: The Kingdom of God. The Law of the Kingdom—Love.
Leader: Miss Ruth G. Downing, Connecticut.

9:30 A. M. Y. P. C. U. Business Session
Annual Missionary Offering.

11:00 A. M. S. S. Business Session.

Recess.

2:00 P. M. Four S. S. Dept. Conferences.

3:30 P. M. Junior Y. P. C. U. Conference and Demonstration.

Recess

7:30 P. M. Praise Service.

8:00 P. M. S. S. Mass Meeting.
Address: Rev. Fred A. Moo e, Illinois.
Address: "Preparedness," Mrs. E. M. Barney, Massachusetts.

**Saturday, July 8.**

6:00 A. M. Y. P. C. U. Sunrise Meeting.
Topic: The Expression of Love in Service and Sacrifice.
Leader:

8:45 A. M. Y. P. C. U. Praise Service.

9:00 A. M. Y. P. C. U. Business Session.

Afternoon ———

Evening. Joint Banquet.

**Sunday, July 9.**

10:00 A. M. Holy Communion, in charge of Rev. Theodore A. Fischer, Connecticut.

10:45 A. M. Morning Worship.
Occasional Sermon, Rev. John Murray Atwood, D. D., New York.

3:00 P. M. Service of Silence.

3:30 P. M. Consecration Meeting.
Leader: Rev. Hal T. Kearns, New York.

7:30 P. M. Joint Mass Meeting. Y. P. C. U. presiding.
Address for S. S. Rev. S. G. Ayres, Rhode Island.
Address for Y. P. C. U. Rev. George E. Leighton, Massachusetts.

**July 10, 11, 12.**

Sight-seeing and Excursions.

* * *

## DIRECTORY

**General Committee of the 1916 National Convention, New Haven, Conn.**

Chairman—Frank W. Rogers, 222 Lexington Ave., New Haven.

Vice-Chairman—Rev. Theodore Adolph Fischer, 409 Edgewood Ave., New Haven.

Secretary—Alice Lewis, 79 Linsley Ave., Meriden.

Treasurer—Ethel L. Drew, 14 Halleck St., New Haven.

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|---|---|
| Accommodations | Agnes J. Hall. 22 Hobart St., New Haven. |
| Finance | F. W. Rogers. |
| Souvenirs | Eleanor Bishop. |
| Social Activities | Harriet L. Fischer. |
| P. O. and Information | Charlotte B. Rogers. |
| Sight Seeing | Clarence Bolton. |
| Registration | Margaret Washburn. |
| Music | Madaleen Hubbard Wood. |
| Decorations | Anna L. Kranebell. |
| Publicity | Joseph S. G. Bolton. |
| Program | F. W. Rogers. |
| Guides and Information | Kenneth S. Hubbard. |
| Convention Mothers | Emma B. Hubbard. |
| Excursions | Ezra B. Wood. |
| Banquet | Ronald S. Kranebe |

## CONNECTICUT STATE CONVENTION

The twenty seventh annual Convention of the Connecticut Y. P. C. U. was held at New London, April 14 and 15, 1916.

The Convention was called to order by the State President, Mr. Frank W. Rogers of New Haven. Dr. W. L. Douglass delivered the address of welcome and a most cordial welcome to the city was given by Rev. Walter L. Swisher, pastor of All Soul's Church. After the response by Mr. Rogers, the session committees were appointed.

The topic for the devotional meeting which followed was "Expectations" and the leader, Miss Agnes K. Gebrath of Norwich.

The address of the afternoon was given by Rev. W. W. Rose of Bridgeport. His topic was "The Three Lords of Destiny."

It is to be regretted that so many of our delegates were unable to reach New London in time to attend this splendid devotional service and to hear Mr. Rose's inspiring talk.

Recess was then enjoyed until seven o'clock when a fine banquet was served. The guest of honor was Rev. James Harry Holden of Roxbury, Mass. All who had the privilege of hearing Mr. Holden's address on "Play the Game," were delighted and we trust that we may hear him again soon.

At the close of the banquet those who cared to remain for dancing, did so.

The Saturday morning session was opened with a song service at 8.30. Miss Willa Reid of Bridgeport was the leader.

The Business Session opened at nine o'clock.

The President's annual address was unusually interesting as this year he has visited every Union in the state at least once.

The conditions in New Haven, Bridgeport, and Danbury are most gratifying. If New London continues to improve at the rapid rate which it has this past year, it will soon be at the top of the list.

We trust that the other Unions will brace up and that conditions will be much better next year. The secretary's report followed. It reviewed the year's work of the Executive Board and general conditions in local Unions .

The treasurer's report showed all bills paid and a balance on hand of $38.52.

Two Cents a Week for Missions showed amount received this year $127.87, a slight increase over last year.

Report of Sessional Committees: Credential, Resolutions, Recommendations.

New Business: Mr. Elsner given privilege of the floor.

The question of doing more work along mission study lines brought up.

Pledges for traveling expenses of State Board received.

Voted to change the time of the Annual Convention from April to September.

As the National Convention will be held in Connecticut this year our next state Convention will be held in September, 1917 and by vote of the Executive Board, the Convention will be at Danbury.

Officers for the following year are as follows: President, Mr. Frank W. Rogers, Supt. Junior Unions, 222 Lexington Ave., New Haven, Conn.; Vice-President, Mrs. Frank P. Rollins, Social Service and Union at Large, 155 White St., Danbury, Conn. Secretary, Miss Alice Lewis, 79 Linsley Ave., Meriden, Conn. Treasurer, Mrs. Geo. L. Champlin, Supt. Devotional and Post Office Mission, Greenwood Ave., Hartford, Conn. Trustees: Mr. Joseph S. G. Bolton, Supt. of *Onward*, 61 Division St., New Haven, Conn. Mr. Harold Cone, Supt. Two Cents a Week for Missions, 48 Lewis St., New London, Conn. Mr. David H. Reid, Increased Membership and Mission Study, 1966 North Ave., Bridgeport, Conn.

Respectfully submitted,
*Alice Lewis, Secretary.*

### RECOMMENDATIONS

1. We commend the efficient and conscientious efforts of the members of the Executive Board for the past year.

2. In view of the fact that the work of the two Junior Unions in the state has been so successful, we recommend that an effort be made to organize a Junior Union in the other churches, as soon as possible.

3. We recommend that Missionary Education and Union-at-Large departments be given special attention during the coming year.

4. We recommend that the Annual Convention be changed from April to the last of September or first of October, the definite time to be fixed by the Executive Board, and it will be held in 1917 if passed.

5 We recommend that the president of the state be sent as our representative to the National Convention.

6. We recommend a continuance of the policy of having all reports in duplicate so that the Committee on recommendations may have something upon which to base its report.

7. We recommend the continuance of the policy of each Union, if possible, pledging $5 to defray the expenses of the Executive Board.

8. We commend the splendid work of the Two-Cents-a-Week department, and recommend the furtherance of the course pursued.

9. We recommend the continuance of faithful work in all departments, Post Office Mission, Two-Cents-a-Week for Missions, *Onward*, Devotional, Junior Unions, Missionary Education, and Union-at-Large.

10. We recommend that the local Unions observe as far as possible, the special days recommended by the National Board.

11. We recommend that further efforts be made to establish a new Union at Stamford.

12. In view of the fact that the National Y. P. C. U., Convention is to be held in Connecticut this year, an honor which may not be ours again in a number of years, we recommend that our delegates begin to do real missionary work at once in their local Unions to boom the coming New Haven Convention and make arrangements to send large delegations in order that the hopes of the National officers to have 1000 gather at New Haven may be realized.

* * *

## SIX MONTHS WITH ALCOHOL MY FINAL WORD

### Rev. Harry Adams Hersey

**I have endeavored to show** that alcohol in any form, and in any quantity, and tobacco, wherever, however and by whomsoever used, are narcotic poisons and habit-forming drugs, foes to mankind and to whom mankind should be foes.

**The law of decreasing opportunity** is the new law of the business world, and is based on the demand for efficiency. "No Thoroughfare" is the sign which hangs in the door of opportunity through which the drinker and the smoker would advance. He who chooses as his friends Al Ko Hol and Nick O' Tine may not choose position and power. There is a new significance to the sign "Killsoon's Whiskey, That's *All*."

**The New Conception of Personal Liberty** is that it is the liberty of the non-drinker and the non-smoker to the rights guaranteed by the Declaration of Independence. It is the liberty of people of sober and clean habits, to insist upon wholesome and clean social conditions. It is also the liberty of the individual to protest against and to banish social conditions which create moral and economical waste. After all, the drinkers and the smokers are in the minority. The large majority, abstinent men, women and children, have the larger claim to consideration.

**The Young People who read Onward** hardly need urging to avoid and to fight alcohol. They do need to recognize tobacco, and in the cigarette especially, a foe already opposed by the leading scientists and medical men, and in large degree outlawed by the business world. The young men may do most by abstinence; the young woman by a firm refusal to countenance—much less admire or encourage—the tobacco habit.

**Other Enemies.** Coca Cola is now recognized as a particularly dangerous and insidious habit-forming drug. A business firm in Atlanta, where Coca Cola is made, is reported to have refused employment to any person using Coca Cola. "Think before you drink" must apply even to the soda fountain.

**Tea and coffee** are increasingly opposed by medical science and insurance experts. Nothing is said in favor of, much is said against their use.

**A safe rule** for all young people to follow is to eat and drink only those foods and beverages of unquestioned value.

**Total abstinence** does not involve hardship or unhappiness. It becomes in itself a habit as fixed and as strong as any other, and wholly praiseworthy. Youth is the habit-forming age. Choose your habits, for be they good or bad, they will rule your life soon.

* * *

## OHIO CONVENTION

The twenty-seventh annual Convention of the Ohio Young People's Christian Union will be held at New Madison, June 22, 1916. This Convention is for the election of officers, hearing of reports, and transacting of any business that may come before the Convention. A special attraction this year is the Institute on Y. P. C. U. work given by Dr. Rowland of Vermont, June 21 and 22. Everybody come early.

*Harriet E. Druley, Secretary.*

* * *

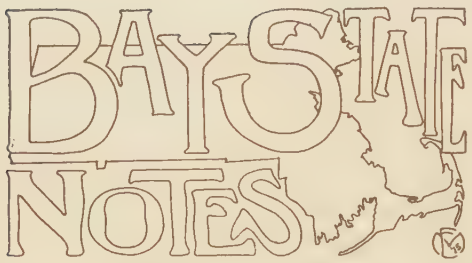
**Is your Two-Cents-a-Week subscription paid?**

**Has it been forwarded to the National Secretary?**

**Ask your Superintendent.**

**Books close June 19.**

# WHAT OUR UNIONS ARE DOING




## GREATER BOSTON LEAGUE BANQUET

More than a hundred Unioners and friends gathered at the Grove Hall Church on Wednesday evening, May 16, for the annual banquet of the Greater Boston League. Rev. T. J. Farmer, State President, invoked the Divine Blessing and then all present did ample justice to the bountiful and delicious repast provided by the entertaining Union. The various Unions represented voiced their satisfaction with the world in general and themsevles in particular by "yells" setting forth their several accomplishments, past present, and future.

When all had partaken of the good things provided, Mr. J. Wadsworth White, President of the League, introduced Miss Marion Hammond, State Secretary, as the Toastmistress for the evening and she proved herself more than equal to the occasion, introducing most happily each speaker on the program and keeping everyone in the best of humor.

Miss Florence Ross, President of the Grove Hall Union, extended a cordial welcome which was seconded by Mr. Cornelius Parker, superintendent of the Grove Hall Sunday School, who, in the absence of the pastor, brought the greetings of the church.

The first address of the evening was given by Mr. "Sam" Cushing, of the National Board who took for his subject "The New Haven Convention." As is well known, "Sam" has an aggravated case of "Convention-itis" and before he finished speaking, many of the Unioners present were thoroughly inoculated. The League will furnish a goodly proportion of the 1000 young people who are needed to make the New Haven Convention a success.

Following this address Miss Irene Plummer of the Grove Hall Union delighted all with two charming solos.

The last speaker was Rev. R. Rea Hadley of Everett. His topic was "Denatured Religion" and as usual, his message came straight from the shoulder, and, to quote the toastmistress, "he used no words that could not be found in the dictionary," meaning the dictionary of young people. Mr. Hadley made a splendid appeal to the Y. P. C. U. to give to the young lives coming under its influence a religion of Vitality, Vigor and Vision, and when at its close, Miss Hammond made a ringing and wholly spontaneous little speech, calling the Unioners to greater consecration to the highest ideals of our organization, she expressed most fittingly the thoughts which Mr. Hadley had set in motion in the minds of many others.

Singing of the State Song and the Mizpah benediction brought to a close a most happy and helpful evening.

**Arlington.**—The activities of this efficient Union continue. The devotional meetings are being attended by large numbers, and the leaders for the balance of the season are secured. The monthly business meetings are models of their kind, being attended by large numbers, with intense interest in every problem, and live discussion of all issues. The constitution has been revised. A whist party has been held, and a dance brought out a fine party. New officers for the ensuing year are as follows: Pres., Mr. Irving Dawes; Vice-Pres., Miss Ruth Hills; Sec., Miss Marion Dawes; Treas., Mr. Sumner Mead; Exec. Com., Pres., Sec., Pastor, Miss Bertha Yerrinton and Mr. Cecil Davis.

**Brockton.**—The Y. P. C. U. held their business meeting Monday evening May 1. Officers were elected for the ensuing year and are to be installed on June 4 by Rev. Fred. A. Line of So. Weymouth. A Rubber Social will be held in connection with the next meeting. One application was received for membership. A committee was appointed to arrange for an out of door meeting in July. Plans are going on for the next fall Convention and we hope to have a large number to entertain.

**Lawrence.**—The annual meeting of the Y. P. C. U. of the Church of the Good Shepherd was held on May 8 at the home of Mrs. Maud F. Ames. This was the meeting for the election of officers and the following were chosen: Pres., Miss Frances Martin (re-elected); Miss Vice-Pres., Miss Hazel D. Bower; Secy., Helen Lang; Treas., Miss Helen W. Curran, (re-elected). The other officers were also chosen. At the close of the meeting an Advertisement Guessing Contest was held and three prizes were awarded. Refreshments were served and a general good time enjoyed.

**New York, Divine Paternity.**—A minstrel show and dance have just been given in the Parish House under the auspices of the Union, which proved to be a great success. Jokes on various members of the parish were introduced into the performance and amused the audience greatly. The informal dancing afterward was enjoyed by everyone. The net proceeds were $76. This entertainment ended a very successful winter for the Union.

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## OTHER STATES?

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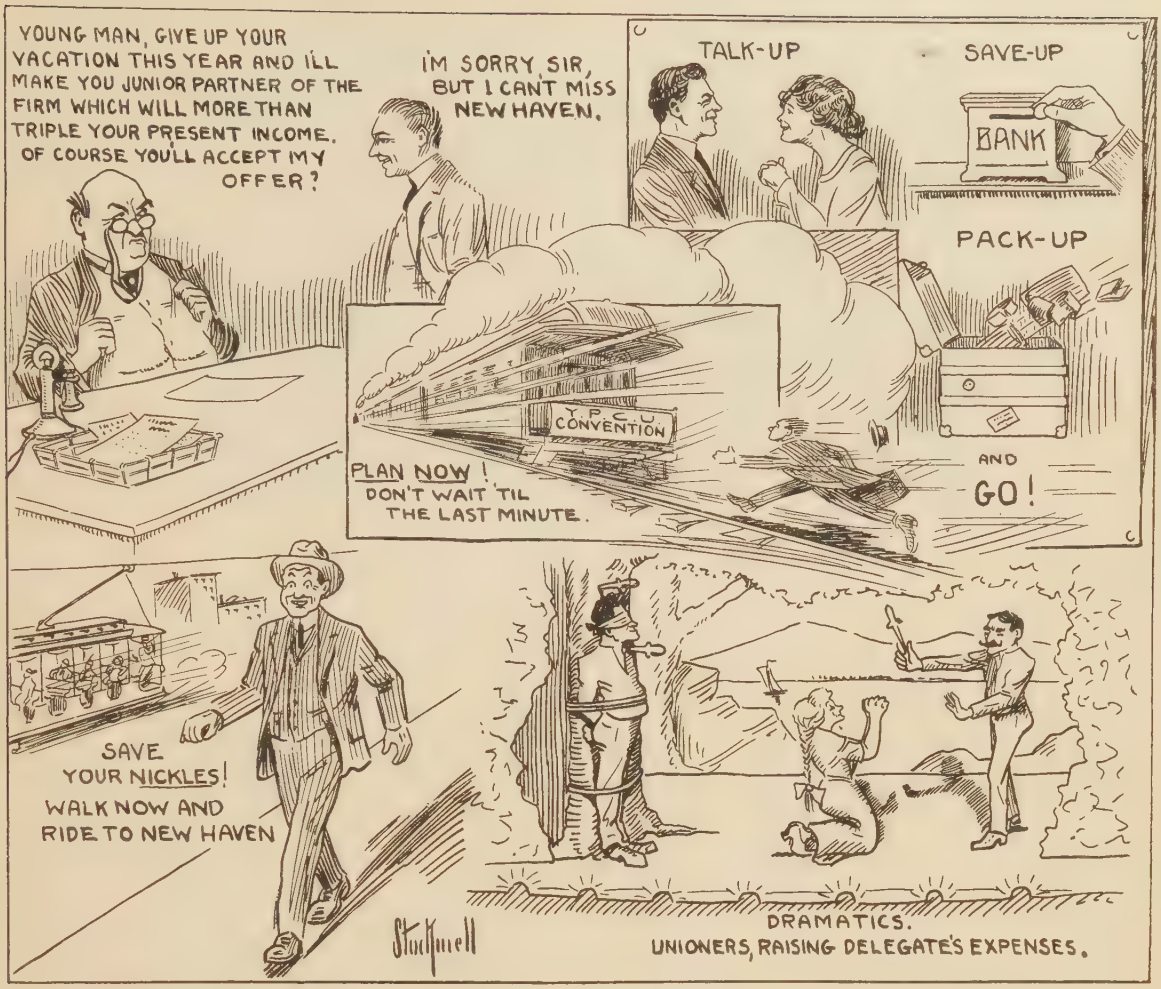
YOUNG MAN, GIVE UP YOUR VACATION THIS YEAR AND I'LL MAKE YOU JUNIOR PARTNER OF THE FIRM WHICH WILL MORE THAN TRIPLE YOUR PRESENT INCOME. OF COURSE YOU'LL ACCEPT MY OFFER?
I'M SORRY SIR, BUT I CAN'T MISS NEW HAVEN.
TALK-UP
SAVE-UP
BANK
PACK-UP
Y.P.C.U. CONVENTION
PLAN NOW! DON'T WAIT TIL THE LAST MINUTE.
AND GO!
SAVE YOUR NICKLES! WALK NOW AND RIDE TO NEW HAVEN
DRAMATICS. UNIONERS, RAISING DELEGATE'S EXPENSES.

## EXCURSIONS AND OUTINGS

Complete particulars of the excursions and outings in next issue of *Onward*. Some fine ones are under way.

* *

## BATHING

Are you fond of a dip in the briny deep? If so bring your bathing suits. New Haven has some fine bathing beaches.

* *

## AUTOMOBILES

If you have one, be sure and come in it. so that we can make use of it for the "Automobile Parade" on Saturday afternoon, July 8.

**Don't forget this.**

* *

## SOUVENIRS

The Souvenir Committee is working up a suitable token to be given to every person registered at the Convention, whether a delegate or not.

A souvenir table or booth will be erected in a prominent place where souvenirs of New Haven, pennants, post cards, etc., will be on sale during the Convention.

* * *

## SPECIAL OFFER TO OLDER UNIONERS AND FRIENDS

If you can not go to New Haven and are so unfortunate as to know no young man or woman whom you can send, the National Secretary, Carl F. Elsner, will gladly furnish a delegate if you will provide the necessary funds for said delegate's expenses. Such an investment will yield 500 per cent dividends.

* * *

On to New Haven!

THE SHINN MEMORIAL CHURCH

Immediate payment of all pledges will enable us to report it completed at New Haven

## COMRADES OF THE QUIET HOUR

Up to this time almost all that I have said has been directed toward those who have not already formed the Quiet Hour habit, but at this time I have a word for those who *do* set aside a part of each day for Bible reading and communion with God. Lately I have talked with a number of young people on this subject and many of them have assured me that they *did* take time each day for these two acts of devotion and therefore thought it not necessary to join us as Comrades. If this is the case with you I have a plea to make. First, send me your names at once, for you do not know how this may influence some one else to begin to do likewise. Numbers have such a way of being persuasive.

Then, having become a Comrade yourself, lend all your energies to find one more person, at least, who would like to become one too. Unfortunately many of our young people do not read *Onward* and so know nothing of this new movement. Will you not help by telling some one about it?

If all those to whom I am writing especially at this time will do this at once we shall have our 1,000 Comrades by the time the Convention meets in New Haven. Don't wait, but act at once. "The King's Business requires haste." *Beulah S. Cone.*

61 *Trenton St., East Boston, Mass.*

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

**"Expect great things from God. Attempt great things for God."**

### LEADERS IN CONFERENCE

"I am so glad to have you all here in my home," said Mrs. Ray heartily, "I worked all the afternoon on my topic so that I could make a good report to the rest of the Devotional Committee to-night. I stopped just a few minutes to consider our committee meetings, and I think it is really wonderful that the five members have been present nearly every time. The only absences have been for sickness, or when a member has had to be out of town. Of course I never think myself of making *any* engagement for the night our meeting is to be held, but we have had members in the past who didn't seem to care."

"Well," said Helen, "when I became Chairman I resolved that the Union should be *first*, before any sort of fun, when it meant only one or two nights a month, and I have been very fortunate in finding four helpers who were willing to put the welfare of the Union ahead of their own personal pleasure."

"I am sure," said Minnie Thompson, "that is why we have had such successful meetings this year and last. Everybody says the Union has never done so well, not only in the Devotional department, but in all lines of work. How we'll all miss the Union next year!"

"Yes," said Helen, quickly turning to Mrs. Ray to hide the emotion she did not wish to show, for she

guessed a little how very much *she* would miss the Union for which she had worked so hard. "Tell us, Mrs. Ray, what you are going to do with

**A Group of Parables**

"First," said Mrs. Ray, "we ought to understand clearly what a parable is. Then we need to know why Jesus so often taught by means of parables. Then I shall try to make a word picture of that day when Jesus sat in the boat and taught by the shore of Galilee. While I think of it I want to tell you that Nellie Robbins is to sing a solo for us, 'O Galilee, blue Galilee.'

Eight parables are given for reference. I have assigned three Unioners to a parable. They may work together or separately, but they are to learn all they can about the parable given them and be ready to give the Union the benefit of their work."

"Have you any books to suggest as helps?" asked Howard King.

"One of the very best is The Parables by the Lake, by W. H. Thomson. It is wonderful to read what he says, for he gives such a fine setting for the stories. He lived in Palestine, you know, and understands the people and the life there thoroughly. It is his father, I think, who wrote The Land and the Book. I want to look that over and see if it helps with this topic."

"When I was in Mrs. Wood's Sunday School class she had a book called Parables of the Lake, by Dr. Macduff. I'll borrow it to-morrow and see if that helps any," volunteered Minnie.

"Father has Moulton's Literary Study of the Bible and that tells about parables," said Howard. "I'll look that up, and I think Dr. Thomson has written another book called The Parables in their Home. I am sure I have read that he was born in Palestine and lived there as a boy, but came to America for his education."

"Well, he knows life in Palestine and writes about it so that you can just *see* things happening before your eyes," said Mrs. Ray. "Of course there are the standard books like the Expositor's Bible, the Cambridge Bible, the Modern Reader's Bible, and books on the parables by Dods, Trench and others."

"Guess it behooves me to hustle around in the minister's study for you a little, Mrs. Ray," said Fred Wright. "He says books are his tools, so he must have something about parables. I'll stop on my way home to-morrow and see what help he can give us."

"Thank you," said Mrs. Ray. "Of course I don't mean to stop with the story of the parables. There are some important truths we all ought to see and the Union is to spend part of the time searching for them. But I think I have given you some idea of my plans for the meeting."

"We are glad," said Helen, "to have Allan Norton with us again. As he has been studying law I thought he might be just the one to present to us affectively

**The Needs of our Town**

"You all know now what I have planned because you four have received your 'marching orders' with the others. I divided the Union into twos. Then I cut a map of our town in pieces and gave each couple a piece. You've all got your directions. You are to go out and look over your 'section' as if you'd never seen it before. Then you have the list of things on which you are to report. You are to notice the condition of the houses, the streets, the yards, the sidewalks. Are the people of that section neat and orderly or the opposite? Are there playgrounds for the children? What are the children doing? In what condition are the stores? You have ten questions. I won't stop to read them all.

The night of the meeting each 'scouting party' is to bring in its report. I shall paste the pieces of the map together again on a large piece of paper as the reports are given. Then we shall have a true word picture of conditions in our town. After that we can consider what can be done in the way of improvement. and what each can do personally to make this town a better place to live in.

I got a great deal of help personally from reading Dunn's The Community and the Citizen. Then while it may not bear directly on the subject, I got considerable inspiration from reading Lincoln Steffen's Upbuilders. *I'd* like to be something of importance in a community and help to improve it as those upbuilders did."

"I have just been reading The Teaching of Citizenship by Hughes," said Harold King. "I think I may do some work with boys next year and I want to know how to help them to be good citizens."

"We are fortunate in having no real slum section in our own town," suggested Helen, "but that will not be true of all places where our Unioners may live. I wonder if we could get some of them interested in reading such books as Riis' Battle with the Slums and How the Other Half Lives?"

"The Social Spirit in America, by Henderson, and Wilcox's The American City would help if we merely wanted to read up on the topic," said Allan, "and there are hundreds of books of reference, written on all phases of community life from gardens for children to protection from fire, but what we want to do is to make a study of our own conditions *first*. Then if some of us want to read books which apply to efficient street cleaning or the prevention of municipal waste we can get together and do it as young citizens of the dearest town I know—a town that we all want to make even better. Be sure you all do your section of the town up thoroughly so that you can make a comprehensive report."

## THE JUNIOR DEVOTIONAL MEETING

**June 25, 1916 What Does it Mean to be Reverent?**

Psa. 89 : 5-7; Heb. 12 : 28; Matt. 21 : 12, 13; I Peter 1 : 15, 16; Lev. 19 : 30; Psa. 111 : 9, 10.

I should like to take you with me into a very beautiful church where I have once or twice had the opportunity to go on a Sunday morning. And after we had seen the church I would tell you what a very lively boy once said about it. He was the restless, full

of fun, bubbling-over boy—you know that kind, don't you? He was so full of life that it was sometimes very hard for him to be quiet Sunday after Sunday in his own church and Sunday school. But it happened that once in a while he had the opportunity to go to this other church where everything about the service was in keeping with the beauty of the church building, and where the congregation had learned to be very quiet and orderly.

"Mother," he said one day, "I never want to do anything I ought not when I go to Central Church. It's just the same with all of us boys. We never want to laugh or whisper there. It's easy to be quiet and pay attention to the music and the sermon."

Now if you boys and girls can imagine the feeling which crept into Joe's heart as he went into Central Church you will know something of what reverence is and what it means.

We can reverence things. We can reverence places. We can reverence persons. Reverence is a feeling in the heart which is made up of a number of different emotions. There is a strain of fear or awe. like the fear of displeasing, and the sense of awe because we are in the presence of so much power, goodness, love or nobility. There is respect and honor, affection and love. And when all these are woven together we find we have the feeling of reverence. We feel that way about our mothers. Sometimes when boys and girls have grown up they think of some teacher or Sunday School teacher who did a great deal to make them fine men or noble women, and they think of that teacher with reverence in their hearts. It is a great pity that we seldom appreciate such teachers when we have them and fail to do them honor when we are with them. I imagine if any boy to-day could have the privilege of talking face to face with Lincoln there would be a look of honor and pride and admiration on that boy's face which would be akin to reverence for our martyr president.

If one goes to beautiful Mount Vernon and stands in the quiet spot where the body of Washington was laid to rest, light and foolish thoughts fly away, for one can not think of the sacrifices our first president made for our country and be flippant beside his tomb. The place has a holiness and sacredness about it which forbids sacrilege.

I am sure you boys and girls can think of much else about which we should have a spirit of reverence, and I should like you to talk all over with your Superintendent. But I want to remind you that beyond all else we should have a spirit of reverence for our Heavenly Father and for the things which pertain to religion and to worship. The church is a place set apart for God's worship and when we go there we should think of it as a special place for meeting God. Even boys and girls can pray earnestly and can talk with God in their own way in church and at home exactly as well as grown-up people can. So your prayers should be thoughtful, remembering with Whom you are speaking. The Bible is a special Book God has given us to teach us how to live in a way which is pleasing to Him. Perhaps that will suggest to you how you should regard it.

I want to tell you something about this spirit of reverence. It is one of the most beautiful things which God plants in human hearts. It is only a tiny thing at first. It will grow, if you let it, and become one of your greatest blessings. But it can be killed or crushed. if you do not take care of it. And if, when you are grown up, the spirit of reverence is dead within you, something is gone out of your life which can never be replaced. So I wish you would talk with your Superintendent about this feeling we call reverence. Learn what it is, how you can keep it, how you can increase it, what it is, for what it should be felt, and how you can help it to grow in the hearts of others.

### July 2, 1916. Books I Like to Read

Job 28 : 1-4; Job 28 : 22-27; Job 28 : 5-8; Job 28 : 14-21; Job 28 : 28.

"The guiding of the children's reading is of great importance because it is fundamental. It strikes at the roots of many weedy growths that weaken and hamper the healthy development of character. For even as when desiring a beautiful garden, we prepare the soil and plant the selected seeds, and pluck out the weeds; so should we carefully prepare the children's minds, root out the tares, and fill their imaginations with the noble thoughts and ideals of those great books which will help the developing men or women to resist ignoble and corroding influences." Thus says the first paragraph of a little book called The Children's Reading, by Frances Jenkins Olcott.

From eight or nine to fourteen or fifteen years of age is the "reading period" and the "Golden Memory Period." Just the time when we have the children in the Junior Union. What an opportunity we have to cultivate a taste for good reading and to encourage the memorizing of the best in literature!

Perhaps the Superintendent says, "I'd love to help the children in that way, but I don't know how. What ought I to do? How can I learn?"

First one must know what the best books for children are. Then one must know what books to recommend to the children of different ages. Two books which are especially good are Finger Posts to Children's Reading, by Walter Taylor Field, and The Children's Reading, by Frances Olcott. Both contain full lists of books for children's reading and give the ages for which the books should be recommended. The latter book also gives a list of the Library Commissions in various states. It is probably possible for nearly every Superintendent to get help from the Library Commission in her own state, as some of the commissions loan books, and nearly all publish lists of books to help workers with children, or will gladly answer questions about children's reading.

Many city libraries prepare lists for distribution which can be purchased for a nominal fee of five or ten cents. Some local libraries have lists for distribution to patrons, or the librarians will gladly help to make out a list of good books to be recommended to the Juniors.

In the little branch library of the city where I live I found the following lists, which are only a few of the many published.

Buffalo, N. Y., Public Library.

Catalogue of Children's Books, from the McDevitt-Wilson Book Shop, 30 Church St., New York City.

Library Work with Children, by the American Library Association Publishing Board, 78 East Washington St., Chicago.

A List of Books for Boys and Girls, compiled by Caroline M. Hewins, Hartford, Conn., Public Library.

Graded List of Stories for Reading Aloud, Public Library Commission of Indiana, Indianapolis, Ind.

Books for Boys and Girls, Free Public Library, Newark, N. J.

Books for Boys and Girls, Brooklyn, N. Y., Public Library.

From these lists books may be suggested to the children for vacation reading as a sort of sequel to How Shall I Spend My Vacation?

In the fall the Superintendent may make two lists of books, one list for the younger Juniors, one list for the older children. These lists may be posted in the room where the Juniors meet. As soon as a child has read one of the recommended books his name may be written beside it. Or a list of Juniors may be made and the name of each book read may be written beside the child's name.

On each Sunday, or on one Sunday a month, a certain number of minutes may be allowed the children to talk over the books they have read. Each child should be urged to read carefully and thoughtfully. Questions may be asked to test the children's memory, and at some of the socials simple question games may be made up about books, thus helping to impress the most important points.

Of course the Superintendent should read as many of these books as possible herself, that she may talk about them intelligently to the children. Why not make your summer reading consist mostly of the books which are suited to the children, and see how wonderfully it helps you with the Union next year?

**BIBLE SEARCH**

**June 25, 1916**

To keep God's commandments. Deut. 6 : 17.
To love God's house. Psa. 122 : 1.
To give for God's work. Prov. 3 : 9.
To be pure. 1 Cor. 6 : 19.

**July 2, 1916**

Stories of heroes. Acts 21 : 11-13, Dan. 6 : 7-10.
Nature stories. Amos 9 : 5-6.
Animal stories Joel 1 : 18
Memory verse. John 5 : 39 *Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**June 25, 1916. Best Bible Stories. A Group of Parables.**

**The Sower. The Tares. The Mustard Seed. The Leaven. The Candle. The Treasure. The Pearl. The Drawnet.**

**Daily Bible Readings**

Mon. Luke 8 : 4-15. Tues. Matt. 13 : 24-30. Wed. Mark 4 : 30-34. Thur. Matt. 13 : 33-35. Fri. Luke 8 : 16-18. Sat. Matt. 13 : 44. Sun. Matt. 45-54

**Prayer**

We would ask of Thee, O our Father, that the sweet and simple teachings of Jesus may sink into our minds and hearts and strengthen us for his service. We thank Thee for his understanding of our human nature and the wisdom which knew how to speak in such a way that his words are truth for all time. Bless us as we study together his parables, and speed the day when the whole world is filled with a knowledge of the teachings of our Lord and Master. In his Name we offer our prayer. Amen.

**What is a Parable?**

The dictionary says, "A brief narrative founded on real scenes or events such as occur in nature and human life, and usually with a moral or religious application."

"A parable differs from a fable, because the fable is not according to nature; from a proverb because it is longer and more detailed; and from an allegory because it does not represent qualities and characteristics as if they were persons."

One of the sweetest definitions was given by a little girl who said, "A parable is an earthly story with a heavenly meaning."

**The Parables by the Lake**

We read that "the same day went Jesus out of the house and sat by the seaside."

A motley audience gathered around him. Can you picture it? Do not forget to see the faces of his enemies, regarding him as a traitor to his nation, an enemy to the cause of God. As Jesus' earnest eyes went from face to face in the hundreds before him, he knew that his enemies were there. He knew they were waiting for any word from his lips which would enable them to make accusations against him and bring him to judgment and to prison.

But who could question a few simple stories, told with the imagery which the Oriental mind loves? So as the throng pressed too close for successful speaking Peter perchance, or John, drew a fishing boat to the shore to receive the Master and then pushed off a little way, and the young man with the intense eyes which saw so far down the future sat quietly in the boat and told his stories. Nobody could find fault with them. They gave no hint of treason, or rebellion, or revolution. In fact, most of the people did not understand them, or thought they had some perfectly obvious, superficial meaning.

The Master, who spoke them, knew that they indeed were seeds of truth, and that in the long ages of the world men would reap abountiful harvest from them.

ONWARD

THE OFFICIAL ORGAN OF THE
YOUNG PEOPLE'S CHRISTIAN UNION
OF THE
UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

Sometimes we fail to understand them as well as we might because we do not get the Oriental setting of the story. More often we fail to get the full meaning because we are too much in haste to stop to think. We are, some of us, not willing to stop to ponder the truths which will help our souls to grow. So it would be a good idea for each Unioner to select one of these parables by the Lake and read it carefully, thinking of it for two or three days, just to see what can be made out of it without any outside help. Then read such reference books or other helps as can be obtained. Then think the parable over again in the light of this additional information. After all that, would not each Unioner have something to say on the topic?

**July 2, 1916. What Needs to be Done in My Town? Why does your town fail of being an ideal residential place? Has it a slum section? What is being done to improve conditions there? If it has saloons, what is being done to get rid of them? Are the officials of the place administering the public money efficiently as well as honestly? How many of the men turn out to vote on election day? Has a man a moral as well as a legal right to vote? What is being done in the way of playgrounds, vacation schools, clubs for boys, etc? What kind of a library have you? Is it being used as much as it ought to be? What kinds of books are being read by the people of your town? How much of the efficiency of the public schools depends upon the public spirit of the boys and girls who attend them? How many unsightly places are there in your town? Can anything be done to improve them? If you were an advertising agent, what claims would you make to induce people to settle in your town? What things would you prefer not to mention? What can the Union and individual members do to improve conditions?**

**Daily Bible Readings**

Mon. 1 Thess. 5 : 12-15. Tues. Isa. 54 : 13, 14. Wed. Phil. 2 : 3, 4. Thur. 1 Cor. 14 : 40. Fril Prov 14 : 24. Sat. Isa. 32 : 18. Sun. Rom. 14 : 19.

**Prayer**

"Lord, while for all mankind we pray,
Of every clime and coast,
O, hear us for our native land,
The land we love the most.

Unite us in the sacred love
Of knowledge, truth and Thee,
And let our hills and valleys shout
The songs of liberty.

Lord of the nations, thus to Thee
Our country we commend;
Be Thou our refuge and our trust,
Our everlasting friend."

**A Community Study**

There are at least two ways in which this topic may be made a most profitable one. The first is to call in the help of some member of the town or city government, or some other person who is well-informed concerning local conditions, and let this person give an informal talk about the needs of your town and how they can be met. Opportunity should be given for asking questions and the meeting should be made very practical, so that each member of the Union shall go home with the feeling that he must do something for the good of the community, even if it is nothing more than cleaning up his back yard or "swatting flies."

For the other profitable way, read Leaders in Conference.

**Citizenship**

"No community ever began its existence fully formed, but each has grown from small beginnings. It is like the growth of a plant from the seed. You may have seen a tangled mass of vines growing from a common root with the branches and tendrils so interwoven that it is difficult to trace one of them back to the main trunk. So in a great community like a city, or like our nation, we find the structure and the organization so complicated that it is often difficult to understand them. It is easier to take a community in its simpler stages for a beginning of such study.

Being a member of a community means that each one of us takes part in and contributes to its life. The hand is a member o the body; it receives life from the body and contributes to its life. If the body is sick, the hand can not do its work well; if the hand is crippled, the body suffers. So your life is closely interwoven with that of the community of which you are a member. The best of your life comes from participation in its life. You can imagine yourself shut off from mankind, like Robinson Crusoe, but what a narrow life you would lead! *Citizenship* means just this membership in the community, with its giving to and receiving from the community's life; and *good citizenship* means performing well one's part as a member of the community. Citizenship carries with it both privileges and duties." *The Community and the Citizen, by Arthur William Dunn.*

# Summer Activities Number Coming


# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII JULY 1, 1916 NO. 13


## LAST CALL FOR NEW HAVEN!

Do you remember the last time you took an all-day's trip on the train, how fine everything went for the first few hours but how, as the hour-hand of your watch crept along towards twelve, the time just seemed to drag? You had looked at scenery until your mind was full of it. You had dodged cinders until your eyes were full of them. You had studied your time-table until you could repeat it backwards. You had read so many stories in the Cosmopolitan and Saturday Evening Post that your head ached at the thought of all that love-making. You had even got tired of studying the row of heads and hats in front of you and looking at the few people across the aisle whose faces you could get a glimpse of. And still the train rolled on. Of course there wasn't a cloud in the sky. The sun was nearly overhead and just poured down its heat till the car seemed an oven. No use trying to go to sleep. The very thought of the ten hours more of this that was ahead of you kept you from doing that. But now, down the aisle comes a black-faced, white-coated figure, and you hear the words, "Last Call for Dinner! Last Call for Dinner! Dining car ahead." I don't have to remind you how happy you felt; how you tumbled your magazines on the floor and went up the aisle and through the other cars till you came to the Diner. And then, when you got back, how things seemed to have brightened up. You had had a change and you had had a meal, and the afternoon passed in no time.

Now, this isn't a picture of some past trip that you can remember. It isn't a picture in your imagination. It is a picture that is going on now. You are this very moment taking a trip on the train. Only the name of the train is "Life," and the country you see through the window is "Experience." This is not a day's journey you are traveling, but a journey of three-score years and ten. The cinders that annoy you are called Vexations, and the headache you feel at times is Discouragement. Now, the door swings open, and down the aisle comes a black and white figure. It is not the figure of a man, but that of a magazine, and its name is *Onward*. You read the words, "Last Call for New Haven!" What do you do? Do you tumble all the Worries from your lap on to the floor, as you join the crowd of people going up the aisle? Are you one of those persons who are going to forget all their Troubles (for no matter how happy our life may be, every one of us has his troubles)? Are you go ng to obey the Call, and come into the Diner with the rest? Are you going to enjoy a change that will refresh you for the afternoon? Do you want to partake of our food—refreshment for body, mind and soul that will give you strength and vigor and inspiration for the rest of your journey?

If this describes you, then you know how to get all this; just COME to the CONVENTION the fifth day of this July!

**1000 YOUNG PEOPLE AT NEW HAVEN, JULY 5-12**

HOTEL TAFT—CONVENTION HEADQUARTERS

## ACCOMMODATIONS

It is highly important that all persons who are planning to attend the Conventions send in their applications for accommodations *immediately*. The committee will be able to take care of every one who comes but assignments will be made in the order that applications are received and later comers must of necessity take the less desirable places.

Send your application *to-day* to Miss Agnes L. Hall, 22 Hobart St., New Haven, stating just what you desire—the price you wish to pay, the number in your party, whether males or females, married or single, whether single or double rooms are wanted, in private houses or hotels, and if possible the length of your stay.

Your compliance with this request will be a great help to one of the busiest of Convention Committees.

* * *

## SPECIAL CARS FOR MASSACHUSETTS CONVENTIONERS

If Conventioners to the number of twenty-five or more will go to New Haven on the train which leaves the South Station, Boston, at 9.15 a. m , Wednesday, July 5, we can secure one or more special cars for the exclusive use of our party. This train, which arrives at New Haven at 1.30 p. m. has a diner where dinner may be obtained for $1, or if preferred, delegates may carry a box lunch and begin the convention by breaking bread together, then going directly from the train to the New Haven church.

The fare from Boston to New Haven is $3.48, one way, and the train stops at Newtonville, Worcester, Palmer and Springfield.

If you are planing to go on this train, send your name immediately to National Secretary, Carl F. Elsner, 359 Boylston St., Boston Mass., that we may know how many cars to plan for.

* * *

## CALIFORNIA PILGRIMS' REUNION

At New Haven, some time during the Convention, the California Pilgrims will hold a Reunion. The time and place will be announced later and it is a foregone conclusion that every Pilgrim within a day's journey of New Haven will plan to attend while those from more distant points will find in this Reunion one more good reason for making the journey to New Haven.

# UNITED CONVENTIONS OF THE YOUNG PEOPLE'S CHRISTIAN UNION AND THE GENERAL SUNDAY SCHOOL ASSOCIATION, NEW HAVEN, CONN., JULY 5-12, 1916

## TENTATIVE PROGRAM

**Wednesday, July 5**

2.00 P. M. Joint Praise Service, Sunday School presiding.

2.15 P. M. Opening of Sunday School Convention President Huntley presiding. Reading of Official Call. Annual Reports. Appointment of Sessional Committees. President's Annual Address.

3.30 P. M. Opening of Y. P. C. U. Convention, President Gay, presiding. Reading of Official Call. Annual Reports. Appointment of Sessional Committees. President's Annual Address.

Recess

7.30 P. M. Service of Song, Y. P. C. U. presiding.

8.00 P. M. Joint Mass Meeting.

Addresses of Welcome and Response.

Address for Y. P. C. U., Rev. R. Rea Hadley, Massachusetts.

Topic: "Making Your Mark."

Address for S. S., Rev. John Van Schaick, Jr., District of Columbia.

9.30 P. M. Informal Reception to Delegates and Friends.

**Thursday, July 6.**

8.15 A. M. Y. P. C. U. Devotional Meeting.

Topic: The Kingdom of God. The Creator of the Kingdom.

Leader: Miss Emma E. Krementz, New Jersey.

9.30 A. M. Y. P. C. U. Business Session.

11.00 A. M. S. S. Business Session.

Recess

1.30 P. M. Missionary Prayer Meeting.

2.00 P. M. Senior Y. P. C. U. Conference.

Topic:

Leader:

3.30 P. M. S. S. Addresses: John I. Leonard, M. D., Illinois. Rev. Francis W. Gibbs, Rhode Island.

Four S. S. Dept. Conferences.

Recess

7.30 P. M. Service of Song.

8.00 P. M. Y. P. C. U. Mass Meeting.

Address: Rev. Clarence R. Skinner, Massachusetts.

Topic; "The Noblest Question in the World."

**Friday, July 7**

8:15 A. M. Y. P. C. U. Devotional Meeting.

Topic: The Kingdom of God. The Law of the Kingdom—Love.

Leader: Miss Ruth G. Downing, Connecticut.

9:30 A. M. Y. P. C. U. Business Session

Annual Missionary Offering.

11:00 A. M. S. S. Business Session.

Recess.

1.30 P. M. Missionary Prayer Meeting.

2:00 P. M. Four S. S. Dept. Conferences.

3:30 P. M. Junior Y. P. C. U. Conference and Demonstration.

Recess

7:30 P. M. Praise Service.

8:00 P. M. S. S. Mass Meeting.

Address: Rev. A. Eugene Bartlett, D. D., New York.

Address: Rev. Stanley Manning, Minnesota.

Address: Miss Nan Weeks, Massachusetts.

**Saturday, July 8.**

6:00 A. M. Y. P. C. U. Sunrise Meeting.

Topic: The Expression of Love in Service and Sacrifice.

Leader: Osgood W. Holt, Massachusetts.

8:45 A. M. Y. P. C. U. Praise Service.

9:00 A. M. Y. P. C. U. Business Session.

1.30 P. M. Missionary Prayer Meeting.

Afternoon: Rest and Recreation.

Evening. Joint Banquet.

Toastmaster Mr. Joseph S. G. Bolton, Connecticut.

Addresses:

Rev. George E. Huntley, D. D., New York,

Rev. George A. Gay, New York.

**Sunday, July 9.**

10:00 A. M. Holy Communion, in charge of Rev. Theodore A. Fischer, Connecticut.

10:45 A. M. Morning Worship.

Occasional Sermon, Rev. John Murray Atwood, D. D., New York.

3:00 P. M. Service of Silence.

3:30 P. M. Consecration Meeting.

Leader: Rev. Hal T. Kearns, New York.

7:30 P. M. Joint Mass Meeting. Y. P. C. U. presiding.

Address for S. S. Rev. S. G. Ayres, Rhode Island.

Address for Y. P. C. U. Rev. George E. Leighton, Massachusetts.

Topic: "The Call of Many Voices."

**July 10, 11, 12.**

Sight-seeing and Excursions.

* * *

## DIRECTORY

**General Committee of the 1916 National Convention, New Haven, Conn.**

Chairman—Frank W. Rogers, 222 Lexington Ave., New Haven.

Vice-Chairman—Rev. Theodore Adolph Fischer, 409 Edgewood Ave., New Haven.

Secretary—Alice Lewis, 79 Linsley Ave., Meriden.

Treasurer—Ethel L. Drew, 14 Halleck St., New Haven.

Accommodations—Agnes J. Hall. 22 Hobart St., New Haven.

## SPECIAL COURSE ON THE HISTORY AND METHODS OF FOREIGN MISSIONS

### The Lowell Institute, 1916-17

Professor Edward C. Moore, D. D., of Harvard University, President of the American Board of Commissioners for Foriegn Missions, and a member of the Commission on Education of the Edinburgh Continuation Committee, will give a course of fifteen lectures on

**The Expansion of Christendom in the Modern Era**

on Wednesday afternoons at 4.30, beginning Wednesday, October 4, 1916. The course will be held in one of the lecture rooms of Boston University, Boylston Street, corner of Exeter Street.

The course is intended for persons all ready having some knowledge of foreign missions, such as leaders of mission-study classes. It will include the following topics:

Christendom and the East in the period of discovery and conquest; the formation of colonial empire.

Early Jesuit and Fransiscan missions.

Protestant missions. History of their beginnings. Significance for Christendom. Organization. Sectarianism.

Medical work.

Economic and social results; slavery, liquor, opium; trade and politics.

Influence of Western political ideas in Japan, China, India, and Turkey.

The status of women in these countries. Humane and reforming movements.

Educational work in mission lands. Industrial education.

The press.

Specifica ly religious work. Views of the church and ministry. Christian doctrine and the naturalization of Christianity among new peoples.

Religious revival among adherents of other faiths.

Present problems in administration and methods.

In connection with these topics carefully selected references for systematic reading will be suggested to the members of the course.

A fee of $2.50 will be charged for this course Tickets may be obtained on application by mail to

*Profe sor James H. Ropes.*
19 *Universi y Hall,*
*Cambridge, Mass.*

## COMRADES OF THE QUIET HOUR

Are you a Universalist? If so, you believe above all else that finally God will draw all souls unto Himself. You also believe that you must work out your own salvation—with God's help.

Did you ever stop to question just how we are to receive this help? We believe that

> "The whole wide world shall be Christ's domain,
> His realm shall stretch from sea to utmost sea."

But the poem continues

> "Yet through sore travail, strife and misery
> Alone, may he his heritage attain."

Could we all be persuaded to avail ourselves of God's help every day how much of this strife and misery could be avoided. The Bible has been given us as a wonderful guide book. There we shall find, if we look, just what God would have us do under every circumstance. Do you know its message so well that you can afford to live without its daily help? We say we believe that God is ever ready to help, but how can he speak to us if we fill our lives and minds so full that we haven't time for even a few minutes of daily communion with Him? Here is a promise for us.

"Ask and it shall be given you; seek and ye shall find, knock and it shall be opened unto you."

Shall we not avail ourselves of it—not once in a while only—but every day?

*Beulah S. Cone,*
61 *Trenton St.*
*East Boston, Mass.*

* * *

## THOSE NEWS ITEMS

The editor has been gratified to note the improvement, not only n the quantity but in the quality of news items submitted by the local Unions. They indicate that our members have an ever increasing sense of the relative value of the various departments of Union activity.

We are glad to know of your social successes, of dramatic entertainments, whist parties, dances, and the like—young people demand recreation and they should have it under wholesome conditions. But after a l this is the smallest part of the work of a body of young people organized to work "For Christ and His Church" Therefore, while we are glad to hear of these things, it is far more helpful to the workers in other fie'ds to know of your successful devotional meetings and the methods which have made them success-

ful—of your observance of the special days and seasons of our Church and Union year, of worthy causes aided of assistance given to the local church and pastor, of philanthropic and charitable enterprises,—these things show that the Unioners are indeed "about the Father's Business" and walking in the steps of our Great Example and Elder Brother.

* * *

## THE JUNIOR UNION

### Activities

The Juniors always enjoy what is called the Sunshine work. This simply means, "Make sunshine for other people." Sometimes the children are allowed to have charge of the flower work of the church and carry the flowers each week to the sick and shut-in. Sometimes they help to provide the flowers or the money for the flowers. They send or carry postal cards or other little remembrances they provide baskets of fruit, or food, or clothing for the sick or the needy; they plan Christmas trees and Thanksgiving boxes and dinners; they dress dolls and make toys. The work varies greatly according to the number and the age of the children, and it is impossible to suggest all the things that a busy little band of fifteen to twenty children can find to do.

They frequently make plans for making money and have little sales or entertainments which net them a nice profit, and the money is used for gifts for the home church, for sunshine work, and for many other purposes.

They always enjoy their little socials. These may or may not be connected with the regular business meeting, but they should b held at least quarterly if possible. At the business meetings the children may be taught very simple parliamentary law and trained to conduct meetings properly when they become Senior members. It is surprising how well Juniors will conduct a business meeting after a little drilling. They will put a motion and transact business in a way that would do credit to people much older than they are. They feel quite grown-up, and they like the sensation.

Even as children they should learn to be thinking of the general church activities: hence, we have the system of dues—ten cents per member. Five cents goes to the State and five cents to the National Union toward the payment of Junior expenses. We also have the Two-Cents a-Month system to which every member should be a subscriber. This is used for mission work. Through this simple system the children have helped to pay the salary of a missionary at Little Rock; they paid for four pews in the chancel of the St. Paul, Minn., church; they paid part of the salary of Mr. Robinson, our missionary at Chattanooga; and are at present hoping to pay for the board and tuition of a little girl in the Camp Hill School in Alabama. This branch of the work is very important, and should be urged constantly upon the children in order that they may have an increasing interest in the mission work, and be ready to make our Universalist Church again a truly missionary church.

The Y. P. C. U. has also entered upon its work in Japan, and so the Juniors are asked to give each year at least one offering to help in our work there.

This is only a brief description of the work of the Junior Union, but it will give a little idea of what can be done for the children and for the church by any person who is willing to consecrate herself to this important work.

* * *

## SOMETHING ABOUT OUR SHIDZUOKA MEMBERS

**Rev. Nelson L. Lobdell**

Mr. H. Yamamoto, the president of our board of trustees, is a teacher of English in the City Commercial School. He has been seriously ill of typhus fever for a month and a half. The doctors have given up all hopes of his recovery several times, but at present they tell us there is a strong possibility of his recovery. During his illness Mr. Ito and I have been taking his teaching in the night school.

Mr. Muto still remains at the seashore, but he has so far recovered that he frequently comes over to the city for church. He is planning to come back here to stay this spring. The doctor says he can not take up his regular work for a time so he is going to devote his time to interesting people in our church. He considers his illness one of the greatest blessing of his life as it has given him time to study more deeply into Christianity and to make it a force in his own life. He is conducting a Bible class for young men, most of whom come from the Agricultural Experimental Station nearby.

Since the election of officers in the autumn Mr. Uchino is our treasurer again. He is employed in the Commercial Bank and

conducts a small brokerage business besides. His home is in a rather inaccessible village several miles in the country and as he returns there on Sundays we rarely see him at church.

Mr. Kubota is an interpreter in an A nerican tea company. During the winter and early spring there is practically no business so he is able to attend church. During the busy season we never see him there for, like other firms, his company doesn't observe Sunday.

Mr. Matsura is another member of the board of trustees. He is a merchant who deals in tea shippers' supplies. The high price of tin has made his business a rather precarious one. With another former student of the night school he has taken advantage of the high price of drugs and rented some land and undertaken the raising of medicinal plants. This takes him away from the city most of the time, but he arranges his return twice a month so as to be present at the Sunday services.

Mrs. Hirozawa, our organist, came to us from the Akita church which her father founded. She is teacher of music in the public girls' high school and is one of the best soloists in the city.

Mr. Ikara is a teacher of violin. Most of his work falls on Sunday as that is the only day during the week that most people have any leisure. He is present Sunday mornings whenever possible.

Mr. Matsuda is a reporter in the local office of one of the leading Tokyo dailies. He is unable to be present at the morning service very often, but rarely misses an evening service or a meeting of the Bible Class.

Mr. Otaka is one of the leading photographers in the city. After learning all that he could in this city he spent two years in Tokyo. He hopes to continue his studies in America some day. He has a wide acquaintance in the city and has been the means of interesting many in our church. He says "I feel ashamed to invite Dr.——to come to our church when we have to worship in an old drygoods store." He is right too. We must have our new buildings at once if we are not to waste a great deal of our effort. We had three very successful public meetings this winter with speakers from Tokyo. The people came in good numbers but when they ask what our church is and where our place of worship is, we have to confess that we have no building of our own and that they will find our Sunday services in a building up opposite the big sugar store on Baba St.

The attendance in the night school has been the largest in its history this winter and the largest class will graduate in April. We are planning to enlarge the curriculum next term and add one or two more teachers.

Our pastor, Mr. Ito is enjoying better health than for several years past. He attributes this to his regular constitutional up Sen Gen mountain every morning before breakfast. He teaches three evenings a week in the night school besides preaching on Sunday mornings and interpreting Sunday and Wednesday evenings for me. He is a constant caller in the homes of the sick and others whose occupations keep them away from the church, and his sermons reveal the fact that he does not neglect his study.

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**ONWARD**

THE OFFICIAL ORGAN OF THE
YOUNG PEOPLE'S CHRISTIAN UNION
OF THE
UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.

Managing Editor, Carl F. Elsner

Terms fifty cents a year in advance.

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Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass., under the Act of March 3, 1879.

## NATIONAL CONVENTION Y. P. C. U.

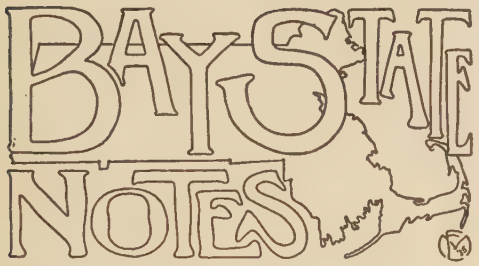
### OFFICIAL CALL

The twenty-eighth annual meeting of the Young People's Christian Union of the Universalist Church (incorporated) will be held in New Haven, Conn., beginning at 2 p. m., July 5, 1916.

Said meeting is for the purpose of receiving reports and for the election of officers for the ensuing year and for the transaction of any other business that may legally come before it.

*Carl F. Elsner, Secretary.*

# WHAT OUR UNIONS ARE DOING




**Arlington.**—"The Prophet of Good Luck" has been given. It was a success from every point of view. The members of the cast gave themselves to the work most seriously. The Rev. F. A. Wilmot, of West Somerville, was an inspiring coach. The vestry was packed, friends coming from other churches in Greater Boston. All were highly appreciative of the play. It held the close attention of every auditor. It was one of the best things ever done by the Union. The Union held an ideal devotional meeting at the end of the season. The leader was the pastor. The attendance was twenty-six, including several visitors. All but one person made a definite contribution to the meeting, either by reciting a quotation, repeating a verse of scripture, or by speaking.

**North Adams** still "holds the Western Gateway" although she has not been heard from lately. Our Y. P. C. U. held its annual business meeting on May 2. Reports showed the Union to be in very good condition both financially and otherwise. We have used the National Topic Booklet this past year and our devotional meetings have been very interesting and helpful. Our social committee has been very successful in their turn, giving one general social for the parish and two for the children of the Sunday School. Our sewing circle has done a great deal of good for the poor of our city under the supervision of our public health nurse and one of our physicians. The officers for the ensuing year are President, Miss Faith W. Carley; Vice-President, Mr. Herbert Gordon; Secr tary, Miss Dorothy Tower; Treasurer, Miss Marion Snyder; Member-at-Large, Prof. J. W. Lawrence. On Sunday, May 7, we invited the Epworth League of the Methodist Church, the Society of Christian Endeavor of the Baptist Church and the Young People's Association of the Congregational Church to a Union meeting in our chapel. The room was crowded and we had a very fine service. We hope to have more of them, and also to be able to accomplish some work which will be of benefit to the general public. We have heard again the words of the poet "Let us then be up and doing" and we hope next season to "do."

**Plymouth.**—"The best things are contained in small packages." "We feel that this old saying applies to our Union, not in regard to numbers, but in the qualities of earnestness and steadfast loyalty which characterize its members. The past winter has been one of quiet activity. We have held devotional meetings regularly since September, and have followed the National topics. When other services have interfered with ours, the hour has been changed from 7 o'clock to 5.30. Japan Day was observed with special program, and on the Sunday evening preceding Christmas, a Candlelight Service was enjoyed by Union and friends. Post cards were sent, as the previous year, to inmates of the Almshouse and Country Farm. Two successful socials have been held during the year, one at Hallowe'en and the other, March 22, which was well attended, despite a severe storm. On Sunday, March 3, we observed Young People's Day, having with us, the National Secretary, Mr. Carl F. Elsner, who brought us a helpful and inspiring message. At our annual church fair, held March 29, our young people presented a pleasing farce entitled, "Something Good." Nearly all of our members are subscribers to *Onward*, in which there seems a renewed interest. Other Unions have been formed in past years, but in every instance have either disbanded or become simply social organizations. Our present members were enlisted from the ranks of the Sunday school, and as they have had no previous experience in a Junior society their willingness to lead in devotional meetings, and their ready response to every call is the more remarkable. There is a decided improvement in our services as our young people become more efficient in freely discussing topics, and in self-expression. They are determined not to die, but to strive upward, remembering the Master's promise, "where two or three are gathered together in my name, there am I in the midst of them."

## AN OFFICIAL JOURNEY BY THE STATE PRESIDENT

Leaving home on Sunday afternoon, May 14, for the special purpose of spending several days in furthering the interests of the Y. P. C. U., I spent a pleasant and profitable week, making official calls, organizing new Unions and sowing seed that will bear fruit later.

On Sunday evening I spoke to a splendid group of young people at Utica. Although Utica has no Union at the present time, I was assured that every effort would be made to organize one in the near future. At least a dozen interested and faithful young people pledged themselves to help organize it, and this, together with Dr. Selleck's assurance that he will do all in his power to help them, leaves no room for doubt that great things will be accomplished by the young people of Utica in the near future.

Monday evening found me at Gloversville, where the energetic young minister, Rev. George H. Welch, had already prepared the way for the organization of a new Union. Little was left to be done, except to elect and install officers from the splendid group of young people who had gathered for the occasion. This was done, and the Union starts on its career, which I predict will be very successful, with great enthusiasm and exceptional leadership. This new Union thoroughly endorses the five cents a week system and will use it as far as possible.

The First Universalist Mission, in New York City, was my next stop, where I attended the annual banquet of the Union and installed the newly-elected officers on Wednesday evening. I was much impressed with the good work being done by this Union and was glad to meet such a large and enthusiastic group of young people. I was glad to find so many boys in the membership of the Union. In fact, the boys are evidently in the majority, for of the seven officers whom I installed, only one was a girl. I suspect that the girls are willing to help do the work and let the boys have the honors. This Union begins a new year with great prospects.

On Thursday evening I attended the annual meeting of the Y. P. C. U. of the Metropolitan District, which is composed of all the Unions in New York and vicinity. It was my privilege to speak at this me ting. It was a pleasure to meet and confer with the representatives of the different Unions and learn of the good work which is being done by all. The reports at the meeting showed that constructive work has been done during the past year. From my personal knowledge of the ability and enthusiasm of those who were elected to lead the District Union for the coming year, I predict for it a year of great accomplishments.

Friday night found me among a large number of enthusiastic Unioners at Middletown. The Union there continues the exert a large influence among the young people of both the church and the community at large, under able leadership. The active membership of the Union by no means represents the number of young people who attend its meetings and feel its influence, for it is the center of devotional life for the young people of the church. This is as it should be, and represents the larger function of the Union. I commend the good work of the Middletown Union.

Thus was spent a week "for Christ and His Church," and it was a week worth while. Along the way, I tried to inspire and urge all to greater activity and devotion in our great cause. And from it all there came to me a new inspiration and a deeper conviction that God has called the Young People's Christian Union to a great task. More than that, I believe that task will be accomplished.

The work goes on in this state with increased interest and I have every reason to believe that the near future will mark a period of substantial growth and greater activity in the Y. P. C. U. of the Empire State.

**Canton.**—Though you have not heard from us in some time, it is certainly not because we are dead. Far from it; indeed we have been more active than usual this winter. Since you heard from us last we have had three social meetings at the homes of different members and have rehearsed and presented a three act play, "The Time of his Life" three times; the first time for ourselves on March 31; again by request of the Ladies' Circle, on April 12, and on May 11, we went by auto to Parishville and played for the benefit of the Fire Prevention Association. We have only a few more meetings before we close for the summer months, when our members who are nearly all students, are away.

**Oneonta.**—It may be as they say, "No news means good news,"—but here we are again. Our Junior department is coming, if slowly. During the Easter Sunday school services the Juniors rendered a pretty Easter song as a part of the program. They are now being drilled in the Salute to the Church and National flags. Several members of the Junior and Senior Unions united with the Church Easter Sunday. Our devotional services are interesting, and although we follow the National topics we also introduce other features that help to make a successful meeting, as piano duets, solos, readings, and recitations. A banner in honor of Rev. G. E. Huntley, D. D., a former pastor, was presented to our Sunday school, May 14, by the secretary, of the Y. P. C. U., Miss Maud Gaylord, to be used in the Sunday school as a reward for classes with a perfect attendance. and largest collection.

* *

**LaCrosse, Wis.**—Our Union recently observed a special Y. P. C. U. Day. The meeting was held in place of the regular church service. Its purpose was to interest the parents of some children whom we thought were eligible for membersh p, and also to tell about the activities of the Y. P. C. U. All Sunday school pupils above the age of ten were especially invited and they attended by classes. The papers which were given were for the most part original. The people taking part were the younger members of the Union. The following program was rendered. Remarks upon the activities and various departments of the Y. P. C. U. Lester Reichelt; the Poet Sisters: Alice and Phoebe Carey, Dorothy Sutor. Thomas Mott Osborne: Reform Warden, Donald Long; Miss Clara Barton: Founder of the Red Cross Society, Gretchen Grams; Dr. Couden: Blind Chaplain of the House of Representatives, Gladys Lawrence. At the close of the service, the *Onwards* furnished us were distributed by two of our youngest members. At the entrance to the church was a table containing posters with clippings and views illustrating the work of the people about whom the talks were given. We feel that the service was a great success and we frequently have older people at our Devotiona' meetings and hope to take in a number of new members in the fall.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor
61 Grove Street, West Somerville, Mass.

**"Expect great things from God. Attempt great things for God."**

## THE JUNIOR DEVOTIONAL MEETING

**July 9, 1916. Pictures I Like To Look At.**

Prov. 25 : 11. Phil. 4 : 8. Isa. 2 : 16. 2 Chron. 2 : 13, 14. Ex. 35 : 30-35. Ex. 38 : 22-24.

Shut your eyes a minute, dear Superintendent, and let your memory go back to the home in which you were a child. Think of the pictures you saw there. Are some of them among the pictures you love best to-day? Perhaps they would seem a bit out of place now, if you are living where everything is fresh and new and up to date. But if, somewhere, just by accident you come across Evangeline sitting by that nameless grave, or heroic Grace Darling on her errand of mercy, or see The Monarch of the Glen standing out against his mountains—isn't there just a little catch around your heart— because these pictures were a part of your childhood?

So it will be with our Juniors. To-day they are storing away impressions of pictures, and by our topic we can help them to know one or more beautiful pictures.

There are several ways of working out the topic. Perhaps some of the children can bring one or more pictures they like to look at, and all the Juniors may have an opportunity to study them and tell which they like best. Some of the children may tell why they like them and what they can see in them.

A study may be made of some one picture selected by the Superintendent or of several pictures by one artist. For example—the Juniors are quite sure to like pictures of animals. Landseer may be your artist. Perry Pictures cost but a cent apiece, and are obtained from the Perry Picture Co., Malden, Mass.

The children will like to hear of the little boy who began to draw as soon as he could hold a pencil. Little Edwin used to go out into the fields and amuse himself all the afternoon by making pictures of the sheep and cows. Edwin's father knew a great deal abou art, so the child would carry his pictures home and Mr. Landseer would show his son where his work was good and where it was poor. Best of all the boy liked to draw dogs, and when he was only five years old he made a picture of a foxhound "that is still exhibited as a remarkable production." When he was only fourteen he was sent to the Royal Academy to study art and his master called him his "little dog boy" because he had made such fine pictures of dogs.

Many wealthy people had beautiful dogs which they brought to the young artist that pictures of their pets might be painted by him. Queen Victoria and her husband, Prince Albert, were among his patrons.

Among pictures which may be shown to the Juniors are The Connoisseurs, a picture of Landseer sketching and two dogs looking over his shoulders; The Monarch of the Glen, a most noble stag; Dignity and Impudence, a surprising contrast in dogs; A Distinguished Member of the Humane Society who makes our hearts warm to the friendliness in dogs.

If the children choose, each may write a short story about one of the pictures. If the Superintendent is in the habit of spending a little of her pocket money on the Juniors, each may be given a copy of a good picture, and the Junior may write a brief sketch of the artist and a story about the picture, making all into a neat booklet.

Many famous artists have chosen Biblical subjects and some of these may be used if preferred. Whatever pictures are chosen, try to give the children a lesson in seeing pictures—that is, noticing the main impression the artist wants to make; the details he uses to help in this; the story the picture seems to tell, etc.

A very helpful book is the Home Book of Great Paintings, by Estelle M. Hurll. The author discusses the work of seven great artists and many pictures are reproduced. The book is really made up from seven small books, each devoted to one artist, in the Riverside Art Series. In the series are Landseer, Raphael, Titian and others.

Most libraries contain such books as those found in the "Great Artist "series and "Little Journeys to the Homes of Eminent Painters." A book like "The Meaning of Pictures," by John C. Van Dyke, will help the Superintendent to an appreciation of pictures if she is not already familiar with the work of great artists.

**July 16, 1916. Songs I Like to Sing**

Psa. 100. Psa. 97 : 4-6. Col. 3 : 16. Eze. 33 : 32 Eph. 5 : 19. Amos. 5 : 23, 24.

Two Sundays before this meeting give each Junior two slips of paper on which to write the names of two songs he likes to sing. These slips are to be handed to the Superintendent, and from them she and her leader, or the Devotional Committee, can make up the program, which is to be quite largely a musical one. If the Union is very small in numbers, each child may name three songs.

See which songs get the most votes. See which songs have interesting stories connected with them. Notice which songs are chosen by the out-of-the-ordinary children of the Union—that is, the songs chosen by the shyest child, the most mischievous, the most indifferent, the most interested, etc. To know this, each child may sign the slips he writes.

You will be likely to put the most popular songs in your program, because they will delight the largest number. The shy child will be made happy by having

the song for which he would be too diffident to ask outright. The troublesome chi d will feel that his wishes have been considered and that loving thought has been given him, even if he has not always been thoughtful of the Union.

Take particular pains to have a good pianist present. Do you know a violinist who would like to assist? As the hour is to be given mostly to music, vary the singing for the children by simple directions. Let the boys sing one stanza, the girls the next, boys and girls the third. The girls may sing the air, letting the boys have the chorus. A given song may be sung very softly, as a prayer song, while a martial song may start softly, as if the music was at a distance, and increase in volume to the closing chorus. The boys may be allowed to whistle the chorus or the air of one or more songs, being careful what song is chosen for such use.

There will be various things to break the continuity of the singing. The Scripture reading, responsive reading, prayer, offering, and Bible Search will provide for little intervals between songs to rest the children's voices. Then if the children have chosen songs about which stories can be found, these may be told. For example, some child might tell the story we all love—the circumstances which gave us the song of the Star Spangled Banner—if this is one of the songs the children state they love to sing, and a flag might be provided so that the salute may be given.

There are several books which help in finding little stories to tell. Among them are Songs Every Child Should Know and Stories of Fifty Famous Songs. The Superintendent's story should be something relating to music, and it may be that one or more Juniors can find some short story to tell which will show the power of music to help and cheer.

One of the sweetest I know is that of a crippled child who lived in a manufacturing town. As she lay in bed in the early morning she was much distressed by the coarse, rude talk, and the vulgar oaths of the laborers on their way to work. She had a little violin that she could play, and she begged her mother to take her up very early in the morning and let her sit by the open window. After much persuasion the mother consented. As the girl heard the first workmen approaching she began to play and the men stopped swearing to listen to the sweet music. Group after group passed, but most of the rude voices were hushed as the men passed the open window. At night they heard the music again, for once more the girl had begged to be placed near the window, even though the playing had taxed her feeble strength. Day after day she played, and it seemed to give her so much happiness that she was allowed to continue although she was very tired by the time all the men had passed.

Mor than one paused to listen, and at last the story got out as stories will. Some of the men did not seem to care much, but others were touched, and when the days came that "their little girl" was too weak to sit by the window and play to them, the men went by quietly and sadly, with no rude words to disturb the child who might be awake and thinking of them. By her loving thought and her simple music she had charmed away the evil words which had once come so easily to their lips.

**Bible Search**

**July 9, 1916**

The Heavens, Jer. 31 : 35.
The Mountains, Micah 4 : 1.
The Sea, 1 Chron. 16 : 32.
Mothers, Gen. 3 : 20.

**July 16, 1916**

Songs of gladness, Joel 2 : 21.
Songs of peace, Lev. 26 : 6.
Songs of praise, Judges 5 : 3.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**July 9, 1916. The Simple Life and Spiritual Growth**

**What is meant by the simple life? Do we live too complex a life? Is our civilization too complex? Do you consider it an advantage to live simply? Is it possible for a busy person to live the simple life? A rich person? A poor person? What opportunities have young men and women to improve the character of our present civilization? Ought we to have a change in standards? Is too much thought of our dress? Of amusement? Of luxurious surroundings? What are the comparative blessings of wealth and moderate poverty?**

**Daily Bible Readings**

Mon. Eph. 3 : 14-21. Tues. Eph. 6 : 10-18. Wed. Phil. 4 : 8. Thurs. Prov. 14 : 26, 27. Fri. Zech. 8 : 16, 17. Sat. Isa. 26 : 3, 4. Sun. Isa. 40 : 28-31.

**Prayer**

We thank Thee, Our Father, for the world of beauty in which we find ourselves, and for the common things in which all Thy children may share. We thank Thee that Thou hast given us the power, if only we will use it, to find enjoyment and delight in the things which Thou hast given us without money and without price. We thank Thee for the world of Nature with its blessing for all who have eyes to see. We thank Thee for the power to gain knowledge, to make friendships, to be of use in Thy world. We thank Thee for our hopes for the future and for the strength for work which comes to us day by day. Help us, Our Father, to put away the spirit of fretfulness and discontent, even though we are striving to improve the conditions in which we find ourselves, and may we be able to find close at hand each day all that is necessary to make that day both useful and happy because we know we are Thy children and that we are at work with Thee.

We offer our prayer in Jesus' Name. Amen.

**The Simple Life**

If I were visiting you young people in your devotional meeting tonight I think this is what I should say as my contribution on the topic.

I suspect that all the way back to prehistoric man there has been the simple life and the complex life. If in some way there had been preserved for us the life story of individual ancestors at intervals of time through the long centuries, and we could read them now, we should find that some had lived in a turmoil while others had kept a sweet serenity of spirit. For in the last analysis, is not the simple life more a matter of spirit and of attitude toward life, than of the actual circumstances in which one finds one's self? What do you think?

I can imagine a family living on a prairie, miles from neighbors, in a continual hustle and worry over their little affairs, fretful, restless, impatient. And I can imagine a family in the heart of a city, pressed all the time by the stir and restlessness and wakefulness of city life, building a little wall of self-defense within which to live and finding in that enclosure a serenity of spirit that would go with each member of the family into the outside life to keep his soul well-poised through all the adventures he might meet.

I am quite convinced that the force which will make for serenity of spirit, more than anything else, is the force of religion in our lives. And for religion to take a very firm hold upon us we must keep ourselves in touch with God. We must never let life become so crowded with essentials and non-essentials that we have no time to give to the most essential.

"I couldn't come to church and Sunday School last Sunday," explained Alice, "because our club had a dance Friday night, and Saturday I had to go in town for my music lesson and to do some shopping, and when I got home I went to the dressmaker's, and my cousins came in the afternoon, so we went to the movies, and in the evening Minnie had a birthday party, and I had thirty pages of history to learn and a theme to write, and my French to study and a lot of bookkeeping to do, for I'm trying to make up three lessons I lost. So you see, though I hated to stay away, I really *couldn't* take the time!" Have you ever heard an explanation like that?

Now all those things which Alice did were legitimate enough in themselves. But neither bookkeeping nor moving pictures nor birthday parties are going to be a source of strength in time of temptation, or a comfort in time of sorrow, or a bright light on the rocky pathway of life. And Alice is not going very far without needing all those things which have been pushed out of her life. How can life be adjusted so that mind and soul and body may be treated fairly?

I know one thing, having seen it plainly in my own life and in the life of many young people. *There is a tremendous amount of time wasted.* You won't believe it? Watch yourself and see. You studied all the evening and never wasted a moment? Did you *really?* Did you put good, hard, concentrated thought on those lessons, or did you think of twenty things beside? Some people never learn the art of studying and working to good advantage—those who do become the people of whom we say, "How do they ever accomplich so much?"

Such people have to learn to discriminate between what is of value in life and what can best be thrown aside since it is absolutely impossible to accept all which offers itself. They learn to work and think quietly and steadily. They establish their lives on a set of good principles which do not have to be torn up and made over every week, like our city streets. And a great many of them find that "peace which passeth understanding" and when that is found there must ever be a certain simplicity of life, because truly great things bring simplicity.

No one perhaps ever lived a busier life than Jesus during the years of his active ministry. Yet as we read the record of his life we do not get the impression of haste and turmoil and confusion. We see a sweet serenity underlying all, even the tragic end. It was the greatest life ever lived. Yet it was a simple life. And in all its busy days the Master found time to keep his serenity of spirit by taking time to be in close communication with God.

Is your life full and cramped and crowded, and all confusion? Why not take an inventory right now and make over your habits so that you may become a quiet, efficient child of God, busy about your work, master of your tasks, and happy in repose which fills your soul?

Some years ago a little book appeared called The Simple Life. It was written by Charles Wagner. Your mother or father may have it, or very likely you can find it in your public library. It may give you some good ideas on the topic.

"I said it on the meadow path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares.
The air we breathe—the sky—the breeze—
The light without us and within—
Life with its unlocked treasuries—
God's riches—are for all to win."

**July 16, 1916. Living Our Religion**

**Everyday kindnesses. Kindness in thought. In word. In deed. Kindness to our home people. Kindness to our friends. Kindness to strangers. Kindness to business associates. Kindness to those we do not like. What can the Union do as an organized body to increase the reputation of the Church for kindliness? What is the greatest value of kindness? What is the greatest reward for kindness? How much unnecessary unkindness have you seen this week?**

**Daily Bible Readings**

Mon. Isa. 33 : 15, 16. Tues. Gal. 6 : 9, 10. Wed. Eph. 6 : 8. Thurs. John 13 : 34, 35. Fri. Isa. 32 : 17. Sat. Gal. 6 : 2. Sun. 1 Cor. 13 : 1-13.

### Prayer

Thou Heavenly Father, who art Thyself kind to us every day of our lives, show us how to reflect Thy kindness in our daily living. Grant unto us patience that endures, gentleness which never wounds, strength that carries burdens, forethought that avoids giving offence, and the wisdom that knows the time to speak and the time to remain silent. We thank Thee for the many kind hearts there are in the world, each reflecting something of Thy great and loving spirit. We pray of Thee that we may go about Thy world in the Name of our Master, decreasing the mountain of unkindness which is there and adding to the sum of human happiness by the kindnesses which we do in his name. Amen.

### Every-day Religion

Our topic to-day takes up religion from that viewpoint which makes people "kindly affectioned one to another." In a broad sense if our religion teaches us to be honest, we must strive to be honest every day of the week. If our religion bids us be "pure in heart," we must do our best to be pure ourselves and to banish impurity wherever we may find it. If we believe that the God we worship is pleased by cheerful giving, we must logically try to please Him by being unselfish with such possessions as we may have. And so we may go through a long list, deciding what the Christian religion asks for and what we must do to truly live it.

"Kindness is an oil to smooth the friction of the wheels of life." Is not that a great truth? I saw two teams trying to pass the other day in an obstructed street. One man was angry over the delay, and soon his cross words had roused the anger of the other. Profane words were used, the innocent horses were jerked and beaten, and both men drove out of the street with sullen faces that boded ill for wife and children when "father" got home.

It was very different the day that Charlie got into the alley with his coal team just as the iceman wanted to drive in with his ice team. "Hold on a jiff," called Charlie, "I can make the room sure if we both squeeze a bit." Carefully he guided his horses to the one wide place in the alley and the ice team passed while the drivers exchanged jokes over the fun of manouvering in so narrow a place. With the coal team only half emptied Charlie cheerfully moved again—at least he started to, but the iceman said, "Don't move again. We can carry the ice from here to two more customers and at the rate you're sliding in that coal you'll be out soon." The coal shovellers hustled, the icemen didn't, and at about the same time both teams were ready to move out of the alley. Nobody's temper had been ruffled. Work had gone easy And even the horses had got an extra bit of petting. Kindness did it.

"I like to go away from home," said a young friend one day, "because when I am away from home people are polite to me." Isn't that true of many homes, and is it not a bitter indictment of our home life? We show courtesy to our friends and to the most casual stranger we may chance to meet, and treat our own to thoughtless jest, sharp criticism, undeserved rebuke, and our uncontrolled ill-temper.

In Rebecca of Sunnybrook Farm after poor Rebecca has been treated to some very scathing remarks from aunt Miranda, you may recall that aunt Jane says quietly, "It wasn't good manners, Mirandy, and it wasn't good religion."

Home should be the happiest place that one can find on earth, a refuge, a shelter, a place of inspiration to high and noble living, a place of the nearest and dearest and sweetest companionship. Are you living the kind of religion which helps to make that kind of a place? Is your home the kind that everybody wants to get back to, or the kind one likes to get out of? True religion makes a big difference in the home life.

I once knew of an office where it seemed as if no three clerks could get on well together. There was always trouble somewhere. Someone's feellings always were hurt. Someone was always indignant over work left undone or done wrong or done too well, or some imagined lack of appreciation. There was a most uncomfortable sense of watchful waiting for something to happen in the air all the time—and it generally happened. Then just one girl left the force. In three months one would not have known the place. Everything was peaceful and serene.

That one girl had simply been a trouble maker. She had raised suspicions, perverted innocent remarks, poisoned the mind of this clerk or that, and kept trouble brewing all the time. An employee with a good religion to live out in action each day could not have done that. Words, thoughts, and actions would have made for friendliness and helpfulness and peace.

Keep your eyes open through the week and look for needless unkindness. What a lot you are likely to see! By Saturday night you might be quite pessimistic if you did not do something else also. At the same time keep a mental record of all the kindness you see. You may be surprised to see what a kindly, friendly world you live in, and that kindness is not confined to any one class or society. High and low, rich and poor, carry kind hearts, and you may find your quest rewarded by coming upon the flower of kindness in the most unexpected places.

And on your search for kindness there is one sure way to find it. Do kind things yourself each day, taking for your motto

"Do all the good you can,
In all the ways you can,
To all the people you can,
As long as ever you can."

* * *

## WANTED

A song for Camp Murray! Will not some one write a song, consisting of two or three verses, to be sung to a familiar air. Something appropriate to such a gathering, yet full of life and rhythm. Also, jingles and camp calls.

Send to *Miss Aada C. Buckley,*
359 *Boylston St., Boston, Mass.*

# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII JULY 15, 1916 NO. 14

# SUMMER WORK "IN HIS NAME"

## FIRST UNIVERSALIST CHURCH, EVERETT, MASS

To the city church which feels a twinge of conscience when it closes its doors for two months during the heated summer term, the Daily Vacation Bible School offers an excellent opportunity for real Christian service. In every large city when the schools close, a great army of boys and girls are thrown upon the streets, there to find their only amusement and recreation. At the same time the colleges send forth large numbers of young men and women with an idle summer on their hands. It is a happy combination of these idle students with the idle children and the idle churches which the D. V. B. S. seeks for mutual benefit. Such a school was organized two years ago in the First Universalist Church, Everett Mass. Efficiency was the aim of the school, therefore the number of children was wisely limited. Last year 165 were enrolled under twelve years of age, about fifty of kindergarten age. These children were of all colors, races and creeds. Eleven nationalities were represented and sixteen different denominations.

The school meets mornings for a six weeks' term. The first hour is devoted to spirited singing, Bible stories, health and habit talks and gymnastics—every moment intensely interesting. The last hour is for hand work such as hammock making, basket weaving, raffia work, sewing, crocheting, embroidering and painting. Each session closes with the salute to the flag and a patriotic hymn. Three afternoons a week the children met for out-door games and sports under the direction of their teachers. At intervals all day picnics were held when the children visited the beaches, the aquariam at City Point and the zoo at Franklin Park; but the red letter day last year was the sail to Nantasket Beach, made possible through the generosity of one of the Everett parish who gave the trip in memory of his only daughter. The educational value of such a school is not alone for the children but has a reactionary effect upon the workers and the church they represent. Four paid teachers were in charge but valuable assistance was rendered by fourteen volunteers, four of whom were present nearly every session. The Everett School has the Sunday school behind it financially, but almost every organization of the church and a great many individuals, contributed $236 last year for its support. For the benefit of *Onward* readers we report that eleven of the eighteen active workers were past and present members of the Y. P. C. U.

Helpfulness is one of the most important lessons taught and the children with their pennies and the aid of the visitors at the closing exercises of the school contributed ten dollars towards establishing another vacation school elsewhere, thus making it one of the four honor schools of the Boston district. The exhibition of work at the end of the term was truly remarkable, from that of the tiniest kindergartener to the Italian girl who, in the three weeks she was present, completed five

articles, including a full sized hammock and two fine baskets. The sale of articles almost at cost of material amounted to $18. The Vacation School is a great boon to tired mothers many of whom have to go out to work or have large families who are running wild during the summer. The children love it as is proved by the large number who return each year or who bemoan the fact that they have passed the twelve year limit. Among those enrolled last year there were three deficient children one of whom was paid for his most efficient janitor services for the entire term. The Everett Church now considers the Vacation School as a part of its legitimate work, and through it s financed wholly by the local church it is affiliated with the Nat. D. V. B. S. Association, and its beloved principal of the past two years Miss Grace R. Hallet is the new superintendent of the Boston District. To the city church which faces the summer problem we heartily recommend the D. V. B. S. as a most satisfactory solution.

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## CHURCH OF THE DIVINE PATERNITY NEW YORK CITY

The Fresh Air Farm of the Church of the Divine Paternity, situated in Boonton, New Jersey, about 30 miles from New York, re-opened for this season on June first, filled to its capacity. During the months of June, September and October convalescent women and girls, mothers and babies, and children under eight years of age are received. During July and August the farm is used for girls of school age, and boys under twelve years of age respectively. Each group has a vacation of two weeks at the farm which consists of about one hundred acres of cultivated land, grass land, pasture and wood and. The farm-house is an old-fashioned brick one of fourteen rooms and an attic, with a wide veranda, surrounded by large trees and shrubbery, with great fields in front used for athletic games. Nearby, the Rockaway River urnishes a delightful place for swimming

A new supply of out-door swings, wagons, coasters, settees and porch furniture was given this year by the Sunday School and Kindergarten.

The Ta Kala Society, which has conducted a very successful Child Welfare Clinic at the First Universalist Mission during the winter, will continue the work all summer. Babies and young children are taken each week to the Clinic where they are weighed by members of the Society. A physician is in attendance who examines each child and gives the necessary instructions to the mothers.

* * *

## CHURCH OF THE REDEEMER CHICAGO, ILLINOIS

For the second successive year, our summer work will consist of a Daily Vacation Bible School which meets at the church, every forenoon except Saturday, for six weeks beginning the first of July. This school is one of a large number of such in the large cities of the entire country. The staff of workers is composed of four paid teachers, including a college man as principal, two women assistants and a trained kindergartner, and a number of volunteers. The program consists of a Bible lesson, manual work (sewing, basketry, hammock-making and wood-working), games, music, story-telling, and picnics in the parks. The purpose of the school is to provide wholesome and interesting activities for children otherwise obliged to spend much of their time on the city streets during the school vacation period. Last year our enrollment was 159 and this year undoubtedly will be somewhat larger. The expense of conducting the school amounts to about $225 which is raised by contributions from members and friends of our church.

We believe that this work is one of the finest services that our church can render during the summer months when our other activities except our Sunday school are altogether curtailed.

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## MIRABEAU FRESH AIR CAMP

The Camp is to open July 5, 1916 which comes on Wednesday. The little girls, eight to eleven years old, who are the only beneficiaries of this home mission work started by the Lynn Union six years ago, are to leave the Lynn Day Nursery rooms at about ten o'clock, after an examination by the camp physician and district nurse Friendly automobile owners carry the twenty girls to Lynnfield Center, ten miles away, where the Camp is beautifully located. Earle C. McKinstry gave a drawing from which a cut has been made by a generous Lynn engraving company for use on the stationery. The Camp Fire Girls of the Medford Hillside Church visited Camp over Memorial Day and gave a present of five dollars towards carrying

on Camp. Contributions large or small are gratefully received for this work of caring for the little mothers of the future. Contributions may be sent to Frank E. Marble, 333 Union St., Lynn, Mass.

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## A BRAVE LITTLE UNION

Up in the foothills of Vermont is a little Union which every Unioner in the country should know and honor. Many a large Union in an influential church could learn a lesson of consecration and devotion from the young people of Jacksonville who are carrying on a work whose *known* results place the Union high in the scale of efficient organizations, while the entire extent of its quiet influence can never be estimated.

Jacksonville is a wee little village, which wandered into the hills, one day in the long ago, and never found the way out. Some little group of settlers, in the early days, must have come upon the lovely valley, and built their homes there and been content to stay. But their descendants were more restless and wandered away, taking with them something of the strength of the Vermont hills to help in build ng up other parts of our country, and the little town is left alone. Not a house has been built n it in the memory of the present generation. As fast as the boys and girls outgrow the village school they go away to complete their education and few return, save for vis.ts.

In the center of the town stands the Universalist Church, the only one which holds any services whatever. During the summer months, preaching is ma ntained but if it were not for a handful of Unioners, there would be no religious services of any kind, for the greater part of the year. These young people maintain, not only a Y. P. C. U., with regular devotional meetings, but also a thriving Sunday school whose officers and teachers are members of the Union. They provide religious training for the children and wholesome social activities for the young people.

One might think that if any Union were justified in saying "We can not do any outside work—all our time and money and thought are needed at home," this one would be. As a matter of fact they are loyal to state and national organizations and to the denomination. They give generously to Two Cents a Week and other Union work, they try to help and encourage neighboring Unioners, best of all, they have sent one young man into the ministry of the Universalist Church while other members are teachers whose influence may be felt to the ends of the world.

O Unions in towns and cities with a strong church organization and a faithful pastor to help you, when you are tempted to neglect your just obligations to state and national Union, when you ignore the missionary opportunities that are yours, when you are indifferent to the devotional meeting and feel that it is not worth while, think of this little Union and renew your consecration to Christ and His Church.

* * *

## PATRIOTISM AND PEACE

### A Rumford, Maine, Unioner

Were I a statesman or possibly a politician I might be able to deal understandingly and profitably with this large subjec: but, be ng neither, I shall have to content myself with presenting some ideas which I have gathered from reading and reflection.

Patriotism in its simple sense means to us love of country. Its root is the Latin word patria, a word not domesticated in English. The French have it in "patrie," the Anglo-Saxon and Teutonic races have it literally translated in Fatherland. How much we have read in the last year and a half about the German love for and loyalty to the Fatherland.

But patriotism implies not only love of soil and of fellow citizens, but also attachment to the government, laws and institutions of one's country; admiration of the statesmen, heroes, and men of genius, who have contributed to its renown by the wisdom of their counsel, valor of their arms, or by their inventions and literary fame. Patriotism is a universal sentiment of the race.

The patriotism so far considered is more passive then active and we might call it the patriotism of peace. But patriotism should be more than mere feeling or sentiment; we should not merely think and talk, we should act and work. True patriotism should include also an ardent zeal for the maintenance of those sacred principles that secure to the citizen freedom of conscience, and an earnest determination to consecrate his life, if necessary, in defense of altar and friends and native land.

The sentiment of patriotism has been in

the hearts of men since the beginning of time, long before the Christian message was given to the world. Patriotism in non-Christian times and races has inspired heroism even unto death. Christian patriotism may do no more, but Christianity has given to patriotism and to the sacrifices it demands nobler motives and higher ideals. This statement may seem hard to reconcile with the present situation in Europe, where nearly all the warring nations claim to be Christian, and each is praying to God for victory.

I don't know but what I shall here stray away from the topic as it is given; at least I am tempted to consider a little a subject which has a large place in our thought at the present moment. I refer to the question of Preparedness. How is preparedness related to patriotism, and how related to peace? Two years ago we did not hear very much about the ques ion which now so occupies our minds, and many people who did not then believe in anything of the kind have experienced a change of mind. Even the President of these United States had had a change of heart in this respect. When the war began and the people in the United States were feeling anxious about the security of our own nation. Mr. Wilson described them as being "nervous and excited." But the warning voices would not be stilled. The opinion that we ought no longer to remain defenseless became strong public opinion, and we recently beheld the President himself making a tour of the Western States in behalf of preparedness. What does all this agitation mean—are we in more danger of having our citizens killed, and our property and other rights under international law invaded than before the war?

Sentiment in the last year has been aroused in American hearts to protect themselves from assault. Is there danger? let us ask. Before the year 1914 many people thought there could never be another great war. Many peace societies were in existence, particularly that of The Hague, treaties of many kinds had been signed, and most of the nations now at war were committed to the policy of arbitration, and we thought the world was making great progress toward disarmament and world peace. Then what happened? A spark set off the conflagration and we behold, what we did not believe possible, the greatest war in the history of the world. Treaties were treated as scraps of paper, and nations hitherto almost at sword points are allied on the same side.

How does all this affect the United States, the greatest neutral nation on the face of the globe to escape, so far, the horrors of this war? We have thought we are so far away from the older and stronger nations of the earth, divided from them by oceans, that we are in no danger, even if they were disposed to make trouble for us. This nation, however, should not, indeed, can not stand isolated in the civilized world. We can neither ignore nor defy Europe. Our interests are too closely interwoven. We can not save ourselves from intrusion by simply minding our own business, because our business has become the business of two continents. No; the time has come when the people of this country must arouse themselves, find out where they stand, and show their old-time courage and enthusiasm. We must also let the world know what America stands for, and that we have the courage of our convictions. Let us fervently hope that we may be spared the agony of warfare, but let us cease to suppose that we can escape war by pursuing selfish or timid or ambiguous courses. The hope of universal peace is not dead, has never died; we cherish it fondly. But we are now facing facts which can not be denied.

We Americans are not a warlike people. In no man's mind, I am sure, is there even raised the question of the wilful use of force on our part against any nation or people. We have it in mind to be prepared, not for war, but only for defense. We feel our right to the free liberty of self government, and this nation will always hold true to its traditions of a government based upon justice and equality. We do not want war, but we do want to be able to protect ourselves against those who have no sympathy, no tie, no faith with or in us, and in this world and for the immediate future, it is certain that the only way successfully to oppose the might which is the servant of wrong, is by means of the might which is the servant of right. This is the feeling the true patriot has for his country. He loves peace and will use every power at his command to prevent the catastrophe of war—at the same time he recognizes there are dangers beyond the control of this nation, and the t me may come when it will be impossible to preserve both peace and honor. In such an emergency patriotism might be incompatible with peace. Not only do we feel that we have the right

of self defense, but there is also an element of duty which enters into the preservation of our American institutions and ideals. We believe in America, in these United States, and in the government given to us by our forefathers, and we want to see that government threatened by no foreign foe. Let us not forget that, as Roger Sherman said—"In the veins of all the races that make up the manhood of America, there flows no drop of blood which has not been purified and made strong by rebellion against wrong. Sad will be the day when the American people forget their traditions and their history, and no longer remember that the country they love, the institutions they cherish, and the freedom they hope to preserve, were born from the throes of armed resistance to tyranny and nursed in the rugged arms of fearless men."

Patriotism begins in love of country, but it does not end in preparedness for defense that we may be protected from danger from without. We also need preparedness for defense from dangers within our borders. We look on and see the nations across the water bleeding and dying, and we say war is terrible, and an awful thing, and may God keep us from any part of it. At the same time we may be overlooking the fact that war is not so bad as some things in our own land Do we realize the horrors that come from the sweatshop system in our commercial life, the horrors of the drink habit, or from social evils? These things not only slay greater numbers, but slay them in a way that is awful to think of. We have industrial tyranny, the greed for gold, and lust for power. We have poverty and the problem of the unemployed, and many other things to which patriotism and a true love for our country requires that we give attention.

The prophet Micah once had a vision of things as they ought o be, and he wrote of a world at peace—"swords shall be beaten into ploughshares, and spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." What is going to bring about this glad and happy day? Is it not a knowledge of God and the following of his laws? We read in Proverbs that righteousness exalteth a nation, and Isaiah says—"And the work of righteousness shall be peace." When all the nations learn righteousness and the ways of God, there will be a broader patriotism that shall include the whole world, and the vision of Micah shall come true. Jesus Christ came as the Prince of Peace and established in the world the laws of love and of brotherhood. That was nineteen hundred years ago, and sometimes it seems we have made very little progress toward the fulfilment of His message. The time may be very far distant when the whole world will listen and obey, but we believe that day will come when all nations will be at peace, when patriotism will mean the highest good of all, not only in our own land, but in all the world, and the reign of the great Prince of Peace will be universal and eternal.

## WHAT OUR UNIONS ARE DOING

### Buck Briefs

**Blanchester.**—On Easter Sunday we organized a Junior Union with eighteen members. We have two Superintendents, the Misses Hattie and Minnie Moon. The children are very much interested and the Union has a good start.

**Norwalk.**—Early in May we reorganized our Union, making a Junior Union of fifteen members. We work along the lines of the Senior Union but our devotional topics are our own choosing under the special direction of Miss Anna Earl. Our little group is doing splendid work.

**Belpre.**—May 17 we held our first banquet and it can be counted as one of our successful meetings. Fifty people, young and old, enjoyed the toasts and lap supper. We installed our officers and Superintendents in June, using the National Installation Service.

### News From the Empire State

**Brooklyn, Good Tidings.**—At the annual meeting of the Y. P. C. U., the following officers were elected: Mr. Fred Wulf, President; Mr. Herbert Muller, vice-president; Miss Mable Muller, secretary; Mr. Forest Beadman, treasurer. As the church is now on the upward move we are all working hard to earn money as the young people expect to help furnish it when it is completed in the fall.

* * *

**Dexter, Maine.**—Our Union held its Annual meeting recently and received six young men as new members, all members of the church, and five young ladies,

four of them graduating from the Junior Union. Our devotional meetings show a decided improvement and we hope to show progress during the year.

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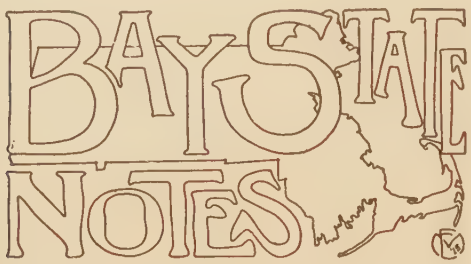


**Grove Hall.**—We have heard some murmurings that a certain department of the Grove Hall Union had gone with Shackleton but in the face of overwhelming evidence we have our alibi with us. Some one tried to persuade us that *Onward* folks had begun to think that Grove Hall had warbled it's swan-song. Perish the thought, good Christian friends. Our president remarked to us that as far as *Onward* insertions were concerned we evidently thought that silence was golden! At the conlusion of our year we find at Grove Hall, in spite of old Problem Finance, conditions that augur well for the Union under the leadership of our very efficient and industrious president, Miss Florence Ross. She has accomplished much, despite the fact that the problems to overcome have been many. Our next project is a lawn party and under her direction it will be a success (weather permitting). Our coming president, Mr. Clarence H. Stone, accepts his position with enthusiasm which promises well for the coming year. The Greater Boston League banquet held under our auspices was a success and we say, "kum again." We have turned our silence motto to the wall. More anon.

* * *

**Bridgeport, Conn.**—On Friday, May 26, the Y. P. C. U. of Bridgeport had their annual May social. Dancing was the main feature of the evening and members of the New Haven Union came down and helped to make the affair a big success. On Sunday, June 4, some of the Bridgeport Unioners went to New Haven to join with them in rehearsing the songs for the coming National Convention. We in Bridgeport are looking forward to seeing the Conventioners at Bridgeport on Tuesday, July 11. We hope a big majority of them will be able to make the trip and assure them of a hearty welcome. (As this issue goes to press—on June 12—we do not hesitate to prophesy that when the Conventioners read the above item they will say "Bridgeport's welcome was all they promised—and more. (*Editor.*)

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### A NEW STATE UNION

Santa Paula was one busy town for three days. And it was all caused by the holding of the Universalist Church State Convention there May 22-24. Every one who went as delegate or otherwise thoroughly enjoyed himself. The afternoon of the last day between thirty and forty automobiles were used in taking the delegates and their friends up Sulphur Mountain to the Sulphur Mountain Springs. This is one of the finest mountain resorts in Ventura County.

A simple form of constitution was adopted at the Y. P. C. U. meetings, and the following officers elected: President: Claire Blauvelt, Pasadena. Vice-President: Florence Case, Los Angeles. Secretary: Jean Walden, Santa Paula.

Mr. Ruggles, the author of "The Prophet of Good Luck," is having quite a bit of success in his work at Oakland, and, if his plans work out, we will have a Y. P. C. U. there this fall.

At this time of the year most of us are bothered with "spring fever." About twenty-five members of the Pasadena Union hiked up Mt. Wilson Friday and Saturday, April 13 and 14. They were given the use of one of the camps, and Miss Stillwell said they "had a grand and glorious time." The Pasadena and Los Angeles Unions will, no doubt, join in several outings this summer to both mountains and seashore.

## DEVOTIONAL DEPARTMENT

**MARY L. BALLOU, Editor**
**61 Grove Street, West Somerville, Mass.**

**"Expect great things from God. Attempt great things for God."**

## THE JUNIOR DEVOTIONAL MEETING

**July 23, 1916. What Does It Mean to Be Pure in Heart?**

Phil.4 : 8, 9. Psa. 12 : 6. 1 John 3 : 1-3. 1 Tim. 5 : 22. Prov. 15 : 26. Matt. 5 : 8.

"Mother," cried Harold, "do, O do, please, come out in the garden this very minute! I want to show you something just bee-u-ti-ful!"

Mother stepped through the long French window and came across the grass to Harold. "See, mother, see!" he exclaimed. It was no wonder the little flower-loving boy had exclaimed so joyously, for by the edge of a small pool the gardener had placed a pot of pure white calla lilies, their golden hearts showing like yellow lights against the spotless cups. Mother and Harold looked and admired, and Harold gently bent over the flowers to smell their sweet perfume. That was in the morning.

Harold was busy about his play and then he went for a ride with Mother. After nap time he decided to

go again to look at the beautiful flowers. Mother was startled to hear a sudden cry of grief. She ran to the lawn to see what could have happened to Harold. I hadn't happened to Harold. It had happened to the lilies. Of course it was an accident, but the beautiful lilies were no longer beautiful. Somehow in working about the pool some careless workman had splashed handfuls of mud over the fair lilies. Their white cups were stained and streaked. Their golden hearts were hidden in blackness. Even their graceful green leaves were spattered and spotted.

"O, Mother, Mother," moaned Harold between tears, "what can we do?" "Get the watering pot," said Mother, "and we'll see." Gently they sprayed the lilies with water, and Mother touched them carefully with a soft cloth. The leaves came out all right, but when Mother and Harold had done their best, the lilies still showed traces of their evil experience. "They're bette , Mother," said Harold rather mournfully, "but they aren't pretty—the way they were this morning, I mean." "No," said Mother, "and I am afraid they never will be quite the same. Let' go and sit in the hammock and think about it."

When they were nicely settled for a real cuddly time, Mother said softly. "Do you know, Harold, the beautiful white lilies are like a little child's life, when it is fresh and pure and clean, and no evil has come near it. The poor lilies could not help getting soiled, for they can not move or think, or protect themselves in any way. But a boy is not like the lilies. He can get away from evil. He need not listen to wicked words. He can keep his tongue from repeating what is not right. He can choose good playmates. He can read good books. As you grow older you will earn many things that a boy can do to keep his life fair and white. Did you notice, Harold, that even when we washed the lilies they were not so beautiful as they were before the mud touched them? When one does wrong and makes his life impure in any way, it is hard to get the stain off. Remember the lilies until you get to be a big boy, and we'll talk again about a life that is as pure and wholesome and beautiful as the unspotted lilies."

**July 30, 1916. The Bible Story I Like Best.**

1 Sam. 14 : 1-16. 1 Sam. 3 : 1-10. Mark 5 : 35-42. Mark 6 : 30-44. Luke 2 : 39–52. Gen. 37 : 1-36.

The Sunday preceding the meeting let the children vote on the most popular Bible story. The one they choose is to be the one which the Superintendent is to tell. She should study it carefully, planning to make it more interesting than the children have ever found it. Plan that two or three, or more, Bible stories be told without mentioning names. The children are to write down the name that they think belongs to each story.

Several of the Juniors may be permitted to tell the Bible story they like best, and some of the short Bible stories may be read from the Bible itself.

If the Superintendent can secure some good book, like the Garden of Eden, the children will enjoy hearing some of those stories read either by a Junior or some older person.

The whole meeting should resolve itself into a story hour, and at its close the children may again vote and decide which story they like best. Is it the same as the one they first chose?

**Bible Search, July 23, 1916**

Clean in belief Job 11 : 4.
Clean in speech. Psa. 141 : 3.
Clean in thought. 1 Cor. 13 : 5.
Memory verse, Matt. 5 : 48.

**July 30, 1916**

Jesus' love for children, Mark 13 : 16.
Jesus' baptism. Matt 3 : 13-15.
David and Jonathan. 1 Sam. 19 : 1-7.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**July 23, 1916. Best Bible Stories. A Group of Parables. II.**

**The Great Supper. The Lost Sheep. The Lost Coin. The Prodigal Son. The Unjust Steward. The Ten Virgins. The Talents. The Sheep and the Goats.**

**Daily Bible Readings**

Mon. Luke 14 : 1-11. Tues. Luke 14 : 12-24 Wed. Luke 15 : 1-10. Thurs. Luke 15 : 11-32. Fri. Luke 16 : 1-31. Sat. Matt. 25 : 1-13. Sun. Matt. 25: 14–29.

**Prayer**

Our Father in Heaven, We are grateful for the stories Jesus told to teach that every human soul is precious in Thy sight. We are glad to look up to Thee as our Father and to rest in the assurance that Thou dost love each one of us with a love that shall endure to countless ages.

We are glad that Thou hast placed us in this world for the purpose of growth and hast set before each one of us tasks in which we may be faithful.

Help us to live each day as is fitting the children of a great King. Help us to realize the opportunities given us and use them in fullest measure. Help us to be faithful in all that Thou dost entrust to our keeping, We ask it in Jesus' name. Amen.

**The Latter Parables**

Jesus had come to the last year of his earthly life. He had roused the intense hatred of the Jewish leaders in Jerusalem. They misunderstood him completely and had no sympathy with him. They were sure that he was by word, action, and teaching, putting far off that glorious Messianic day for which they all hoped and prayed. It is little wonder, under the circumstances, that they hounded him fron place to place, and longed for a chance to apprehend him as a criminal.

Jesus was perfectly well aware of this hatred. His heroism is well shown by the fact that he never

# ONWARD

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.

Managing Editor, Carl F. Elsner

Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.


avoided contact with his enemies, except for the sake of the work which he must accomplish in the short time allotted him. The province of Judea, the stronghold of priestly authority, was hot with resentment against the young revolutionist. Galilee was no longer a safe retreat, for priestly listeners carried every word back to Jerusalem. Jesus therefore turned aside into the province of Perea, less under priestly authority, where it would be safe to preach and teach for the little time left before the final journey to Jerusalem.

It was in Perea that Jesus told the stories of the Great Supper, The Lost Sheep, the Lost Coin and the Prodigal Son. It was from Perea that Jesus went in response to that message which came from Bethany, and the raising of Lazarus was the last thing it seemed to Jesus' enemies possible to endure. They had desired his death before. From that day they were determined to kill him. Knowing this, he waited until the time for the Passover Feast and entered Jerusalem with glad Hosannas ringing in his ears.

His enemies were ready for him. The keen mind of the Master never showed to better advantage than in those days when all the brilliant intellects of Jerusalem combined to worst him—and failed. And a little later he sat with his disciples on the slope of Olivet, or perhaps in that garden he loved, and talked lovingly and earnestly with his disciples who were only a few hours away from that great testing-time in their lives. It was then that he told them the story of the virgins and the talents and the sheep.

In each parable truth is hidden, and men have not always understood these stories in the same way. Universalist young people should know the Universalist interpretation of these parables, which is quite different from that of some denominations. Use this evening for a careful study of these Bible passages and see for yourselves how well they prove the Universalist doctrine.

**July 30, 1916. Out of Doors with God.**

**The glories of the summer. The wonders of the ocean. The best use we can make of the summer season. Vacation days and how to use them. Remembering God in the summer. Spiritual lessons from the summertime.**

**Daily Bible Reading**

Mon. Psa. 74 : 12-17. Tues. Prov. 6 : 6-8. Wed. Eccl. 1 : 5-7. Thurs. Prov. 30 : 24-28. Fri. Zech. 14 : 6-9. Sat. Prov. 10 : 5. Sun. Matt. 6 : 26-33.

**Prayer**

"Tired of the long day's blinding heat,
I rest my languid eye,
Lake of the Hills! where, cool and sweet,
Thy sunset waters lie!

So seemed it when yon hill's red crown,
Of old, the Indian trod,
And, through the sunset air, looked down
Upon the Smile of God.

To him of light and shade the laws
No forest skeptic taught;
Their living and eternal Cause
His truer instinct sought.

Thanks, O our Father, that, like him,
Thy tender love I see,
In radiant hill and woodland dim,
And tinted sunset sea."

*Whittier.*

**Out of Doors with God**

Why not take the meeting out of doors with God if you can find a place in field or wood, by sea or river, where your Unioners can gather together and worship God in the open air? Sing very familiar songs and if possible have some good singer present to take charge of the music.

Look about you and see what inspiration for the topic is just at hand. Think of the many times you go out of doors. Does the Lord walk with you there as a daily companion? Is it because He is not there, or because you do not see Him?

What are you planning to do with this summer that is only half gone? Is it going to mean re-creation of mind and soul and body? Are you planning to do some of the little, gracious things which make life happier for others? What is your reading to be—just amusement, or that and more?

Do you feel that though you attend to Church calls pretty regularly in the winter the Lord has no claim upon you in the summer? Are you helping that little country church by your presence? Is the Bible the first thing you think of when you pack your trunk?

Do you ever get off all alone by yourself, and think, and think, and *think*, and then think some more—about the Y. P. C. U. and what you can do for it next year, and get back to it with a lot of good plans to bring up in a business meeting?

Talk some of these things over in your open air meeting and see how much it is possible to get out of a summer, and how, without strain or overwork it is possible to get a good grip on the fall work by considering it in a few quiet hours away from all the ordinary distractions.

STATE CONVENTION NUMBER

# ONWARD

The Journal of the Universalist Young People

Our Motto: For Christ and His Church

Edited by the National Executive Board

VOL. XXIII AUGUST 1, 1916 NO. 15

## CALIFORNIA CONVENTION

Wednesday morning, May 24, the Y. P. C. U. Convention was held in the Sunday school room of the Santa Paula Church. There was a good attendance, Pasadena being represented by seven of her members. Very encouraging reports were read. Pasadena's was heard first.

Organized in the spring of 1915 with about ten members they now have an active membership of thirty and three associate members. A devotional meeting is held every Sunday evening at 6.30 o'clock. The topics are varied somewhat from those selected by the National Association and as everyone contributes to the discussion the meetings are interesting and lively. Once a month a Roll Call is taken and each member donates what he feels he can. This sum is added to the treasury. A plan now in progress which proves to be interesting and successful is that each member is given ten cents to multiply into at least one dollar by some method he devises. A supper followed by the well known comedy "Thisbe and Pyramis" is to be given June 21, under the auspices of the Y. P. C. U. On Young People's Day the evening church service was conducted by the local Union, assisted by the Los Angeles Union. During the following week, a very delightful banquet was held in the church parlors at which about one hundred church members and young people gathered. The first event after the summer vacation was the exceedingly successful production of Mr. Ruggles play "The Prophet of Good Luck" given under his supervision. The receipts from this swelled the treasury to such an extent that $5.45 has been donated to the Japan Mission, $6 dues have been paid to the National Y. P. C. U., a $15 pledge made at the convention held last July paid and $10. has been pledged to Mr. Ruggles' church at Oakland. A combined business and social meeting is held once a month at the home of one of the members when plans for the work of the Union are made. Other social activities include dances, hikes to the near mountains. A Maybasket Bee was held the last of April. On May Day thirty dainty baskets were delivered to the shut-ins and elderly people of the church. A large number of young people joined the church Easter Sunday and the Union expects to keep right on striving to succeed in bigger things.

The report from Los Angeles followed. Organized in 1914 with twenty members they now have thirty-five active members. A devotional meeting is held every Sunday evening and as Los Angeles and Pasadena are near neighbors they visit each other frequently and Los Angeles has held two meetings at the beach cottage of Dr. Nash. Their discussions are full of interest and they also deviate from the Topic Book as they see fit. Their production of "The Prophet of Good Luck" was attended by the Pasadena cast and a success to such an extent that they repeated it in January. They have also spent several of their devotional meetings on the life of John Murray. The Union pledged one hundred dollars to the building

fund of their new church and were able to increase it to two hundred dollars by several entertainments and,two benefit performances given by dramatic schools. They have also contributed to the missionary work and supplied the fittings for the new stage. Besides these entertainments a social of some kind is held once a month. During Lent the Union attended church services in a body. They have charge of the decorating of the church each Sunday and intend to keep on making themselves as useful as possible in the future.

The report from Santa Paula was last but not least by any means. Organized November 1915 with thirty-nine members their membership is now fifty-two active and one honorary member. Their devotional meetings are very well attended averaging fifty present. Easter Sunday they attended Vesper services and omitted their own meeting later in the evening. One Sunday each month Mr. Miller gives an illustrated lecture at which the attendance exceeds the one hundred mark. Also each month a business and social meeting is held. May 7, a Union Peace meeting was held, fifty-eight being present. Entertainments are given to increase their funds and their dues have been paid, song books bought and fifty dollars pledged and paid to the church. Altogether this Union is steadily growing, in usefulness as well as in numbers.

A short speech from Mr. Burbank, President of the Santa Paula Union, followed. He advocated something new and different all the time to interest others in the work of the young people. Mr. Woodhouse of Pasadana spoke on "What has done our Union the most good." He selected the informal discussion of the topics which helps to strengthen the individuality of the members thus making the Union an active one.

Mr. Ruggles then told us of his work and he felt very confident that he would have a Y. P. C. U. organized in Oakland before very long. Riverside added encouragement with the announcement of expecting a Union to be formed among their young people soon.

A State Organization was then proposed. Mrs. Miller moved that a Committee be appointed to nominate officers. Mr. Burbank of Santa Paula, Mrs. Nash of Los Angeles and Mr. Morrison of Pasadena were appointed. While they were nominating Clare Blauvelt of Pasadena as President, Miss Florence Case of Los Angeles as vice-president and Miss Jean Walden of Santa Paula as secretary-treasurer, Mr. Henry moved that the State Constitution, which had been drawn up by a committee from Pasadena and Los Angeles and sent to Santa Paula for approval be adopted. This was unanimously carried. The nominees for the officers of State Union were then unanimously elected. As this concluded the business the Convention adjourned to Sulphur Springs where a delightful and refreshing picnic lunch was served.

* * *

## MAINE CONVENTION

The twenty-seventh annual convention of the Maine State Y. P. C. U. was held at Norway June 7 and 8. The attendance was fairly good. and quite an amount of work was accomplished.

Although our reports showed some Unions disbanded, they showed also a new Union at South Paris and one at Hiram, a re-organized one at All Souls Church, Portland, and an undenominational group of young people under the leadership of Rev. Grant Von Blarcom at Turner Center.

The reports brought out good work among the Unions, especially among the Juniors.

The Rally Meeting Wednesday evening was addressed by Mr. Samuel Pond of Worcester Mass., and the Rev. H. H. Hoyt, of Hiram, Me., and both speakers were very helpful.

The special feature of the Convention was the model devotional meeting at eight o'clock Thursday morning conducted by the Norway Union.

### PROGRAM OF MODEL MEETING

**General Subject Preparedness**

Leader, Hugh Pendexter, Jr., President Norway Union.

1. Three songs.
2. Responsive Reading, Service for Christian Citizenship. Praise and Thanks, Part 11.
3. Song.
4. Scripture, Matt. 25 : 1-13.
5. Sentence Prayers.
6. Song.
7. Topic.
   a. Why Prepared? Hugh Pendexter, Jr., Leader.
   b. Education as a Means of Preparation, Gordon Noyes.
   c. The Sunday School and Y. P. C. U., a Preparation for the Future Church, Katherine Jones.
   d. Spiritual Preparation, Virginia Mixer.
8. Song.
9. Mizpah Benediction.

These young people were all of high school age, and each of their papers showed careful preparation and some deep thought. The meeting went along without a halt and was very interesting to all the members of the Convention who were present. Very little help was given the speakers in preparing their papers.

The Convention voted to buy a communion table for our mission church at Oakfield, Me.

The Convention voted pledges to the National Work, and this year did something that has not been done for some time, appointed a representative to the National Convention and appropriated $50 for his expenses there and for his expenses in traveling around the state telling the different Unions about the National Convention. The State Union expects good results from this work, as the enthusiasm gained at one of our National Conventions can not help but strengthen old Unions and inspire new ones.

Thursday afternoon a Conference on Methods lead by our new president, Mr. Robert Kellerman, brought out many interesting methods from the various Unions represented.

### RECOMMENDATIONS

I. Since the success of each local Union depends in a large measure upon the devotional meetings, we urge young people to give expression to their own thoughts and strive in every way possible to make this year one of increased power.

II. Recognizing that the Union at Oakfield is doing a most commendable work in sustaining the efficiency of our church in that town, we recommend that approximately $20 be appropriated for a communion table.

III. Since definite aims are absolutely necessary to success in any work, we recommend that the Executive Board before October 1, communicate to every Union specific objects for which they are to work and that especial effort be made to follow up this call to service.

IV. That businesslike methods are necessary to every organization, and we urge that local Unions pay their quotas not later than Jan. 31, and that local secretaries answer all communications promptly.

V. That the sum of $25 be contributed toward the support of the Banner.

VI. That the Mission Study Superintendent be continued and that wherever practical Mission Study classes be continued and new ones started. We heartily commend the Missionary Institute at Ferry Beach, Aug. 14-18 and at Ocean Park, July 21-31.

VII. Recognizing that *Onward* is a very valuable paper, we urge better support for the same by a large increase in subscriptions and that an efficient *Onward* Superintendent be appointed in each Union.

VIII. That our State body give $15 to the regular work of the National Y. P. C. U. and $10 to the Chattanooga Building Fund, and if conditions are deemed expedient the Executive Board shall contribute at a later date.

IX. That the policy of meeting with the Maine Universalist Convention be continued.

X. Commending the excellent work of the Junior Union reported, we recommend that a Junior Union be organized in every Universalist Church possible. The future workers of the Senior organization will come largely from the Juniors, and Unioners should not neglect this important work. We recommend that $10 be appropriated to be used by the State Junior Superintendent in organization work.

XI. We call the attention of the Universalists in the State to the value of the Union-at-Large where there can be no local Union, and we urge hearty co-operation be given to the Superintendent of Union-at-Large.

XII. We recommend that the Executive Board select someone to attend the National Y. P. C. U. Convention and in the fall to visit the various Unions and prospective Unions in our state, reporting the National Convention and setting forth its plans for work, and that fifty dollars be appropriated for the same.

XIII. We recommend that the Executive Committee request the State Universalist Convention to consider the advisability of changing the date of its annual meeting to a time more favorable for the attendance of the young people.

* * *

## OHIO CONVENTION

First and foremost in this Convention were the Institutes by Dr. Rowland, of Vermont, on Y. P. C. U. work. Those who have heard him know that we had inspiring meetings. His three Institutes were on the subjects "The Y. P. C. U. a Religious Factor To-day;" the "Best of the Y. P. C. U." and "The Call to Service." In all of these talks he waked us up to the fact that we have a big work to do in righting the wrong and evil that are in the world. His talks were full of actual experiences telling how he has helped in this great work and giving suggestions for Unions and individuals in the smallest communities. His forums were interesting in a great degree, bringing out the thoughts of different members of the Conventions. Did space permit much more could be said.

The opening of the Y. P. C. U. Convention was an inspiration to all. The Juniors of New Madison gave a demonstration of work they had done during the year. Most of the older people were ashamed to see

how much better those Juniors could do than the peop e who had been longer in the work. They reported 1245 visits and errands and other Sunshine work and showed exce ent training in their repetition of the Winchester Confession of Faith,singing of songs and ability to speak before a church full of peop'e without an apparent tremor. The inspiration which they generated will be carried throughout the state in the strengthening of the two other Junior Unions and the forming of two or three more.

The reports of the officers and Superintendents were not as encouraging as we could wish but were prophetic of better work the coming year. A loss in membership was reported, there being seven Unions, a loss of five and a gain of one. The Membership Fund pledge amounted to $27 and the T. C. W. pledge was in the neighborhood of $50 which we think was excellent for the size of the Convention.

The Recommendations and Resolutions as passed, point to big work:

1. We recommend that the greetings of this Convention be sent to Rev. O. G. Colegrove of Minnesota who labored so long and well with us; also to our retiring President, Mr. Carl M. Senn in recognition of his work the past three years.

2. We recommend an amendment to the Bylaws of this Convention in regard to the efficiency banner to this effect:

Efficiency. To the Union having the largest per cent of work done during the year, no Union being allowed to hold the banner two years in succession. This was passed on separately and carried.

3. We recommend that the same resolution be passed by this Convention as was passed by the church and Sunday school Conventions, to wit: That a committee of four, one from each of the Church, W. U. M. A., S. S. and Y. P. C. U. be appointed by President Fowler to take such steps as may be necessary to endeavor to secure a more strict enforcement of the anti-cigaret law of Ohio.

4. Resolved that we hearily concur in the action of the Church Convention to the effect that all our Ohio ministers be urged to give their earnest attention and loyal support to the fostering of the Young People's Christian Union.

5. Realizing that we stand face to face with great opportunities as well as great responsibilities, we recommend that the Unioners of Ohio make active effort during the coming year to increase our membership by at least one hundred and the number of our Unions at least by five, and that to this end we adopt as our slogan "One Hundred Five."

The other resolutions expressed our thanks and appreciation to Dr. W. R. Rowland and to the New Madison people. As a special mark of appreciation of Dr. Rowland's work we are to carry out his suggestions in so far as we are able.

The following officers were elected:

President, Rev. J. W. Grinmer, Rockland. Secretary, Miss Harriet E. Druley, Belpre. Treasurer, Miss Jessie Gravell, Columbus. Member-at-Large for one year, Mr. John Moore, Jersey. Member-at-Large for two years, Miss Marie Hall, Kent. Junior Superintendent, Mrs. Pearl Roberts, New Madison.

The annual banquet was a complete success with Rev. G. C. Baner, Akron, as toastmaster, and the speakers Dr. W. R. Rowland on "Visions," Stanley C. Stall, on "Dreams" and John Sawyer, Columbus "To the Ladies." Music was delightfully furnished by Mrs. Irma Smelker. After the regular program was completed, Rev. E. W. Stevens, Columbus, was called upon and he proposed that money be pledged to send the new president to New Haven. In a very short time $40 was pledged and paid.

After the banquet the banners were awarded as follows: Missions to Mt. Carmel. Membership to Belpre. Onward to Mt. Carmel. Sunshine to New Madison. Efficiency to Jersey. Mt. Carmel was entitled to it but was out of the race having had it last year.

A short consecration service, conducted by the Rev. F. B. Bishop concluded an inspiring Convention. We are going home to work, endeavoring to put all we learned into actual service.

*Harriet E. Druley, Secretary.*

* * *

## PENNSYLVANIA CONVENTION

The Pennsylvania State Y. P. C. U. held its annual Convention at Girard, Pa., June 15, 1916. The business session was cal ed to order at 2 p. m., by our State President, Dr. R. O. Van Dusen, then Dr. Edwin Sweetser offered prayer. Rev. Geo. Gay our National President, was able to be with us on this occasion. He delivered an interesting and profitable address, which was thoroughly enjoyed. The meeting was well attended and a good deal of interest was displayed. Twelve delegates responded to roll call.

The reports showed an increase of one Union, and a promise that several more young

people's organizations will probably affiliate with us by June 1917.

It was voted that $100 be appropriated by the State Y. P. C. U. to be used for the purpose of establishing new Unions and encouraging those already in existence.

Two cents a week contributions amounted to $65.18 a gain of $17.28 over 1915.

Union-at-Large reported eight new members. Our State President Dr. R. O. Van Dusen then gave an address "For a Wider and Fuller Growth of the Y. P. C. U."

Pledges and collections of $26.80 were raised. Our Y. P. C. U. gave the General Convention Fund $25.

The following officers were elected for the ensuing year. President Dr. R. O. Van Dusen, Philadelphia. Vice-president, Mr. Ivan B. Wescott, Fleetville. Secretary, Miss Pauline E. Herold, Philadelphia. Treasurer, Mr. Albert M. Gregory, Philadelphia. Superintendent of Junior Missions, Miss Arvilla Robinson, Linesville. Superintendent of Two-Cents-a-Week, Mrs. R. O. Van Dusen, Philadelphia. Superintendent of Christian Citizenship, Rev. J. L. Dowson, Brooklyn. Superintendent of Onward, Mr. Harold Gartley, Philadelphia. Superintendent Post Office Mission, Mrs. Charles Putnam, Linesville.

After the session, Mr. Gay held a Round Table Talk which was earnestly entered into by all present.

Our annual banquet was held on the evening preceding our session as that was the time at which the greatest number could attend. The Rev. Lewis B. Fisher of Chicago, President of Ryder Divinity School acted as toastmaster. Eighteen diners responded with toasts.

The Girard Young People had the hall prettily decorated.

The 1917 Convention will be held in Scranton.

*Pauline E. Herold, State Secretary.*

* * *

## NEW HAMPSHIRE CONVENTION

The twenty-sixth annual Convention of the New Hampshire Young People's Christian Union will be held in the First Universalist Church, Nashua, Friday and Saturday, Sept. 29-30, for the purpose of electing officers and for such other business as may legally come before said Convention.

*Edith K. Tolles, Secretary.*

**ONWARD**
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## WANTED AT MURRAY GROVE

Young people: oceans of them. Murray Grove is in New Jersey, fifty miles from New York; fifty miles from Philadelphia. It should be to the young people of New York, New Jersey, Pennsylvania and other middle states what Ferry Beach is to the New Englanders. The young people can make it so.

Miss Madeline Gilchrist of St. Lawrence, is to be social director this year. A tennis court, motor boat, and probably motor bus, and bathing will enliven things. Week end pilgrimages to the grove are becoming popular from nearby churches.

Wanted also: Three young women waitresses. No pay but your board is free, and a good summer is promised. Work for season or week.

The season is from August 4 to September 5. Rates are $9 for two in a room. Here is Thomas Potter's House, the Church in which John Murray preached the first Universalist sermon in the New World, and other priceless relics of our faith.

All communications should be addressed to the resident pastor,

*Rev. William Wallace Rose,*
*532 West Avenue,*
*Bridgeport, Conn.*

* * *

**Norway, Me.**—The Union held its usual seven o'clock service Easter Sunday Morning and invited the Young Peoples' Societies from the other churches to unite with them. Although it rained hard twenty-three were present and we had a good meeting. May 9th we gave a supper and a three act drama entitled "Daddy." $20 was cleared for the piano fund. Our Union conducted a model devotional meeting at the time of the state Convention here, June 8. We have recently collected and sold about two tons of old papers for the piano fund.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor
61 Grove Street, West Somerville, Mass.

**"Expect great things from God. Attempt great things for God."**

## THE JUNIOR DEVOTIONAL MEETING

**Aug. 6, 1916. The Wonders of Summer. What Can You See?**

Isa. 55 : 10-12. Psa. 80 : 8-11. Eccl. 11 : 7. Isa. 35 : 1, 2. Job 37 : 1-5. Matt. 24 : 32.

It was a hot summer afternoon when the children gathered in the cool vestry for their hour of song and praise. When it was time to discuss the topic the Superintendent wrote on the blackboard: The Most Wonderful Thing I Have Seen This Summer.

"Now I want you all to think—think—think—hard for two minutes by my watch which our leader is holding. Then one after another you may tell us of the most wonderful thing you have seen this summer." So said the Superintendent.

It was very, very quiet in the Junior room, so quiet that one could—almost—hear the watch tick.

Then Carlton said, "I think the most wonderful thing I have seen was the wee-est wee bit of a hummingbird's nest." Then he told how he and his father found it, and described its appearance. The Juniors who had watched hummingbirds were asked to raise their hands, but not one had ever seen one of the tiny nests. "A hummingbird's nest" was written on the blackboard.

"The most wonderful thing I have seen this summer," said Katherine, "was that heavy thunderstorm we had a few days ago. Mother and I sat where we could watch the black clouds roll up in great banks. Then the wind shook the trees. The lightning made such wonderful flashes and the thunder echoed as if it never would stop. Mother quoted a lot of Bible verses to me about storms and the power of God as we watched, and when it was over I sat on the piazza to look at the rainbow. I learned by heart the Genesis story of the rainbow. I'll repeat it to you if you like." So Katherine repeated the beautiful promise, the children talked a little about the storm and God's care, and "a hard thunderstorm" was the next entry on the blackboard.

"I think the most wonderful thing I have seen is my garden," said Kenneth, who had come in the spring for a long, long visit with his grandmother. "I don't mean it's such a wonderful garden," he explained as some of the children laughed. "But I never had a garden before and I never helped anything grow. It's just great to put those little seeds in the ground and take care of them and watch them grow until the plants have flowers or make good things to eat."

"Indeed it is, Kenneth," said the Superintendent understandingly, "it is one of the most wonderful things in the world to work with God to make things grow, and I wish you would tell us all about your garden." So Kenneth told his story and "a garden" was added to the blackboard list.

Thus Junior after Junior told of some wonderful thing and the Superintendent told of a wonderful thing she had seen—one of the Government fish hatcheries.

Then the children thought for a moment of God's care and His goodness to all His children. The Superintendent explained that they could thank God by reading together one of the thankful songs in His Book. So the Juniors read softly in unison Psalm 107.

"Keep your eyes open for more wonders," said the Superintendent, "and some Sunday in the fall we will take a little time to talk about them for we all have enjoyed this meeting so much." "Oh, yes, we surely will," chorused the children. "We've had just a lovely time to-day."

**August 13, 1916. A Memory Hymn**

Psa. 23 : 1. Luke 12 : 6, 7. Luke 21 : 33. Matt. 5 : 13-16. Matt. 6 : 24-34. Rev. 5 : 13.

There is always inspiration and comfort in song. We sing when we are happy, when we are sad, when we are troubled, or lonesome. But unless our minds are well stored with beautiful songs, we shall be unable to give expression in song when we most desire to do so.

There is the story of the Union soldier on picket duty, who, to keep himself company during the long watch of the night, began to sing, not a funny, rollicking song, but a beautiful hymn, "Jesus, Lover of My Soul." Now it so happened that under the cover of darkness, a Southern soldier had crept very close. Just as he was aiming his gun to fire, he heard the Northern soldier singing the last part of the hymn, "Cover my defenceless head with the shadow of thy wing!" The Southern man stopped, listened a moment, then lowered his gun and silently crept away. This is just one instance when knowing a hymn was a great help, for it not only comforted the singer, but actually saved his life. Let us begin now to fill our minds with these beautiful songs.

The Sunday before this topic is used ask the children to be thinking during the week of their favorite hymn. Tell them to choose the song they like best, whether it be in the Junior Song Book, the Sunday School Book or the Church Hymnal, and bring it to the Junior meeting on the following Sunday. I would also ask them to memorize at least one verse of it. Then when Sunday comes, if the Union is not too large, I would sing each child's favorite hymn. Also try and induce the child to tell why he likes that particular hymn and also what he thinks it means, for sometimes these little tots think more than we dream of.

I wonder if all the Juniors realize that they have a National Song? If so, do they know it? All Juniors should know it on the same principle that all school children know the National Anthem (what is it?)

for the Junior Union has the same relation to the National Y. P. C. U., as the city or town has to the big United States. So I would suggest that at this time the National Anthem of the Y. P. C. U., be taught and explained to the children.

For the benefit of those who do not use "Praise and Thanks,' it is printed below. It is sung to the tune of "The Red, White and Blue."

I

On the breasts of our Young People's Union,
Hangs the badge of the white and the blue,
In token of full consecration
To the love of the pure and the true.
The sheen of the fresh-fallen snowflakes,
The o'er-arching heaven's bright hue,
From these come our beautiful colors;
Three cheers for our loved white and blue.

Chorus

The call for the noble and true,
Re-echoes the universe through;
Responsive our bright enblems flutter
O'er the hearts of the Y. P. C. U.

II

We sing of a love universal
Whose grace doth our spirits renew;
And daily a deeper devotion
Fills the hearts of the Y. P. C. U.
Then onward from grace unto glory,
The Christ spirit thrilling us through;
Eternity only can measure
The power of the white and the blue.

III

The eye of our Infinite Father,
While searching the universe through,
Sees truth and devotion to duty
Enshrined in our loved white and blue.
Assembled all over the nation,
At fall of the even's soft dew,
In answer the echoes shall murmur,
"Three cheers for our loved white and blue."

IV

Our watch word is "Onward!" forever;
With faith and with zeal ever new,
We'll labor for Christ and his kingdom,
And honor our loved white and blue.
Then sing of our beautiful symbols,
Oh, sing of our loved white and blue;
They constantly lead and inspire
The hosts of the Y. P. C. U.

**Bible Search, Aug. 16, 1916**

Grass growing. 2 Sam. 23 : 4.
Fruit ripening. Ez. 36 : 30.
Flowers blooming. Song 2 : 12.
Memory verse. Psa. 121 : 1.

**August 13, 1916**

A Christmas hymn. Luke 2 : 14.
An Easter hymn. Matt. 28 : 6.
A Children's Day hymn. Mark 10 : 14.
A National Hymn Psa. 33 : 12.

## THE SENIOR DEVOTIONAL MEETING

**August 6, 1916. The World at Home and Abroad Deeds of Heroism. Deeds of Righteousness. Deeds of Public Service. Deeds of Mercy. How many of these have you noted in your reading the past few months? What do you consider the most important of all that has happened since the beginning of May?**

**Daily Bible Readings**

Mon. Psa. 64 : 9, 10. Tues. 1 Cor. 4 : 20. Wed. 2 Peter 1 : 5-9. Thur. 2 Chron. 1 : 10. Fri. Jas. 1 : 20. Sat. Prov. 17 : 27. Sun. Prov. 10 : 23.

**Prayer**

Thou who art the Giver of all good—Turn our hearts to righteousness and fit us for helpful service in the interest of all mankind. Save us from narrowness of mind and pettiness of spirit. Open our eyes that we may have a wide outlook upon the affairs of the world. Keep us from personal and from national selfishness. Help us to consecrate ourselves to the work of upbuilding Thy kingdom here on earth. May the knowledge and love of Thee spread abroad through the earth until all men acknowledge Thee as their King and bow in submission to Thy wise and all-sufficient laws. In Jesus' Name we pray. Amen.

**A Plan for the Meeting**

We go to school and study history. It tells us of events which took place ten, twenty-five, a hundred, a thousand years ago. It tells us of men and women then living, and what they did. We judge the actions. We judge the events. Then we say this was good, that was bad. Most of us say history is an interesting study, and sometimes we think, "Oh, if only I could have lived then! How exciting life must have been!"

But it happens that we who are living to-day are in one of the periods when history is making fast. We are living through what is soon to be written in text books for the next generation to study. So we can come to our Union meeting prepared to discuss what we might call 'living history,' since it is so near us. We can try to get a clear view of what is going on in the world and decide what will be written down as good and what will be called bad in the future. War and politics may be the things uppermost in the minds of many, because they call forth the most noise. It is well to remember that many of the forces of God work quietly and without confusion. The world is stained with such a war as never was seen, but because of it there is coming into the hearts of men an intense desire that such ravage and destruction shall never again be seen. It is again a case of the fire and earthquake, and then a still, small voice.

So while it is easy to talk of war and political situations, ask each member to come to the Union prepared

to talk of something else as well. Each one must have read of some brave deed, done perhaps by some very obscure person. Something has been done, perhaps, to improve conditions in your own town, either by the officials or by private citizens. Charitable and philanthropic organizations are still at work and many forces are battling for righteousness. These things may well be brought to the attention of the Union.

Questions may be given to different members and thoughtful answers requested. Ask, for example:—What deed would you like to have to your credit if you could choose out of all which has been done in the world in the past three months?

What charitable organization are you most interested in? What is the most important thing it has done this year?

What do you consider the best thing that has been done for our town this year?

What effect are our public policies likely to have on world affairs?

What are some of the peaceful ways of making the world better? Tell what is actually being done.

### August 13, 1916. Ideals

**How to Create them. How to keep them. How to attain them. Their value. Their charm. The danger of low ideals. Dreaming—and doing. Dreaming—and no more. "Where there is no vision the people perish."**

#### Daily Bible Readings

Mon. Acts 2 : 17. Tues. Prov. 16 : 1-33. Wed. Job 29 : 25. Thur. Rom. 8 : 13, 14. Fri. Heb. 13 : 20, 21. Sat. Prov. 31 : 10-28. Sun. John 13 : 15 (first clause.)

#### Prayer

Beyond that which is, we seek that which may be. Guide us in our quest, O our Heavenly Father, for the best things of life. Set clearly before our eyes the one perfect life that has been lived here on earth and help us as we strive to make life conform to that perfect pattern.

We thank Thee for changing ideals which show an improving life. Keep us from falling backward and faltering when the evil forces of the world seek to lower or destroy our ideals. Strengthen us by Thine own might and make us conquerors over sin and all that is low and degrading.

We ask it in the Master's name. Amen.

#### The Ideals of Young People

We all used to read fairy stories, and we remember how fairies used to come to make beautiful gifts to little princesses. Perhaps we used to dream day dreams and wish that a fairy would come to make us gifts of money or jewels or a magic carpet, or something of that sort. But if I could be a fairy godmother, I think for my gift I should like to put in the heart of each youth and maiden a beautiful ideal. An ideal, you know, is something which seems to us nearly perfect, and which we should like to be or to possess. We grow to be like that which we like. So if that beautiful ideal was in each heart, each young person would be striving to live a beautiful life, strong, pure, noble and loving.

There is only one life that fulfils all the requirements of a perfect life. That is the life of the Christ, and that is the best life of all to hide in one's heart as an ideal. We can study the life of the Master until he becomes very real and very near to us, and we judge all our words and actions by wondering what he would say of them. Thus we build up for ourselves an ideal of truth, of honesty, of purity, of kindness, and the like.

But we can also build up our ideals through the people we know and the men and women we read of. Recently you have had some biographcial topics, and some of you have said, "I don't like those topics. I have to work to get anything out of them." Do you know that one of the best things a young person can do is to study the lives of great men and women? That is why those topics were given you—that you might be helped to make ideals for yourselves and grow to be something better than you could if high standards of living were not placed before you. Every young person who intends to do more than merely "mark time" in the world should be familiar with the life story of some of the world's great men and women.

I hear many criticisms of the young people of today. People, employers especially, say they are poorly educated, careless, inefficient, frivolous, irresponsible, indifferent, unwilling to work, and that nobody can depend upon them. Some of you will very justly resent such words, because you know they are neither true of you nor of many of your companions. And some of you are a bit shamefaced, for you know there is some truth in what is being said.

Isn't the trouble in the lack of a high ideal to live up to? Aren't some young people easily contented with far less than the best? Isn't it wise for all of us, now and then, to stop and consider if our ideals are really as high and fine as they ought to be? It seems to me that young people normally, just because they *are* young people, look forward to a life that is bright and prosperous and successful. It is the natural thing to do. Then why, a few years later, do we see so many failures? Is it not, again, that the ideals were not high enough, or were not lived up to, or were allowed to fade out into nothingness?

I tried to find in the library some books to recommend which seem to me to be of value to young people in making their ideals. There are many good biographies, as I have already suggested, and any librarian can furnish a list. Here are a few others that I found. On Life's Threshold, by Charles Wagner. Just Over the Hill, by Margaret Slattery. How They Succeeded, by Orison Marden. Men Who Win, or Making Things Happen, by William M. Thayer. Ideals for Girls, by Mrs. Frank Learned. In Tune with the Infinite, by Ralph Trine. The World Beautiful, by Lilian Whiting. The Exceptional Employee, by Orison Marden.

CONVENTION NUMBER

# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII AUGUST 15 1916 NO. 16

## THE CONVENTION AS THE ENTERTAINING UNION SAW IT

Wednesday morning the Conventioners began to arrive. Every train brought delegations of them. The N. Y., N. H., and H. Railroad had very kindly erected a booth for us in the Station so that the delegates could find us easily. We were kept busy all the time, telling Unioners the way to the church and to the hotels, and assuring other travelers, who in their haste had not noticed the name of the booth, that really we didn't know when the next train left for Winsted or whether their Pullman reservations were in car 47 or 51.

Those of us at the church found plenty to do. Credentials had to be examined; lodgings assigned; souvenirs distributed. Every one who came to the Convention was given a brown leather purse with the inscription "Y. P. C. U. New Haven 1916" stamped upon it. We had to see that all visitors wrote their names and addresses in the Convention Register, that they received programs, badges, guide books of New Haven, and pamphlets containing the Convention songs; and that they all had their names pinned on them. We then showed them around the church, introducing them to the various booths, from the Post Card Booth on the right around to the Temperance Booth on the left, where Mr. Hersey had hung his bright-colored posters,—glaring forth vigorous and telegram-like sermons on the evils of the cigarette and of alcohol. After this we would get the delegates started on the road to their respective "homes" and, returning to the church we would go the rounds with another party.

Right here I want to say that with all the hurry and bustle, entertaining the Convention was more pleasure than work. This was chiefly due to the loyal support we received from New Haveners of all denominations. It seemed that wherever we turned we found only ready hands and generous hearts to aid us in making our visitors welcome. For instance, the S. N. E. Telephone Co. put up our banner for us, stretching it across the street in front of the church. Postmaster Troup had a mail-box installed in the vestry just for the convenience of the Conventioners. The Chamber of Commerce furnished us with descriptive booklets of the city which contained maps and pictures. The newspapers of New Haven printed detailed reports of all our sessions, and Mr. Clifford Minor kept a huge bottle of spring water in the Sunday school room, installing it appropriately right beside Mr. Hersey's Temperance Booth. This is not half of the generous acts performed by our friends. The rest of this report will be full of other instances.

Promptly at two the joint praise service began. The church had been decorated for the occasion. In every window there were bunches of blue and white flags. On one wall was a string of posters telling the true meaning of Inspiration, of Conscience and of Evangelism. At the left of the pulpit stood the American flag. At the right, the blue and white Y. P. C. U. flag, while over the head of the presiding officer hung the mottoes "Onward," and "Co-operation for Power—Power for Service,"

After the brief praise service two business

ADDITIONAL REPORTS IN SEPT. 1 ISSUE

sessions were held. Dr. Huntley formally opened the Convention of the General Sunday School Association, had the official call read, heard the annual reports, appointed the sessional committees and gave the "presidential prognostications," a title, he told us, that nearly overpowered him. President Gay then took the chair for the Y. P. C. U. and opened that Convention. The business was finished about quarter to five and a recess declared.

Mr. C. H. Bolton took us down to see the New Haven Manufacturer's Exhib t, and we saw samples of what our city makes, more things than we had ever dreamed of —everything, it seemed, from dirigible balloons and Winchester rifles to writing paper and emery wheels.

The first evening Mass Meeting was held at 7.15. We met in the Mishkan Israel Temple, a beautiful Jewish tabernacle two blocks from our church. The Board of Trustees had generously offered us the use of their temple for our evening mass meetings, as our own church was hardly large enough to hold all our visitors.

The service was an impressive one. One of our own girls played the organ, Miss Jeannette M. Fisher. Two choral numbers were given which added greatly to the beauty of the service. These were sung by a chorus, the pupils of George Chadwick Stock of New Haven, led by Mr. A. B. Dixon, with Miss Charlotte Beebe at the piano. To these friends who so kindly offered their services, we extend our sincere thanks.

Mr. Elsner presided that evening. He first called upon the Connecticut State President, Mr. F. W. Rogers, to give the opening address of welcome, then upon our mayor, Mr. F. J. Rice, who told us that he gave us the keys of the city with permission to take anything we wanted. After that we heard an address of welcome from Colonel Isaac Ullman in behalf of Temple Mishkan Israel, and his words of cordial.ty rang true, backed as they were by the many acts of generosity that the people of that Temple had done for us. The speeches of welcome were closed by one given by our own pastor, Rev. T. A. Fischer, and we were proud to call him ours. The responses were made by the two presidents, Mr. Gay and Dr Huntley. There were two main addresses that evening. Rev. R. R. Hadl y of Massachusetts spoke upon "Making Your Mark," pointing out that there is a wide field awaiting all who wish to make their mark; for there are 12,000,000 boys and girls, he told us, in this country between the ages of 15 and 20, and in this five-year period their whole future is dec ded whether it be for good or for evil. Dr. John Van Schaick o the District of Columbia, chose as his subject "Breaking the Barriers of Hate;" he showed how the fact that Jesus lived in Galilee, the "cross-roads of the Ea tern World," brought him into contact with men of all nations and widened his sympathies ti l it broke down the barriers between people, and he bade us in America, the meeting ground of races to ke p our sympathies broad, too, till we should break down the bar iers of hate in the mod rn world.

The meeting over, we went in a body to Hotel Taft, where a reception was held for our visitors. The management o the hotel had kindly given us their ball room, a room on the top floor of New Haven's one sky-scraper, and we were ab e to glance first at the bright-colored crowd of laughing, chattering guests, and then out over the whole city.

Thursday, we began with a devotional meeting, led by Miss E. E. Krementz of New Jersey, and then proceeded to the national bus ness. Minutes of all these business sessions will be found elsewhere in *Onward*, so I will pass at once to the noon recess. In the center of the Green which forms the heart of our city, the delegat s assembled, and there, with historic old "Center Church" as a background, we twice faced the camera, and the sun, and vainly tried to look beautiful, as the round eye on the rotating box came opposite us. I think the resu ts surprised us all. We are not only able o p ck out our friends, but we can r cognize ourselves without much trouble and though it is true that we do not seem quite so imposing and distinguished as we know we really appear, still we are all satisfied, and full of hope that our friends will see our faces.

At 1.30 Mr. Manning held a mis ionary prayer meeting. Thes meet ngs were held every day, and, marked as they were by an atmo phere of quiet serenity, they exerted a wonderfully, calming influenc in the midst o all the rush and hurry of the Convention week.

At two, Rev. Hazel K rk of Massachusetts conducted the Senior Y. P. C. U. conference. At three the General Sunday School Associa-

tion assembled, and Dr. J. I. Leonard of Illinois hurled into our astonished faces the Challenge of Barnum, that "Universalism is the greatest word in the English language, and that we must either *prove* it or get off of it." Following this came an interesting address by the Rev. F. W. Gibbs, vice-president of the G. S. S. A. on the topic "Marks and Remarks" The assembly broke up into four departmental conferences on the subjects of Class Organ zation, Temperance, Evangelism, and Cradle Roll, and these concluded the afternoon session.

A tour was made of Yale University, and a surprise met the eyes of all of us, even the most hardened New Havener. It was not the Yale we knew, the home of the student and the instructor. The grassy Campus with its elms and maples, its quiet rows of buildings its "Fences" and its traditions, had been transformed as if by the wand of a magician. Touched by the wizard hand of War it had now become a clanging barracks and a home for soldiers. Columns of khaki-clad men marched down its walks. Companies drilled on the grass. Rows of cannon crouched in the shelter of its oldest buildings. And sentries paced before each door. We could hear the clank of sword on spur, and could see the quick salute as man met man. The guide took us into Vanderbilt Hall, into the gymn, the swimming pool, and into the baseball cage back of the Yale Post Office, the Fraternity houses, and the immense Woolsey Hall. And last he showed us the huge Commons or Dining Hall. We could see the rows and rows of bare wooden tables, where the men who had met there all winter long to discuss professors and foot-ball players over their coffee and rolls now came together in the same place to get their first taste of military fare, ready to sacrifice their lives if need be "for God, for Country, and for Yale."

That evening we listened to an address by the Rev. C. R. Skinner on "The Noblest Question in the World," which we found to be a question that every one should ask himself seriously, namely, "How can I do the most *good* for my fellowmen?"

Friday morning started with a devotional meeting—led this time by Miss Ruth G. Downing of Connecticut. This was followed by more business sessions. If any of us felt tempted to slide out during the discussion of recommendations or the reading of reports—for it did get terribly hot inside, in spite of all the fans—we were restrained by the sight of one who regardless of her ninety-three years, attended every meeting and took part in most of the discussions, one who has given her heart and her soul to the Y. P. C. U. and who was so determined to attend the New Haven Convention that she came here alone from her home in Ohio. And I am sure that no one of us felt more enthusiastic or more confident of success than did our dear Auntie Brown.

The afternoon excursion was a visit to the Yale "Bowl." Often as we New Haveners have seen it, it always gives us a thrill of wonder to see the inside of that huge structure, with its hundred of rows of seats, swinging round in a splendid curve, and with its oval plot of green, bright in the sun.

In the evening we heard three interesting addresses. Rev. Stanley Manning of Minnesota told us of an experiment he has been conducting in his Sunday School work. Miss N. F. Weeks of Massachusetts told us of the advantages of educating children, "Via the Story Route," and in so doing entertained us to such a degree that at the close of her speech we demanded "more." And Dr. A. E. Bartlett of New York set before us the "Great Task"that we have to perform, and then roused us for action by showing the "Short Time" we have for doing it.

Saturday morning at six, we assembled to hold a Sunrise Meeting under the leadership of Mr. Osgood W. Holt of Massachusetts and we agreed that of all inspiring times to hold a meeting, sunrise is really the most ideal. The business of the Convention was completed that morning and the officers elected for the ensuing year.

In the afternoon the Automobile Club provided us with cars that took our visitors about the city, showing them "residential New Haven." They left then at the summer hotel at Morris Cove, The Shoreham. There, at six, the joint banquet was held with Mr. F. W. Rogers presiding. A regular shore dinner was served; and old-fashioned melodies were sung between courses. Cheers were improvised and shouted forth by the different delegations and were loudly applauded by the whole audience whether they had been understood or not. After the demi-tasse cups had been removed we listened to the speaking. Mr. J. S. G. Bolton of New Haven acted as toastmaster. Dr. Huntley gave an enter-

taining and also inspiring "illustrated" lecture on the subject, "Oh." Mr. Fischer urged our visitors to have a good time. And Mr. Gay pointed out the duties that lay before us. Four delightful songs were sung to us, two by Mrs. M. H. Wood of New Haven, and two by Mr. F. Rundell of Bridgeport.

Sunday was a memorable day. We assembled at ten and partook of the Holy Communion. Mr. Fischer had charge of the service. The feeling of Universal Brotherhood that always characterizes our Communion services had this day an added significance for those of us who knew that the Communion Set we were using belonged to the Calvary Baptist Church of New Haven and had been loaned by them to their smaller sister church.

The occasional sermon was preached by Dr. J. M. Atwood of Canton, N. Y. He showed us that "The One Thing Needful" is a sense of duty, and that this alone can assure the future of the Christian church. Miss Nancy Goodyear of New Haven sang a beautiful offertory solo.

The Consecration Meeting in the afternoon, led by Rev. H. T. Kearns, New York, was very impressive, and we all caught the leader's spirit of earnestness and of determination to make 1916-17 a year of success.

The final meeting of the Convention was held Sunday evening in the Jewish Temple. Dr. S G. Ayres of Rhode Island, spoke on "Smith, Junior," emphasizing the importance of the children of our church and giving us a glimpse at their point of view. In his address "The Call of Many Voices," Mr. G. E. Leighton attacked irreligion and accused it of masquerading under the name of Liberalism. The presiding officer, Mr. Gay, then called for the national officers, the state officers and finally all the delegates to consecrate themselves for the coming year. And to conclude the service we all joined hands and sang "Onward Christian Soldiers."

The Convention is over. Now as I say Good-bye to the last of our visitors I see in my mind two pictures. The scene of one is laid at Syracuse in the year 1816, in the dark cold parlor of a little farmhouse. Face to face in the black, straight-backed chairs sit the village pastor and the mother of the family. He has come to comfort her, for her husband has been killed helping to raise a neighbor's barn. The good, old orthodox minister assures her that even though her husband has died through helping a friend, his soul is in Eternal Punishment because he was not a member of the orthodox church She tells him that she will become a Universalist, and he prophesies that this will make her an outcast from society, and it does And now I see the other picture. This scene is laid in a Jewish Temple in the year 1916 On the stage a chorus of girls and men of all denominations are singing before a congregation of Universalists In the audience I see the mayor of the city, a devout Methodist, and near him the pastor of a nearby Methodist parish, and in another part of the church a staunch Presbyterian. Every one seems happy.

I see these two pictures and I think of Barnum's challenge to us to *prove* Universalism, and I wonder if we are not doing it

## MINUTES OF THE CONVENTION

The twenty-eighth Annual Convention of the Young People's Christian Union of the Universalist Church opened in the Church of the Messiah, New Haven, Conn., Wednesday afternoon July 5, 1916. After singing of the Connecticut State Song prayer was offered by Rev. Hal T. Kearns of New York. President Gay then declared the Convention to be in session and Secretary Elsner read the Official Call for the Convention. Roll Call showed a quorum to be present.

A portion of the sessional committees were appointed, the remainder to be chosen at the next session.

President Gay's annual address received the careful attention of the Convention as did the Secretary's annual report which followed it. The next report presented was that of the Executive Board, read by Mr. Elsner. This was followed by the reports of the Managing Editor of *Onward* and the Superintendent of Two Cents a Week.

All of these reports were referred, by the ruling of the President, to the Committee on Official Reports and Recommendations.

After various announcements had been made, a recess was declared until 7:15 p. m.

The evening Mass Meeting was held in Temple Mishkan Israel. Following the organ

prelude, a song service was held, Secretary Elsner presiding.

Prayer was offered by Rev. John Coleman Adams, D. D. of Connecticut, and anthems rendered by George Chadwick Stock's Pupi s' Chorus.

Sessional Committees were announced as follows:

*Official Reports and Recommendations:* Rev. Stanley Manning, Minn., chairman, Miss Emma Krementz, N.J., Dr. Van Duesen, Pa., Miss Katharine Yerrinton, Mass., Mr. J. S. G. Bolton, Conn., Miss Helen Merriman, N. Y., Henry A. Stevens, N. H.

*Resolutions:* Rev. W. W. Rose, Conn., Chairman; Miss Hope Rideout, N. H., Miss Marguerite Kolb, Mich., Rev. R. E. Kellerman, Me.

*Monitors:* Mr. Lewis, Mass., Mr. Sawyer, Mass.

*Auditors:* F. J. Beach, N. Y., Miss Dorothy Hall, N. Y.

*Credentials:* Rev. Hazel I. Kirk, Mass., chairman; Emma Crocker, Mass., Miss Mary Ward, Ala.

*Sessional Secretaries:* Miss Una L. Ford, John B. Bisbee, Miss S. Laurine Freeman., all from Mass.

Addresses of welcome were as follows: from the General Committee, Mr. Frank W. Rogers, chairman; from the city of New Haven Mayor Frank J. Rice; from Temple Mishkan Israel, Col. Isaac M. Ullman; from the Church of the Messiah, Rev. Theodore A. Fischer; a letter of greeting from Mr. Harry W. Asher, President of the Congregation, was read by Mr. Elsner.

President Gay responded for the Y. P. C. U. and President Huntley for the G. S. S. A.

The addresses of the evening were as follows: for the Y. P. C. U. Rev. R. R. Hadley Mass., topic "Making your Mark;" for the G. S. S. A., Rev. John Van Schaick, D. D., District of Columbia, topic "Breaking the Barriers of Hate."

The meeting closed with the Mizpah benediction.

### Thursday, July 6

At 8:30 a. m. a very helpful devotional meeting was held; the leader was Miss Emma E. Krementz and the topic "The Kingdom of God—The Creator of the Kingdom.' Papers were read by Miss Marguerite Kolb of Michigan and Miss Bessie Fay of Massachusetts, and many delegates made helpful contributions to the discussion of the topic.

At 9.30 the Business Session opened President Gay presiding. Prayer was offered by Rev. Lyman Ward of Alabama, after which the following reports were read.

Report of Union at Large by Mr. Elsner, Report of Circulating Manager of *Onward*, Mr. Cushing: Report from the Los Angeles Parish read by Mr. Gay: Report of Chas. Lamb, Supt. of Missionary Education Dept., read by President Gay; Report from Chattanooga Church by Rev. L. R. Robinson of Chattanooga: Report of Junior Union, by Miss Mary L. Ballou, Superintendent.

Greetings were ready by President Gay from Louis Annin Ames, New York; from the Los Angeles Union, and from the Young People's Religious Union of the Unitarian Church.

It was urged by President Gay at this time that all the young people attend the G. S. S. A. meetings and help to make their sessions a success, as we are working together and are not two competing bodies.

The report of Beulah S. Cone, Supt. of the Dept. of Comrades of the Quiet Hour was read by Miss Laurine Freeman. Pledge cards were distributed and all were urged to become members.

The P. O. Mission report was read by Miss Mary W. Warren, National Superintendent. These reports were referred to the Committee on Reports and Recommendations. A partial report of the Credentials Committee was then given, followed by the Financial report by Mr. Elsner, Sec-Treas. The meeting adjourned at 10:50.

At 1:30 p. m., a very inspiring Missionary Prayer Meeting was held under the direction of Rev. Stanley Manning.

At 2 p.m. the Rev. Hazel I. Kirk conducted a Senior Union Conference which called out a great many helpful suggestions for the improvement of local Unions.

The evening Mass Meeting was held in Temple Mishkan Israle, Mr. John Bancroft Bisbee of Massachusetts presiding. Following the Song Service, prayer was offered by the Rev. J. F. Cobb of Connecticut. Two anthems were rendered by a Ladies Double Quartet and then the Rev. Clarence R. Skinner of Massachusetts delivered a powerful address upon "The Noblest Question in the World." The meeting closed with the Mizpah benediction.

**Friday, July 7**

At 8:15 a. m., occurred another helpful devotional meeting in the series on "The Kingdom of God." The topic for the day was "The Law of the Kingdom—Love," and the leader Miss Ruth G. Downing of Connecticut. Papers were read by Miss Katharine Yerrinton of Massachusetts and Miss Mabel Brickett of Maine. The e was also a soprano solo by Miss Arline Read of Massachusetts.

The business session opened at 9:30 with President Gay in the chair. Prayer was offered by Rev. W. H. Morrison of New Hampshire.

It was voted to make the Missionary Offering the special order of business at 10 a. m.

The minutes of the previous sessions were read and approved.

The Committee on Official Reports and Recommendations presented a partial report. It was voted to have this report read and acted upon section by section, and the following action was taken.

Rec. regarding Devotional Work, adopted.

Rec. regarding Evangelism adopted after amendment.

Rec. regarding Membership adopted after thorough discussion.

Rec. regarding Missionary Education adopted.

Rec. regarding Two Cents a Week Plus, adopted.

The hour for the Missionary Offering having arrived a stirring Missionary Song Service was held, followed by prayer by Mr. Gay. Pledges were then received amounting to about $1,640.

Announcements were made regarding Murray Grove by Rev. Wallace Rose of Connecticut and regarding Camp Murray at the Northfield Summer School by Mrs. George E. Huntley.

The meeting adjourned at 11:15 a. m.

At 1:30 p. m., the second Missionary Prayer Meeting in charge of Mr. Manning proved a period of great spiritual uplift.

At 3:30 p. m., Miss Mary L. Ballou, National Superintendent of Juniors conducted a Junior Union Conference, assisted by members of the Danbury and New Haven Junior Unions.

**Saturday, July 8**

The Sunrise Meeting, at six o'clock was led by Mr. Osgood W. Holt of Massachusetts. The topic was "The Expression of Love in Service and Sacrifice" and this third meeting in the series on "The Kingdom of God" was an inspiring one.

At 8:30 a. m. the final Missionary Prayer service was held, in charge of Mr. Manning.

At 9.30 the business session was called to order by President Gay. Rev. L. C. Nichols of New York led in prayer.

The minutes of the preceding sessions were read and approved.

A partial report of the Credential Committee was then read and accepted.

The report of the Resolutions Committee was read, section by section, and the following action taken.

Res. 1. Joint Conventions, adopted.

Res. 2. Co-operation with other young people's societies, adopted.

Res. 3. Universalist Publishing House, adopted.

Res. 4. Cigarettes, referred back to committee.

Res. 5. Habit-forming Drugs, adopted after amendment.

Res 6. Alcohol, adopted.

Res. 7. War, adopted.

Res. 8, Mexico, adopted by a rising vote.

A motion to reconsider Resolutions 7 and 8 was carried and it was voted to refer these two resolutions back to the committee for rewriting and with instructions to secure a copy of the resolution passed by the G. S. S. A. for their guidance.

Resolution of Appreciation of Retiring Board, adopted.

Resolution of Appreciation of New Haven Hospitality, adopted.

The report of the Committee on Official Reports and Recommendations was then heard and the following action taken.

Rec. regarding Japan Mission, adopted.

Rec. regarding Post Office Mission, adopted.

Rec regarding Junior Unions, adopted.

Rec. regarding Co-operation with G. S. S. A. adopted

Rec regarding Efficiency Contest, adopted.

Rec. regarding Field Work, adopted.

Rec. regarding Press Committee, adopted after amendment.

At this time the Rev. F. W. Gibbs of Rhode Island was given the privilege of the floor and he invited the Convention to meet in Providence, R. I., in 1918.

A recommendation regarding *Onward* was next adopted.

Rec. regarding Union at Large, adopted.

Rec. regarding Local Publicity Committees, adopted.

Rec. regarding Finances adopted section by section after thorough discussion.

A Recommendation for the observance of a Self Denial Week was presented by the Rev. Harry Adams Hersey of Maine, and adopted.

The Rev. Lyman Ward of Alabama presented a recommendation for the preparation of an official membership list and this recommendation was adopted.

The report of the Committee on Official Reports and Recommendations, including the recommendations of Mr Hersey and Mr. Ward, was then adopted as a whole.

The Rev. Harry Adams Hersey was called to the platform to assist n raising additional pledges. A report rom Miss Eleanor Bisbee, National Representative in the South was read, telling of her work and urging our support in carrying on extensive missionary work there.

The annual election of officers was the next order of business. The Rev. George A. Gay of New York was nominated for re-election as President and the Secretary, on motion, cast one ballot for Mr. Gay and he was declared elected. Mr. Gay took the chair.

Mr. Samuel T. Cushing of Massachusetts, was nominated for vice-president and was declared elected after the secretary had cast one ballot for him.

Mr. Carl F. Elsner of Massachusetts was nominated for re-election as Sectretary-Treasurer and was duly elected, by the casting of one ballot.

Miss Mary W. Warren of the District of Columbia was nominated for one year, to complete Mr. Cushing's unexpired term on the Executive Board and was declared elected, the Secretary casting one ballot for her.

Mr. Charles C. Lamb of New York was nominated for re-election to the Executive Board for a term of two years and the secretary was instructed to cast one ballot for him and he was then declared elected.

Miss Eleanor Bisbee of Massachusetts was nominated for a term of two years on the Executive Board, to succeed Miss Mary L. Ballou whose term had expired. Miss Bisbee was elected, the Secretary casting one vote for her.

The Committee on Resolutions then completed its report. A resolution was adopted endorsing the resolution on War and Peace adopted by the G. S. S. A. at the session the day before.

A resolution regarding the traffic in tobacco, read by Mr. Hersey, was adopted without discussion.

These resolutions were incorporated into the original report of the Committee, succeeding the original resolutions 8 and 9, and 4, respectively, and the report was then adopted as a whole.

The final report of the Credentials Committee showed 129 delegates present.

The report of the Auditing Committee was next read and accepted.

A motion that the minutes of the Convention be referred to the Executive Board for final approval was carried.

Rev. Luther R. Robinson of Tennessee then took the platform, extending a cordial invitation to the Convention to hold its next session in Chattanooga and urging our attendance so that we might see the result of our work in the South and be present at the dedication of the Shinn Memorial Church.

A motion that the Convention stand adjourned on Wednesday evening, July 12 at eight o'clock, was carried.

The business session adjourned at one o'clock.

At six o'clock, following an auto tour of the city, the Annual Banquet was held at the Shoreham, Morris Cove. Mr. Joseph S. G. Bolton acted as Toastmaster and addresses were given by the Rev. George E. Huntley and the Rev. George A. Gay.

**Sunday, July 9**

At ten o'clock Sunday morning Holy Communion was observed, Rev. Theodore A. Fischer, pastor of the Convention Church, officiating Morning worship followed, with Occasional Sermon by Rev. John Murray Atwood, D D., of New York who took for his subject, "The One Thing Needful."

At three o'clock there was held a Service of Silence, followed by the Consecration Serv ce in charge of the Rev. Hal T. Kearns of New York The spirit of devotion awakened by these two services will go with the Unioners throughout the year, making itself felt in all their work.

The final Mass Meeting of the Convention was held at 7:30 p m. in Temple Mishkan Israel, President Gay presiding. Following the Song Service, the Rev. J. C. Lee of Pennsylvania ed in prayer and selections were rendered by the chorus choir. There were two addresses; the first by the Rev. S. G. Ayres of Rhode Is and, representing the G. S S. A, on the topic, "Smith, Junior;' the second by the Rev. George E. Leighton of Massachusetts, representing the Y. P. C. U., topic, "The Call of Many Voices."

At the close of the addresses, President Gay ca'led to the front of the church the National, Sate and Local Officers to reconsecrate themselves to the work of Christ and His church. The remaining members of the congregation took their places at the sides and rear of the church and then, with hands clasped to form one great circle, all joined in singing "Onward Christian Soldiers." Following the singing Dr. Atwood offered prayer and the service closed with the benediction pronounced by President Gay.

## PRESIDENT'S ANNUAL ADDRESS

*Dear Fe'low Unioners:*

Another year of activity has passed, a long, hard, year; a year of intense nervous strain, due, not only to the many problems arising in connection with our Union, but more to the abnormal world-condition consequent upon the terrible war in Europe. One year ago the Convention of this organization was held within a few miles of the shining

Pacific. To-day we meet near to the rolling Atlantic. Many significant events have marked the advance of the Union during the twelvemonth, a few of which I shall attempt to rehearse at this time. For details of work, however, the secretary's report must be heard.

1. A rev ew of the year enables us to classify the California Convention as a notable achievement of the Universalist Church, and also of the Y. P. C. U. More than 90 of our delegates journeyed across the continent, and pledged most generously towards the support of the work for the year. More than this, they caught the spirit of devotion and of optimism which was prevalent in the land of sunshine, to the enrichment of their spiritual life.

The Executive Board of your Union planned much of its work at Pasadena, and every member of the Board has worked faithfully and well to do his or her share during the year. Two other meetings of the Board have been held, and many serious problems have been considered, and solved, either in part or wholly.

In November we were forced to face the serious situation in Atlanta which resulted from the Rev. F. A. Line s resignation as ministe'. Mr. Line felt that he must leave the South, and the vacancy has not yet been filled. It is difficult to find the man to successfu'ly carry on the work in the Southern metropolis. The field is a hard one, the work is arduous, but the opportunity is large.

After some correspondence upon the subject your president took a trip to Atlanta, visiting enroute the Unions at New York, Newark, Philadelphia, and Washington. In all these cities he was most hospitably received and attentively heard. In Atlanta he preached twice, met the Board of Trustees, went over the situation carefully. His next visit was to Chattanooga, where he found Borther Robinson hard at work on the new church, and later it was his privilege to assist at the laying of the cornerstone of that edifice. On the return he addressed the Unions at Rock and, and Mt. Carmel, Ohio. An excellent spirit prevailed in all of the Unions visited, and the foundations at Atlanta are well laid, while the work at Chattanooga is very promising.

In January the Union tried an experiment —devoting the entire month to the consideration of the Union's aims, and the devotional spirit, leading up to Young People's Week. The emphasis was upon evangelism. We are not able to tabulate results, but believe the effort not in vain.

A "Campaign for Thousands" was also launched, but the immediate results have not been great. However, a beginning was made which may well be supplemented this coming year.

Perhaps the most interesting event of the year has been the erection of the Shinn Memorial Church at Chattanooga. Last year the Chattanooga people had the plans; this year they have the building, not completed as yet, but soon to be finished. This church is a worthy memorial to our great home missionary Dr. Shinn, and is a testimonial in brick and mortar to the able leadership of the Rev. L. R. Robinson, and of devoted faithfulness on the part of his people. I consider the Chattanooga Church one of the most promising achievements of the Universalist Church. It bids fair to be an exceedingly strong and active parish.

An important change in mission points was effected by co-operation with the trustees of the General Convention, whereby they took over St. Paul, and we assumed responsibility for Los Angeles. It was thought by your Board that the Convention city of 1915, and the Convention church, would make a stronger appeal to the constituency of the Union.

During the year "Aunty" Brown has deeded her property in Akron, Ohio, to the Union. At her death, after all claims against it have been settled, the residue will be funded by the Union in the name of this devoted woman who for nearly a century has lived in "the land of the free, and the home of the brave." During all of the years of her active life she has been a generous supporter of the Union, and this last bequest but shows the large place which the Y. P. C. U. has in her heart and life. Her zeal and devotion will ever remain an inspiration to succeeding generations, and to her the gratitude of this Convention requires enthusiastic expression.

The Rev. B. C. Ruggles, one of our members, has written an interesting and impressive drama, "The Prophet of Good Luck," which has been successfully presented by several of our Unions. It is a difficult piece to render, but it is well worth the effort, and the missionary value of the play can not be overestimated. At Little Falls, after witnessing the performance, one man remarked: "This is the first time that Thomas Potter and John Murray were real to me." All of our Unions will do well to present this instructive play during the coming months.

A most encouraging feature this year has been an increase in the *Onward* subscription list. Although we have not reached our goal, we have pushed the number of subscriptions higher than at any preceding time for a number of years, and much credit is due our active and efficient Circulation Manager, Mr. Samuel T. Cushing.

But the publication of *Onward* places a heavy financial handicap upon the Union which this Convention must endeavor to remove.

Our financial condition, while not desperate, is not as encouraging as it should be. For the past two years, largely owing to the small circulation of *Onward*, we have come up to our conventions with a deficit. Last year we were obliged to borrow $250 to pay our bills. We come up to this Convention with some bills unpaid, due to the same cause.

In addition to this, however, there has been a slump in contributions to Japan, Two-Cents-a-Week, Two-Cents-a-Month from Juniors, and Post Office Mission Collections. We appropriate specific sums to Japan and to our mission fields—Atlanta, Chattanooga, Los Angeles, and we depend upon the members of the Union to meet the obligations. We can not continue our present ambitious missionary program if dwindling returns are to hamper our efforts. We must give what the Union needs to go forward. This is not a time for hesitancy or retrenchment, but a time for progress, aggression, expansion. The organization which loses its missionary spirit soon dies. I call upon you young people to stand by the Union financially to the end that we may do more,not less, than heretofore in entering new fields of endeavor.

2. Suggestions for the year to come.

After consultation with the members of the Executive Board, I wish to present the following as ideals for the coming year. While it is not the intention of the outgoing Board to embarrass the incoming Board by dictating a policy or platform, yet it is essential for constructive effort that some program of work be presented to a Convention. A president's address which confines itself to the past lacks incentive We must have aims, ideals, goals, definite objectives, something concrete to think about, and for this reason the outlines of a platform of ideals and tasks is here suggested.

The Young People's Week should be given a thorough trial by our ministers and churches. The program that is outlined differs in some respects from the two former programs, but is fundamentally the same. The time is generally the last week in January. Sunday, Young People's Day; Monday, Recruiting Day—rally in the evening to get recruits for the Union and for the meetings. Tuesday, Bible Day, the young people present with their Bibles for the study of the life of Jesus under the direction of the minister or some other competent person, the director bringing out the facts and characteristics of the life of the Master, the young people verifying them by reference to the Bible. Wednesday, Prayer-Meeting Day, prayers and testimonies by all. Thursday, A Day of Praise, a study of the Psalms, of the great hymns, special musical selections, and the singing of familiar hymns. Friday, Consecration Day, the young people consecrating themselves to their life-work, and original papers being given on what each one hopes to do. Saturday, Union Day, the history, aims, and achievements of the Y. P. C. U., Sunday, Decision Day, the young people joining the church. The plan calls for a service at some hour most suitable either in afternoon or evening specially for the young people.

I believe that much good can be accomplished in every church where this week is set aside for the young people. In my own parish the week was one of the most satisfactory in many ways of any in the year.

Plans should be laid now to attend our next Convention which I hope will be held at Chattanooga. We should dedicate the new church, and plan to have the best convention ever. Such an opportunity is presented only once in ten years or longer.

The most successful organizations are those possessing in largest measure the missionary spirit, and at the suggestion of Ex-President Manning we are to have a series of Missionary Prayer-Meetings at this Convention. The days and the hours will be announced at this session. This is a forward step in line with the progress of all denominations. Prayer is potent; we must learn its value; we must practise it. Missions are expressions of vigorous life and generous love; we must encourage them. The Y. P. C. U. is a missionary organization. Let us concentrate our prayers upon missionary effort during this convention. And let us look towards missionary service, young friends. Soon there will be need for another young man or two in Japan; now is the time for you to dedicate your life to this service. It will require twelve years of patient preparation to be well fitted for the work. Now is the time to begin. Where is the man or the woman who is ready to undertake this task? But larger than our own field is the world's mission field, and workers are needed in many distant lands. I am hoping that some of you young people will have sufficient breadth of vision to dedicate your lives to missionary work, and go out under the auspices of the American Board to service. Universalists should be on the frontier with others to show that this faith we love is as powerful an incentive to missionary endeavor as any other, but more, simply to show that we are ready to serve where we are most needed, regardless of denomination or creed.

Your attention is directed to the Consecration Meeting which will be held Sunday afternoon. We are planning to make this more fruitful than at any preceding time, and we have drawn up a "Life-Work Pledge." We are hoping that several of you, young men and women, will definitely decide to enter the ministry, that others will choose some one of the forms of work indicated on the card. The tabulated results will be gratifying, and the spiritual results will be impossible to estimate.

In conclusion, I wish to thank the members of the Executive Board for their loyalty to me, their patient and persistent efforts (they have been at work all the time), and their devotion to the Union. Only those who serve on this Board know the problems and the joys involved, and the fellowship engendered. I wish also to thank the Unioners and the ministers who were so kind to me on the occasion of my Southern trip. And to all of the faithful the gratitude of the president and every member of the Board is extended.

As I close, I would emphasize the phase of the work which to me is of supreme importance—the culture of the spirit in the devotional meeting. For, after all has been said and done, the success or failure of the Union is largely due to the prevalence or the lack of the devotional spirit among the Unioners. praise, prayer, stammering speech in public, testimony to the worth of the endeavor,

heart-hunger expressed in song and prayer and earnest toil,—it s out of these experiences that there is born a pro ound reverence for God, a consuming desire for service, and an unutterable yearning for the ideal. Throughout this Convention the emphasis will be placed upon the devotional spirit. We have come here for a serious purpose. The business we transact is important, the sight-seeing excursions are delightful, but the incense of our prayers offered before the altar of our devotion will do more to save us from the many sins which threaten us constantly than anyth ng else. May the spirit of prayer pervade these hours; may the presence of God be sought and felt among us; may the abundant li e be ours in fullest measure. In this spirit, with these ideals, let us deliberate toge her concerning the important affairs which engage our attention, and upon our departure may the influence of these days linger sweetly in memory to strengthen and to comfort and to bless us.

*George A. Gay.*

## SECRETARY'S ANNUAL REPORT

*To the Members of the Young People's Christian Union:*

It is with mingled feelings of pleasure and disappointment that I present for your consideration my annual report as your secretary. The work of my office has been a constant pleasure and I am disappointed only that the results of the year's work are not greater. I take this opportunity of thanking the Unioners, the State and Local Officers and the National Representatives for their hearty

co-operation and help. To Miss Freeman, my assistant, the entire organization owes a deep debt of gratitude for her continued and tireless devotion to duties that have greatly increased and are now far in excess of what we have a right to expect her to do. Much of the success of the organization depends upon her work and I wish to thank her.

Very largely, the policies adopted last year have been carried on and strengthened. **A Week of Evangelism** was conducted with increased enthusiasm, the time set apart being January 20 to February 6. This special week was preceded by three weeks of preparation. The week of January 9 was named Proficiency Week. During this week you were asked to give a short time each day to reading articles on Union work which had been prepared by members of the Executive Board. The week of January 16 was known as Preparation Week and you were asked to read selected passages of Scripture each night before retiring. The week of January 23 was designated as The Week of Prayer and each Unioner was asked to read, upon arising, the prayer prepared for that day. During Young People s Week, the week of January 30, you were asked to give one hour each evening to the church. Results from a series of meetings of this kind are, of course, very difficult to tabulate, but judging from the many reports received and from my personal observations, the meetings were of great value and stimulated the spiritual endeavors of our Unions.

**Comrades of the Quiet Hour** Realizing the value of Bible Study and Prayer in the upbuilding of the spiritual life, the Executive Board inaugurated a new department under the name of Comrades of the Quiet Hour. We were very fortunate in securing Miss Beulah S. Cone of Boston as its superintendent. The members of this department pledge themselves to give some portion of each day to Bible study and prayer. Unioners from many states have become members and the department bids fair to become one of the most influential in our organization.

**Boston Japanese Universalist Church.** A movement looking toward the founding of a Japanese Universalist Church in Boston was inaugurated, early in the year, by the Rev. J. C. Orito of Tufts College. This is the first effort that has been made to present our Faith to the Japanese in this country and your Executive Board felt that we should have a share in it. It was therefore voted to contribute $75 for this cause. Sunday Evening services are held regularly at Ballou

Hall, Universalist Publishing House, and on Thursday evenings prayer meetings are held at the homes of the members. I feel that this is an important movement and that it should have the hearty support of our Unioners.

**National Representatives.** Realizing the value to the Unions of frequent personal contact with some earnest and consecrated worker from without their own membership, a number of National Representatives were appointed during the year. These young men and women, by their devotion to our cause, have been of great assistance to your Executive Board and to the local Unions. The opportunity for service of this kind is constantly increasing and I hope that the coming year will see a steady development of the plan. The representatives appointed to serve us this year were as follows: Miss Eleanor Bisbee, Alabama; Rev. Stanley Manning, Minnesota; Miss Stella L. Marek and Rev. John Mark, Massachusetts; Mr. Harry Richmond, California; Mr. Francis E. Van Schaick, District of Columbia. Unioners throughout the country were urged to make use of them as well as of members of the Executive Board. We are but servants of the individual Unioner, the local and state organizations. As we understand each other better our difficulties will melt away and the result will be a stronger and a better whole.

**Aunty Brown's Gift.** The love that Aunty Brown has long cherished for the Y. P. C. U. found fitting expression as she approached her 93d birthday, Dec. 11, 1915, when she conveyed to us all her property, valued at about $7000, encumbered with a mortgage of $3200. This deed is the generous expression of a life long friend and Unioner, whose love for the young people has never grown cold. Her life has been a series of beautiful sacrifices and benefactions, and we hope she may be spared for many days wherein to continue her spiritual inspiration to us all.

**Membership.** Reports are too incomplete to make any accurate statement as to membership. However we can say that as a result of the splendid work of our National Representatives, appointed this year, we have two new state Unions, California and Minnesota, and a goodly gain in Members at Large in the South. Better still, there is a splendid increase of interest in the Y. P. C. U. throughout the South and West, which promises will for a still larger growth in the coming year. Another encouraging feature is the organization of a number of New Junior Unions, Massachusetts in particular having shown an increase, reporting seven new Unions.

**Field Work.** I have attended the State Conventions in Massachusetts, New Hampshire and Connecticut, and visited many local Unions. In addition, Miss Freeman, my assistant, has acted as my personal representative at the Vermont Convention, beside speaking at special meetings in Jacksonville and Bellows Falls.

**Committee on Co-operation.** Representatives from the Women's National Missionary Accosiation, the General Sunday School Association and the Young People's Christian Union met on Dec. 9, 1915, and discussed many of their mutual problems, thus gaining a better knowledge of each other's work. I firmly believe that from such meetings much good can come.

**Onward.** *Onward* continues to be one of our problems, financially. Judging from the many favorable comments we have received, the paper is meeting the needs an desires of its readers better than ever before. The subscribers now total 1,470, an increase of 143 during the year. This shows progress, but we must do still better, as a deficit on *Onward* of over $200 a year is too heavy a burden for us to carry. We could do much more effective work in all lines of our endeavor if we could afford to send out one or two hundred copies a month, free of charge. I am certain that this would be a most effective method of presenting our work to Unioners everywhere. I am more and more convinced that *Onward* is the most vital part of our Union machinery and I hope that this Convention will find some way of making it possible for us to use it to greater advantage.

**Finances.** This has been a difficult year, financially, due to the following causes: *first,* non-payment of pledges. In making up our figures at the beginning of each year, the pledges are taken at their face value. This has long been our custom and our pride, as this source of income has always been worth one hundred cents for every dollar recorded. With n the last few years, however, it has become more and more difficult to collect all pledges. This year pledges to the amount of $402.50 are still unpaid. This amount alone, if paid in, would practically wipe out the

entire deficit. Moreover, in the last three years we have been obliged to charge up to profit and loss nearly $500 worth of additional pledges which repeated efforts on our part failed to bring in. Had these pledges all proved good, as we had every right to expect them to do, we should show a good balance this year, instead of a deficit. *Second*, reduced receipts for missionary purposes. The Two Cents a Week receipts were $1323.81; Japan Mission, $163.59; Post Office Mission, $46.45; all far below the estimates of last year's Convention and quite inadequate to meet the appropriations made by that Convention. *Third*, the pledge of $75 for the Japanese work in Boston. Your Executive Board felt justified in making this pledge in view of the apparent income from various sources. The entirely unexpected shrinkage in missionary receipts and the non payment of pledges upset our estimates. As yet this pledge is unpaid. *Fourth*, the *Onward* deficit. The last year that the Universalist Publishing House published *Onward* they showed a deficit of $218.84. To this should be added $159.52 which we spent for Cuts, Publicity and the editing of the Devotional Columns, and $86 for additional copies of special numbers, making the actual deficit for that year $464.36. This year we received from the California Convention Committee a gift of $81.14 in recognition of the value of *Onward* in helping to advertise the California Pilgrimage. Aside from this gift, our total receipts for *Onward* have been $678.58 and our total expenditures $940.45, making the actual deficit $261.98, a saving of $202.38 over last year.

The expenses of conducting the business of our organization have been reduced to the lowest possible figure. Further curtailment will mean the loss of efficiency. The solution lies in prompt payment of pledges and increased receipts for missionary purposes. I hope that this Convention will rise to its opportunity and by raising additional funds, relieve the incoming Executive Board of the handicap of starting the year with a deficit.

**General Conditions.** Our organization I firmly believe, is in good condition, in spite of the empty treasury. There is a new spirit of devotion and consecration that prevails throughout the organization. Unioners in all parts of the country are sensing their responsibilities and accepting more and more their opportunities to serve the Master. In the South we have a little group of ten Unioners who are the Universalist Church of their community, ministering in countless ways, through Y. P. C. U. meetings, Sunday School, philanthropic and social service work, to the needs of four or five times as many people as they can enroll in their actual membership. In a country village in the North is a little band of Unioners who keep open and conduct all the services in the only church in the village. The same faithful members carry on the devotional meetings, teach the children in the Sunday School, maintain a local Camp Fire, and in other ways strive to make the community a Christian one. These illustrations show the character of the work which the Y. P. C. U. is doing in scores of places. Our task is one of character building and the many young men and women in our churches and communities who by their devotion and consecration seek daily to make the world a little better prove that we are successful. Let us therefore resolve as we begin another year, here at this Convention, to work harder and sacrifice more for our King.

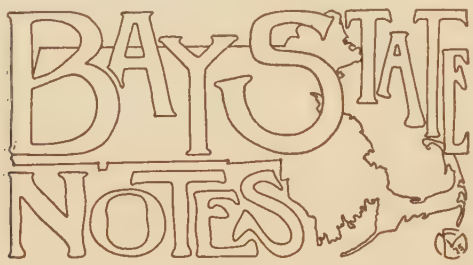
Respectfully submitted,
*Carl F. Elsner, Secretary.*

## WHAT OUR UNIONS ARE DOING

**Manchester.**—Our Union has elected new officers and has held one business meeting with Mr. Aubrey Gray, our new president, in the chair. The attendance was good and much business transacted. We appointed our delegates to the National Convention, pledged $10 for Missions, voted to hold a Strawberry Supper and talked over a lecture and lawn party, the matter to be left to the Social Committee. We have had our Devotional Meetings regularly with a good average attendance, much interest shown and many taking part. Indications point to a very prosperous year.

**Nashua.** — At the annual meeting of the Y. P. C. U. held in May the following officers were elected for the coming year,—Pres. Mr. Robert N. French, V. P., Miss Effie M. Austin, Cor. Sec., Miss Dorothy Wingate, Rec. Sec., Miss Bessie P. Hardy. Treas., Miss Edith K. Tolles. The Five Cents a Week

system has been in use in this Union during the past year and has proved very successful. It has helped to bring up the number of *Onward* subscriptions and also the Two Cents a Week. We wish more Unions would give this system a trial and see if it will help them as it has helped Nashua. At the National Convention at New Haven this Union was especially well represented. There were three of our young people went as delegates from the Union beside our pastor and a State officer. They report a very interesting and profitable Convention.




**Lynn.**—The annual business meeting of the Lynn First, Y. P. C. U. was held at the close of the Sunday evening Devotional Service, May 21, 1916. Delegates to the National Convention were elected, and the officers for the year 1916-17. They are Pres., Miss Addie L. Ryder, V. P., Miss Helen Hammond, Sec., Miss Lillian E. Niles, Treas. and *Onward* Supt., Mr. George F. Magraw, Dev. Supt. Mr. Francis S. Fletcher, Social, Miss Hazel A. Mansfield, Press, Miss Helen Hammond, P. O. M. Supt., Miss Adelaide S. Lufkin, music, Miss Marion Hammond, Publicity Mr. Francis S. Fletcher.

* * *

**Los Angeles, Cal.**—The Y. P. C. U. of this city was most royally entertained Friday evening, June 2, by Mrs. McCullom at her cosy home on Wes 20th street. The party has been promi ed for some time, but t was well worth waiting for. On Friday evening, June 9, the Y. P. C. U. presente a humorous sketch entitled, "A Soul Above Skittles," under the direction of Harold Skinner, a Universal Film Co. actor. Four of the leading characters were represented by Hope Nash, Harold Skinner, Mabel Henry and Noel Kerr. Three other short sketches completed the evening's program. During the two summer months of July and August no Sunday evening meetings will be conducted by the Los Angeles Union, the two months being used for vacation purposes. The vacation end of it all will consist of at least two meetings at some beach and a truck ride in July to some mountain canyon.

* * *

**Owatonna, Minn.**—Our Mission is sending five delegates to reorganize our state Union. Miss Warren and Miss Rolfe are superintendents of a new Junior Union organized June 15. President, Eugene Kasper, vice-president, Helen Joseph, secretary Thomas Cardoff, treasurer, Lyman Warren, Jr., organist Margaret Kasper.

# DEVOTIONAL DEPARTMENT

**MARY L. BALLOU, Editor**
**61 Grove Street, West Somerville, Mass.**

**"We can do it if we will. We can do it and we will"**

## THE JUNIOR DEVOTIONAL MEETING

**August 20, A Memory Psalm**

Psa. 148 : 1; Psa. 148 : 2-4; Psa. 148 : 5, 6; Psa. 148 : 7, 8; Psa. 148 : 9-12; Psa. 148 : 13, 14.

How well this topic goes with our subject of last Sunday. Then we studied and talked about the songs that we sing now in our church and to-day we talk about the hymns, that the Israelites used to sing years ago. For that is what the Psalms really are, hymns, hymns that David and Jonathan used to sing. Can you tell me some other Israelites that used to sing them too? The Psalms, besides being hymns, are the most perfect lyric poetry (that means song poetry) that has ever been written. Do you know who is supposed to have written many of the Psalms? Why, David, the little shepherd boy who used to play so beautifully on his harp and who afterward grew up to be king.

What Psalm do you think is known the best of all? The twenty third? Yes. That beautiful Psalm which shows us the confidence and faith that we should have in God. Who will volunteer to say it for me?

Let us now read together another Psalm which some day very soon we will learn—the nineteenth.

Who can tell what the Psalm was about that we had for our daily reading last week? Yes, that is right, it says that every one should praise God,—but why? Yes, we have to thank our Heavenly Father for everything. He makes all, the sun, the moon, the rain, the trees, the grass and the flowers. Let us not forget to thank Him every day for the many blessings that we have.

(If it seems advisable have the children answer to roll call with a verse from some Psalm, also if possible use for the hymns of the day, psalms which have been set to music.

**Aug. 27. What Does It Mean to Be Polite?**

1 Peter 3 : 8, 9. Matt. 5 : 33-37. Phil. 1 : 27 (first clause). Rom. 12 : 10-13. Phil. 2 : 3-8. Col. 4 : 6.

Miss Margaret Slattery has written a book for young people in which she has a chapter on courtesy. In it she says, "We Americans have been called again

and again the most discourteous of people, and the lack of courtesy has been laid especially at the door of our young people. Although we dislike to do so, after observation of the young life in other lands we are compelled to grant that there is some ground for the criticism.

If courtesy is what the dictionary would have us believe, 'Well-bred kindness and consideration,' we shall have to confess that our young people as a whole are not well bred and kind, and the majority show little consideration for others. It would be a pleasure to prove that these criticisms are untrue and unjust, but as yet we can not.

Our lack of real training is somewhat to blame. We are allowed to believe in 'company manners', and 'company manners' never developed courtesy. Those who are trained carefully in the home from the earliest years to obey the laws of the expression of courtesy which the best society the world over demands, have a great advantage. If added to the training in expression, they are helped to feel the kindly consideration for others, then as young men and women out in the world they will be always, under all circumstances, just what they are at home—courteous, with a perfectly natural manner of expressing their courtesy."

Thus writes a woman who has come in contact with hundreds of children and young people and I fear that the experience of each one of us only confirms what she states. Therefore it behooves each Junior Superintendent to do what she can to help the children in her charge. Some children come from homes where there is a dearth of good manners. It does not follow that those children must go through the world unpolished and crude. A few words rightly spoken may open young eyes to the desirability of having good manners and of acquiring a politeness that does not rub off at the first touch. The Juniors may talk about things which are polite to do, and if they are almost Seniors they may be shown some of the practical advantages of knowing how to be courteous.

But underneath the exterior polish the Juniors should be helped to place the fundamental thing—a certain kindness of heart that desires to help others and to make them happy. A boy may lift his hat because he has been taught to do it, or he may lift it because he has a genuine love and respect for his mother, and wants to honor her. A girl may thank the clerk behind the counter simply because she has been taught to say "Thank you" to all who serve her, or she may say it in a way which shows she has a real interest in people she meets even casually, and appreciates any service they may render her.

Perhaps the young children can not comprehend all this, though they often understand more than we give them credit for, but they can at least learn the ordinary, simple acts of politeness, and be given opportunity to use them. They can be helped to develop the loving spirit which of itself makes one kind rather than rude, that makes one do the thoughtful deed rather than the careless one, that makes one help rather than wound.

Let the Juniors learn the rhyme,
"Politeness is to do and say
The kindest thing in the kindest way."
Then send them out to practise it.

**Bible Search, Aug. 20, 1916**

A Psalm of Confidence, Psa. 27 : 1.
A Petition, Psa. 51 : 1.
A Psalm of Trust, Psa. 16 : 1.
A Psalm of Praise, Psa. 115 : 18.

**Aug. 27, 1916**

Who is Polite? Psa. 15 : 3.
How may we hurt a friend? Job 35 : 8.
The best politeness. Eph 4 : 31, 32.
Memory verse, 1 Tim. 2, : 1.

## THE SENIOR DEVOTIONAL MEETING

**Aug. 20, 1916. The Right Use of Money**

**Use and abuse of money. Is the "love of money the root of all evil?" To what extent is it right to desire to possess money? The power of money. The blessing of money. The curse of money. How much of my money is mine? How much of my money belongs to God? The tything system. Its advantages. What can be accomplished by it? Do you know any Christians who use it? Are God's children His stewards here on earth? Why?**

**Daily Bible Readings**

Mon. Prov. 16 : 8. Tues. Eccl. 5 : 10-13. Wed. Deut. 8 : 6-20. Thurs. Hag. 2 : 8. Fri. 1 Thess. 4 : 6. Sat. Isa. 46 : 6. Sun. Job. 31 : 24-28.

**Prayer**

Our Father, help us to echo the spirit of the prayer of Thy servant of old who implored Thee: "Remove far from me vanity and lies. Give me neither poverty nor riches. Feed me with food convenient for me. Lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." May we be truly grateful for the bounty Thou dost lavish upon us and express our thanks by our generous giving toward Thy service and the good of humanity. We ask it in Jesus' Name. Amen.

**Money**

In the very beginning let us concede two things. First that we all want money. Second that it is right we should have money.

May I pretend that I am visiting you in your Union meeting and write what I should try to explain to you?

When boys and girls get to be about twelve or fourteen many of them have a strong desire to have money of their own. It is at this time, or a year or two later, that they want to leave school and go to work. This, and associated desires, takes many a young person out of High School in the Sophomore or Junior year, a move that is usually much regretted in later years.

**ONWARD**
THE OFFICIAL ORGAN OF THE
YOUNG PEOPLE'S CHRISTIAN UNION
OF THE
UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

At this restless, reaching-out period, many boys have a strong impulse to run away, strike out for themselves—do anything which is different. And because so many young people do not understand themselves, or have a wise friend to guide them, they make many mistakes through their impatience.

What does this new money sense, this desire to work, this desire to be making one's way in the grown-up world mean? Just that God is calling to the young soul and saying, "I have work for you in the great world I have made for you. Come out and work with me. If you work you shall receive wages."

Young people do not always understand this, especially those who have had little religious training. They are in a hurry to go—for their own sakes, not because they are thinking of going into partnership with God.

If you were in partnership, you would not expect to have all the firm money for yourself. If a man started you in business you would expect to give him something regularly as interest on his investment. When you feel yourself in partnership with God, and also consider how much He has done for you to make you able to work in this busy world, what do you think about the money which comes into your purse—how should you adjust your use of it?

And will you please, for the next six months, keep an account of the Lord's money—that is, the money you actually spend for the Church, for charity, for philanthropic objects and the like. Then compare with it the way you have used the rest. Not that I think you haven't given enough—I merely want you to see what you have actually given the Lord in money for the investment He has made in you. Of course you can give to God in a thousand ways that are not money, but just now we are talking about actual hard cash and we must measure the return we make in terms of real money.

**Aug. 27, 1916. The Right Use of Time.**

**Using time and wasting time. Is there time enough? Are we responsible for using our time to good advantage? What do you consider a waste of time? Is time a trust from God? In how many ways do we fritter away valuable time? Conservation of energy. The value of will power in relation to the use of time. Consecration of time to God's service. Consecration of life to God's service. Is time a preparation for eternity? How does one day prepare us for another?**

**Daily Bible Readings**

Mon. Prov. 27 : 1. Tues. Eph. 5 : 15, 16. Wed. Heb. 6 : 11, 12. Thurs. Eccl. 12 : 1-14. Fri. Col. 4 : 5. Sat. Hos. 10 : 12. Sun. Psa. 39 : 47 (first clause).

**Prayer**

Thou who art the Giver of the days that are past and the days which are to come, and in whose sight a thousand years are but as a watch in the night, Thou who dost look over the years that are past and seest forward into the years which are to come! Our Father! May we know that each moment comes to us with a thought of love from Thee. May we take Thy gift of time, and treasure it as a precious thing, using it joyously and wisely. Keep us from sins of idleness and folly and procrastination. May we make our days acceptable in Thy sight and profitable to ourselves and our fellowmen. We offer our prayer in Jesus' Name.

Amen.

**The Time We Have and the Time We Use**

We all start out with twenty-four hours a day. The little child, the student, the mother, the business man, the beggar in the street—each has twenty-four hours given to him. But what a different record is made of the time. The little child has eaten and slept and spent long hours in what we call play, and has perhaps done a few small tasks for father or mother. How unimportant it all seems to the casual observer! Yet the one who looks with seeing eyes understands that the child is fitting himself for his life work and it is very necessary that even from babyhood his play should be guided, his hours of sleep and his food carefully regulated, and his mind and soul be given the right kind of stimulation.

Just what ought we to do with our time? We first of all must attend to our physical needs, which include eating, sleeping, and recreation. That takes a big piece of the day, does it not? Then most of us are working or getting ready to work, and those who are so situated that they do not have to labor for daily bread still find many tasks coming to their hands. So still more of the day is gone. But there are a few precious hours left, and often what we do with the hours which are left determines what life shall really be.

Last week we were to count our money and see what we gave God as His share. I wish you would also keep a record of the hours you give to God in such definite things as going to church, teaching in Sunday school, singing in the choir, reading your Bible, helping in charitable or philanthropic work, and the like. Of course you can serve God by a spoken word while at your work, or an upright deed in school, or a kindly act at home, and one can not keep count of these things. But such things as I have indicated, you can keep a record of six months or a year, and it will interest you to know how your account of time stands with God.

# CONVENTION REPORTS

# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII SEPTEMBER 1, 1916 NO. 17

## THE HINDERED CHRIST

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for him
To run with gladsome speed.
But I had need for my own that day;
To his gentle beseeching I answered "Nay."

So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I bruised my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was his work undone
For lack of a willing heart?
Only through men does he speak to men?
Dumb must he stand apart?
I do not know, but I wish to-day
I had let the Lord Christ have his way.

*The Angelus.*

## "WHAT WILL YOU DO?" NUMBER COMING

## REPORT OF THE COMRADES OF THE QUIET HOUR

*To the Members of the Young People's Christian Union:*

This report is not written to show what has been done, so much as to show what *may be* done, and to awaken if possible a desire in every one present to help to do it.

The "Comrades of the Quiet Hour" is a new department in our church but it is not a new *movement.* It has existed in every other church, in one form or another, for a long time. We are simply coming into our own when we avail ourselves of its privileges. It is without doubt the most important department of Y. P. C. U. work at the present time for it is related closely to all the world problems of to-day.

Across the ocean where the terrible conflict is going on almost every nation has come to a realization that her own shortcomings have been the real cause of the disasters that have overtaken her and a religious revival has been the result. One of the Admirals of the English navy lately wrote to a society with a purpose like ours that it depended upon just such influences to arouse England from her stupor of self-satisfaction and so help to bring the war to a close. In our own country we hear the word "preparedness" on every hand, and we all hope that this preparedness will mean *peace.* But there is not a deep thinker in the country to-day who is not convinced that the only real preparedness for peace that will be of any avail, is to raise the standards and ideals for every individual that goes to make up this nation. The present war does not prove that Christianity has cailed but it does strongly emphasize the fact that the world has never really practised Christianity. To quote an eminent writer of the day—"the unfamiliarity of the average Christian with most parts of the Bible is one reason why the average Christianity of the day is in many ways defective in Bible ideals."

"Ye keep going astray because ye are men who do not know the Scriptures, nor the power of God."

President Wilson said in one of his addresses, "A government was never known to reform itself." Governments are reformed by the *impulses* coming out of the heart of those who never exercised authority and never organized parties—but from the *masses* of human beings. I pray God that these sources shall never cease to be spiritualized by the words of the Bible. I ask that every man and woman in this audience will realize that part of the destiny of America lies in their *daily* perusal of this great book, and if they would see America free and pure they will make their own spirits free and pure by this baptism in the Holy Scriptures."

If we turn to the Bible itself, we find these words of Paul, "Be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

"Take the helmet of salvation and the sword of the spirit, which is the *word of God,* with all prayer and supplication *praying at all seasons* in the spirit, and watching thereunto in all perseverance."

If we are to be in line with the great movements of our time, if we are to make any valuable contribution to the welfare of our land and the world, if we are to feel any assurance that we are meeting the opportunities and responsibilities that are ours every day in a truly Christian manner, it is plain that we must know more of the Bible and its ideals and must take more time for the seeking of guidance and help from God which is prayer. That is why we should all come into this circle of Comrades of the Quiet Hour and avail ourselves of its help and inspiration. That it is a help is shown by the letters which have been written by those who already have joined.

If you believe what I have been saying will you not do your part to spread this movement?

While this brief report of what has already been accomplished is being read please note what is said of *your state.* Listen to see if your Union is mentioned. If not see to it that it is included in the next report by becoming a member at once yourself and then working to have all the rest of your Union included. Don't be satisfied by saying, "But I do this already. I read the Bible and

pray daily. Why should I become a member?" First—because you can never be sure how soon your daily activities will become so great that you will drop this daily habit unless bound by a pledge, and secondly, because you do not know whom you may help by your example, to whom the habit is not easy.

We have been organized eight months.

At present we have 104 Comrades out of a total membership of over 4,000.

They are distributed as follows:

Alabama, 2—both at Camp H ll.

Ca ifornia, 5—all at Pasadena.

Connecticut, 2—1 at Mer den and 1 at New Haven.

Georgia, 5—all at Covington.

Indiana, 5— all at Indianapolis.

Illinois, 1—at Peoria.

Massachusetts, 40—representing Unions at South Boston, East Boston, Everett, Arlington, West Somerville, Winter Hill, New Bedford, Attleboro, Fitchburg, Orleans, North Adams, Saugus.

Maine, 1—at Portlano.

New Hampshire, 13—at Dover and Manchester.

New Jersey, 11—at Newark, Ar ington and Atlantic City.

New York, 4—at Canton, Little Falls, and Patterson.

Oregon, 1—at Portland.

Ohio, 4—at Rockland and Belpre.

Penn., 9 —all of Mansfield—the total membership of the Union. Think what that must mean to that Union.

Washington, D. C., 1.

Respectfully submitted,

*Beulah S. Cone, I eader.*

## EXECUTIVE BOARD REPORT

In presenting its annua' report your Executive Board takes great pleasure in the fact that splendid progress has been made in extending the circulation of *Onward,* that two new State Unions have been organized, and that the interest in Union work is increasing The future is promising. The next year should see important gains for the Union as excellent foundations have been laid.

Desp te all perplexing problems the cond tion of the organization is healthy and the following record of work done and of that to be accomplished is offered for your consideration We desire to express our appreciation for the assistance rendered by the many loyal friends and societies, for words of commendation and encouragement and for deeds of love and helpfulness

**Evangelism.** Our strength or weakness, our progress or lack of progress, our assurance of efficiency, even of continuance, rests primarily upon spiritual bases. We can not hope for an enduring organization unless our constituency is thoroughly quickened spiritually. Our missionary enterprises, our membership, our social service work, all lines of activity are born of the spirit. Lacking that, no advance is possible, and destruction is inevitable. To lead the young people of the Universalist Church to take the log cal and desirable step of jo ning the church, not as an end in itself but as a means to larger service is the aim of this department.

The emphasis was placed upon Evangelism during the month of January, and many ministers and Un ons made special efforts to co-operate at least partially. Statistics are unavailable but the plan justified itself, and encouraging reports were received from all who gave the experiment a fair trial.

The plans for our next Young People's week are already la d, and the observance of the entire week by all our Unions is recommended. Such a concerted endeavor is in harmony with the feelings of the times and can not fail to deepen and enrich the spiritual life of our young people.

**Missions.** Our entire missionary policy has been subjected to severe tests during the past year. It is probable that never in the history of the Union has the Executive Board been obliged to face so many problems in this connection. First of all, the Atlanta situation called for serious consideration. For eight months our church in this prominent southern field has been without a pastor. The results have been d sastrous as all of the local work has suffered interruption and the stagnation of activity. A minister must be settled and the basement of the church should be completed and a new start made.

By a friendly exchange between the General Convention and the Y. P. C. U., St. Paul was taken over by the former and Los Angeles by our Board. St. Paul as a missionary point has not appealed to our young

people; and it was thought that Los Angeles would capture their imagination. It was felt that this beautiful church in purely missionary territory would be a more attractive proposition.

Chattanooga is a particularly bright spot in our missionary firmament. The new church building stands completed, and is a fitting memorial to our great Dr. Shinn. We may confidently expect great things of Chattanooga.

Our most serious problem, however, is with missionary finance. Our expenses for the three points mentioned above amounted to $1900. Two Cents a Week only nets us about $1300, leaving $600 to be taken from our general funds. We are spending for Mr. Ito's salary in Japan $250 per year. Our collections for this purpose only amounted to $163. Our General Funds are again drained to meet this deficit. Your Board, to encourage the new Japanese Church in Boston pledged $75, which brings our total deficit for missions to approximately $300.

In view of all this, it is evident that a changed policy is necessary. Either we must give to our mission points only what we collect or we must make our collections equal our expenditures. The latter is the only sensible, the only worthy aim for us to cherish. We must not retreat, we must advance.

We therefore recommend that the Unions and individuals pledge directly to our Mission Funds at this convention to overcome the deficits in this department.

We have been assisting the Atlanta church for twenty years, now, and in that long period have only reduced our contribution from $900 to $500 per year. We had been he ping St. Paul for fourteen years, and had reduced our appropriation from $800 to $600. For six years we have given $800 per annum to Chattanooga.

A survey of the entire field leads to the conclusion that the Y. P. C. U. has not been successful in making its mission points independent churches. We have not as yet been able to turn over to the General Convention a single church that is self-supporting. In view of the foregoing and realizing that our organization is composed largely of young people, and appreciating the value of undertaking a new missionary enterprise every few years to stimulate and crystalize missionary interest, we earnestly recommend the adoption by this Convention of the plan to reduce annually each missionary appropriation 20 per cent of the amount we are now paying, so that at the end of five years we shall be free from our present obligat ons. This recommendation to go into effect January 1, 1917.

**Atlanta.** We wish to call the attention of this Convention to the serious condition at Atlanta. This church has been without a settled pastor since the resignation of Mr Line in November. Plans are be ng made to finish the basement, for which special funds must be raised by the parish. In view of the unse tled condition the affairs of this parish are in, and the great difficulty your Board has experienced in the administration of them, we recommend that the incoming Board be authorized to appoint a commission, with full powers to consider local conditions and assist in securing a minister. We further recommend that this commission be empowered to expend, *if necessary*, a sum not to exceed $100.

**Japan.** It is an established fact that the denominations which are strongest in the home field are those which are doing the most missionary work abroad. We feel that the Japan Mission is one of the most valuable assets of the Universalist Church and we are proud of the fact that the Y. P. C. U. is increas ng its share in this missionary enterprise. We therefore recommend that we pay $250 per year toward the salary of the pastor at Shidzuoka.

As each Unioner should share in the benefic al influence of this missionary giving, we recommend that the incoming Execut ve Board make a special effort to bring the work of the Japan Mission to the attention of all Unions and urge each society to contribute generously to our m ssionary work in Japan.

**Missionary Education.** The interest in this department while not always apparent on the surface, has been steadily increasing. While Mission Study classes are not general among our Unions, the fact that nearly fifty young Universalists expect to attend Mission Study Conferences at Silver Bay, Ocean Park, Northfield and other places is most encouraging. At Silver Bay and Ocean Park we are to have official representatives of the Y. P. C. U.

There should be Mission Study Classes in every Union. If only one or two people in each Union take up the study the results will be well worth the time and energy ex-

CHAS. C. LAMB
Union at Large

MARY W. WARREN
Two Cents a Week, Plus

ELEANOR BISBEE
Onward

SAMUEL T. CUSHING
Vice Pres. and Membership

pended. Growing churches are churches which possess the missionary spirit, Where that is lacking there is no progress. The attention of all our Unioners is directed to this department and the organization of mission study classes in every Union is recommended. In this age of increasing knowledge of the world an intelligent appreciation of the importance of the great missionary projects of the past and of the present is indispensable to an understanding of the great international problems.

In 1916-17 the Christian churches of the United States will be making a study of "The Two Americas." When thousands of young people of all denominations will be engaged upon this important subject, our own young people should not be ignorant concerning it. In the next few years it is probable that there will be great changes in our relations with our Southern neighbors. We should know these peoples not only from a political and financial viewpoint but from the Christian viewpoint as well. It is therefore recommended that each Union devote some part of the year to a study of these southern countries and our relations with them

**Membership.** The strength of all our armies is measured by the numbers of the reserves, and these are kept at maximum by regular recruiting So in our organization all advance is conditioned by numbers. Unions are constantly disbanding and older members are dropping out To insure our future we must organize new Unions regularly and secure new members continually Since the year 1900 there has been an annual numerical decrease, sometimes large and sometimes small The coming year must witness the inauguration of the most aggressive campaign for membership that we have yet planned, and the hearty co-operation of all state officers and of local Unioners is urged. To this end we would recommend that special officers be appointed as organizers by all State Unions and that a concerted endeavor be made throughout the nation to add at least 500 members to our rolls. We further recommend an appropriation of $50 for this work.

**Junior Unions.** Since the Junior work is such an excellent foundation for the Senior Union and knowing the good that it does the children we recommend that all take a more active interest in the work of the Juniors and use every endeavor to organize a Union in every church in the denomination. Where there are already Junior Unions organized we recommend that the Seniors keep in close touch with the younger organizations and assist the Junior Superintendent in every way possible.

**Devotional Department.** Believing that the devotional work of our organization is its very foundation and that no Union can be truly successful unless it maintains good devotional meetings, we recommend: that the first endeavor of every Union shall be to hold weekly devotional meetings and that these meetings shall be of such a serious and definite character that they will be productive of a spiritual vigor which shall lend its strength to the upbuilding of all the activities of our organization.

To attain this result it is essential that each member feel his responsibility for the success of each meeting. Devotional committees are therefore urged to see that careful preparation is made by the leader, and that each Unioner is encouraged to participate regularly in the discussion of the topics.

**Onward.** Following the practice instituted during the year 1914-15 *Onward* has

been edited, in the past year, by the Executive Board and issued semi-monthly. The subscription list has been increased by 143, making a total of 1470 subscribers. From general comments, we feel that the paper is being more extensively and appreciatively read than ever before. *Onward's* greatest problem is a financial one as the deficit for the past year has been $261.98, a reduction, however, of $202.38 from that of the preceding year.

We believe that our aim must be to wipe out this deficit during the coming year and such an aim demands that the number of subscriptions be increased to 1800. Therefore we recommend: (1) that active efforts be made by national, state and local organizations to secure every possible increase in *Onward* subscribers in existing Unions and (2) that particular attention be given to the securing of *Onward* subscribers in newly organized or reorganized Unions.

**Field Work.** Following out our usual plan, each member of the Executive Board was assigned a definite district in which to visit local Unions and State Conventions. Thus Mr. Gay visited Conventions and local Unions in New York and Pennsylvania. Late in November he also made an extended tour, visiting Unions in New York, New Jersey, Washington, D. C., Atlanta, Chattanooga, and Ohio. A significent feature of this trip was the laying of the corner stone of the Shinn Memorial Church at Chattanooga. Mr. Elsner, Miss Ballou and Mr. Cushing visited many Unions, and the Conventions in Massachusetts, Connecticut, New Hampshire, New York and Vermont. Miss Freeman was in attendance at the Michigan Convention and helped to organize the Minnesota State Union. Mr. Stall and Mr. Lamb kept in touch with Conventions and Unions in Ohio and New York.

In addition to the efforts of the Board, our special representatives rendered valuable service throughout the country. Miss Marek visited many Unions in Maine, New Hampshire and Massachusetts. Mr. Richmond visited the Unions in California and organized them into a state Union. Mr. Manning visited Unions in Kansas and helped in reorganizing the State Union in Minnesota. Miss Bisbee has been a power of strength at Camp Hill and has done splendid service in arousing the young people of the South to a realization of the value and beauty of our work.

We realize that it is a source of strength to our organization to unite closely the local, state and national Unions, and we feel that this sense of unity is greatly increased through our field work. We therefore recommend that the incoming Board make as complete provision as possible for visitation of State Conventions and State and local Unions.

Respectfully submitted,

*Carl F. Elsner, Secretary.*

## REPORT OF COMMITTEE ON REPORTS AND RECOMMENDATIONS

*To the Convention of the National Y. P. C. U.:—*

Your Committee on Official Reports and Recommendations wishes to commend the faithful work of the National Board during the past year. It has been a difficult year for them, and they deserve the thanks of every Unioner for the faithful discharge of their stewardship. This thanks can best be expressed by more loyal and generous support of the work of the National Union during the coming year.

**I. Devotional Work.** We recognize the fundamental character of the devotional work of the Union. It is the best inspiration to Christian service through the Y. P. C. U. We urgently recommend the regular devotional meetings to all Unions where they can possibly be held, and to all others we recommend the incorporation of devotional features in their business and other regular meetings.

We commend the spirit and work of the Comrades of the Quiet Hour and we urge all members of the Union to take upon themselves this obligation so necessary to Christian growth and culture.

**II. Evangelism.** We recommend the "Campaign for Thousands" as explained in *Onward.*

We also recommend that Young People's Week be generally observed by our ministers and churches, the program to be followed as outlined in the President's Address.

We believe that much good can be accomplished where individual and united evangelistic methods are pursued, the ultimate end and aim being to reach every boy and girl of the 12,000,000 between fifteen and twenty years of age who have no church affiliation or home.

**III. Membership.** We recommend as the aim of this department for the coming year a net increase in membership of at least 500, to be effected through both the enlarging of existing Unions and the establishment of new ones. To do this, it will be necessary for us to win at least a thousand new members.

As practical means to this end, we recommend:

1. The continuance of the present system of having the work of organization and membership under the direction of a national superintendent.

2. The extension of the system of state superintendents of membership to include all organized state Unions.

3. The appropriation of such an amount, not exceeding $50, as may to the Executive Board seem necessary and wise, for the prosecution of this work.

**IV. Membership List.** Inasmuch as any effective campaign looking toward increase in membership of the Y. P. C. U. depends upon the co-operation of every member, and inasmuch as the National Secretary has no roll of membership, and no names of prospective members, therefore, we recommend,

1. That the National Secretary be instructed to get the names of the membership of the Y. P. C. U. at the earliest possible moment.

2. That the National Secretary be instructed to secure the names of all prospective Unioners.

3. That the National Secretary be instructed to use every reasonable method to secure these names, and that the names be carefully card indexed, and kept as nearly as possible up to date.

**V. Union at Large.** We realize the difficulty of reaching and securing members to the Union at Large, yet we feel that it is very essential to the growth of our organization. Therefore we urge that this feature of our work be brought to the attention of Universalist young people so situated that they can not unite with a local Union. We suggest that the superintendents, state and national, assign the members of the Union at Large as corresponding members of local Unions, that they may have the benefit of more personal touch with active Union work.

**VI. Efficiency Contest.** We urge that a National Efficiency Contest be maintained, but as the present contest appears to be a duplication of effort in several states, and believing that efficient work of state Unions should receive greater attention and recognition, we recommend that the national efficiency banner be awarded each year to the state Union accomplishing the best work in accordance with rules to be issued by the National Executive Board.

We further recommend that State Unions conduct efficiency contests among the local Unions in their states.

**VII. Junior Unions.** Since the Junior work is such an important foundation for the Senior Union, and knowing the good that it does, we recommend:

1. That the State Conventions give a portion of their time to Junior demonstrations.

2. That delegates investigate local conditions and endeavor to form new Junior Unions.

3. That, where there are already Junior Unions, the Senior Unions keep in close touch with the younger organizations and assist the Junior Superintendents in every way possible.

**VIII. Post Office Mission.** We appreciate the importance of Post Office Mission work and feel that it should be extended as far as possible. We therefore make the following recommendations:

1. That the present plan of mailing by individuals be continued so far as local conditions may demand.

2. That the present plan of local distribution of literature in railroad stations, etc., be continued.

3. That the importance of personal letters accompanying literature be emphasized in local Unions.

4. That letters showing results of Post Office Mission work be published in *Onward* as frequently as possible.

5. That Unions ordering literature be asked to provide postage for the same.

**IX. Local Publicity Committee:** Knowing the importance of advertising, we recommend that a publicity committee be formed in each local Union. This committee is to disseminate information concerning the Union and help to arouse enthusiasm through the year. Young People's Day should be emphasized at least one month in advance, and great preparation should be made for that day.

**X. Field Work.** Realizing that a closer fellowship of the local, state and national Unions is a source of strength, and that through the frequent visits of national officers and national representatives this fellowship can be more closely realized, we recommend that the efficient conducting of such visitation as was carried on under the direction of the National Board during the year 1915-16 be as carefully planned for the coming year.

**XI. National Press Committee.** We feel that the work of the Union is not so widely known and understood as it should be. We therefore recommend that a Press Committee be appointed by the National Executive Board to advertise the work of the Union through the *Universalist Leader*, other denominational papers, and the general press, explaining its organization, departmental work, and methods, and providing news items.

**XII. Co-operation with the General Sunday School Association.** Realizing that in unity of purpose the Young People's Christian Union and the General Sunday School Association may accomplish splendid results with the youth of the church, we recommend the continued co-operation of these two organizations with the same sympathetic spirit of mutual helpfulness.

**XIII. Onward.** We commend most heartily the National Board, particularly the Editor and the Circulation Manager, also the Editor's Assistant, for the very efficient manner in which *Onward* has been conducted during the year. It has risen to a point of splendid and vital interest, and should be not only subscribed to but read by every member. We believe there is no other way for our Unioners to keep in touch with the other Unions, and with the plans of state and National Boards. This intimate knowledge is of vital importance. We therefore recommend:

1. That a thorough canvas be made in existing Unions, including the Union-at-large, that *Onward* may be taken in every family.

2. That every opportunity be taken by state and national officers to impress the value of the paper

and the duty of subscribing to it upon the minds of members in newly organized Unions.

**XIV. State Constitutions.** The Constitutions of many State Unions are at variance with the constitution of the national body, especially with reference to requirements for admission to the state organization. Any young people's society having similar aims is entitled to membership, and this broad basis should be adopted by all State Unions. We therefore recommend that all state constitutions be modelled on that of the national organization.

**XV. Pledges.** We recommend that letters be mailed about September 1, to Unioners who have been in the habit of making Convention pledges, and to all Unions not represented in this year's missionary offering, giving them opportunity to join with us in support of the missionary and other work of the Union. We recommend that letters similar to those mailed before the 1915 Convention be sent out before our meeting next year.

**XVI. Self Denial Week.** We recommend that the Executive Board ask the members of the Y. P. C. U. to observe an annual self-denial week, the first week in Lent, on a basis similar to that used by the Salvation Army, the proceeds to be given to the National Union.

**XVII. Missionary Education.** The people who are not interested in the missionary enterprise are, almost without exception, those who are not familiar with the missions of the church as now conducted. That our members may become intelligently interested in this greatest task facing the Christian world to-day, we recommend,

1. The formation of Mission Study Classes wherever possible, to study the Acts of the Modern Apostles of the Christian Church.

2. The formation of missionary reading circles where no leader for a class can be found.

3. The sending of members of our Unions to the interdenominational missionary conferences at Silver Bay, Lake Geneva, Ocean Park, Northfield, and other places, the Unions paying a part or the whole of their expenses where possible.

4. The use of the free illustrated lectures furnished by the Missionary Education Movement describing the attractions and opportunities offered by these conferences.

**XVII. Japan.** We recommend that Feb. 18 be observed as Japan Sunday by every local Union, and a collection taken at that time for the work, the money to be sent immediately to the National Secretary.

We also recommend the use of the envelopes sent out by the Nation l Board. An early distribution of the same is suggested.

We recommend that the sum of $250 be appropriated toward the salary of Rev. Semp Ito, pastor at Shidzuoka.

We also approve the action of the Executive Board in pledging $75 to the Japanese Universalist Church in Boston.

**XIX. Two Cents a Week Plus.** We believe that many of the members of the Union are able and willing to give more than two cents a week for missions. We therefore recommend:

1. That hereafter our slogan for missionary giving be "Two Cents a Week Plus."

2. That a campaign of education through national state and local superintendents be inaugurated and pushed with vigor, to the end that the members of the Union, and our church as a whole, may know that this is the minimum amount that we expect.

3. That local superintendents be urged to carry the campaign for Two-Cents a Week Plus subscribers beyond the limits of Union membership to all who are interested in the extension of the Universalist Church.

4. That the Permanent Two Cents a Week Fund be brought personally to the attention of former active Unioners, as an opportunity for them to participate permanently in the missionary work of the Union.

5. As a means to these ends, we recommend the publication of a new two cents a week leaflet to be ready for distribution not later than Sept. 1, explaining the new slogan, and the opportunities for soliciting, collecting and giving, covered by this recommendation.

**XX. Finances.** The amounts named in the budget appended hereto seem to your committee the minimum of expenditure with which we can do efficient work.

In the case of our missions we face a difficult situation which can only be met with willing sacrifice on the part of the members of the Union.

Atlanta, without a pastor for eight months, will require careful supervision and perhaps a visit from someone whose personality and position will inspire confidence. Any reduction in our appropriation there might easily be disastrous.

In view of the request of the Atlanta parish, endorsed by the Georgia State Convention Board, we recommend that the National Executive Board be given full authority to permit the placing of a mortgage upon the Atlanta Church property, in case this appears to them wise, the proceeds of the mortgage to be used only in completing the basement of the church building.

The Chattanooga parish has been sacrificing generously for its building fund, and Mr. Robinson has remained at his post at a salary much lower than he should receive. To ask the parish to assume a larger share of the running expenses of the Church seems at this time unwise.

The present contract at Los Angeles runs to the end of the calendar year. We can make no reduction before that. In view of the demands made upon the California Convention by the new mission at Oakland, its contribution to Los Angeles is likely to be reduced this year. This does not appear to be the time to make any reduction whatever in our appropriation there.

We believe that a material reduction should be made in the appropriation to each of our mission points beginning July 1, 1917.

In anticipation of receipts from pledges and dues, we recommend that the Board be authorized to borrow

a sum not to exceed $700, for the payment of current salaries and accounts.

In view of these considerations, we recommend the adoption of the following budget:

**Expenditures**

| | |
|---|---|
| Secretary-Treasurer, salary | $300 |
| Secretary's Assistant | 625 |
| Onward Editor's Salary | 250 |
| Office Rent | 150 |
| Office postage and supplies | 175 |
| Board travel | 240 |
| Board meetings | 120 |
| Board postage | 95 |
| Convention expense | 200 |
| Onward, including cuts, etc. | 950 |
| Atlanta | 500 |
| Chattanooga | 800 |
| Los Angeles | 600 |
| Shidzuoka, Japan | 250 |
| Two Cents a Week expense | 50 |
| Post Office Mission | 50 |
| Organization work | 50 |
| Mission Study | 25 |
| Purchase of merchandise | 125 |
| Old Colony Trust Co. Note | 250 |
| Japanese Universalist Church, Boston; Pledge | 75 |
| Balance due on *Onward* editor's salary | 25 |
| Permanent Two Cents a Week fund | 130 |
| Administrative Fund | 42 |
| | $6077 |

In order to meet this budget of expenditures, it is absolutely necessary that the Union meet the following budget of estimated receipts, whose adoption we recommend:

**Receipts**

| | |
|---|---|
| Senior Union Dues | $850 |
| Junior Union Dues | 40 |
| Convention Pledges | 2312 |
| Interest on Investments | 200 |
| Two Cents a Week | 1500 |
| Two Cents a Month | 25 |
| Japan Mission Collections | 175 |
| *Onward* subscriptions | 700 |
| Post Office Mission collections | 40 |
| Board Travel | 50 |
| Sales of merchandise | 125 |
| Miscellaneous | 60 |
| | $6077 |

## REPORT OF COMMITTEE ON RESOLUTIONS

**Whereas:** The co-operation of the G. S. S. A. and the Y. P. C. U. in an interlocking convention has brought happy results to each,

**Resolved:** That this scheme be commended to our National officers for future programs where such co-operation is feasible.

2. Recognizing the help and inspiration gained from co-operation with other young people's organizations at large,

**Resolved:** That our local, state and national Unions co-operate with them whenever feasible and that the secretary be instructed to convey our deepest appreciation and good-will to the Young People's Religious Union of the Unitarian Church in recognition of their friendly greetings to us.

3. **Whereas:** The co-operation of our Publishing House is a large factor in the welfare of the Union as well as to the whole church, be it

**Resolved:** That our Union recognize this valuable assistance by their constant support of all activities of the Publishing House.

4. Recognizing in the cigarette one of the greatest perils confronting American youth,

**Resolved:** That we urge upon our Unions the importance of securing the prohibition of the cigarette by law and that we commend the Kansas tobacco law as a good model for proposed legislation, be it further

**Resolved:** That we ask the editors of *Onward* to publish a copy of the Kansas tobacco law in the early fall.

**Whereas:** The use of habitual drugs is becoming more prevalent and recognizing this as one of the real perils to manhood and wowmanhood,

**Resolved:** That our Union favor stringent prohibiting laws covering this evil. That this be referred to the Christian Citizenship Department for recommendation.

6. **Whereas:** That we mark with great joy the onward sweep of the prohibition of alcohol by law,

**Resolved:** That we go on record once again in a position of uncompromising opposition to the legalized liquor traffic and the support of all good causes that promote prohibition.

7. **Resolved:** That we extend to the retiring Board our deep and heart-felt appreciation of the services which they have so faithfully performed, and our earnest hope that their services through retirement from the active list are not to be denied our church and the Christ we serve.

8. **Resolved:** That the thanks of the Convention be extended to our friends of the Mishkan Israel Temple and the management of the Hotel Taft for their hospitality; the Baptist Church for the Communion Set, to the Chamber of Commerce, the New Haven Automobile Club for the provision of automobiles, to the Public Press for its generous and friendly comment on the progress of our meetings, to the S. N. E. Tel. Co., and the Stillman Water Co. for the extension of their conveniences to us, to Prof. G. S. Stock and his chorus which has so charmed and delighted us in our Mass Meetings, to our speakers who have brought the Word, and to the Church of the Messiah for the innumerable labors of love which have so signally marked each hour of the Convention, and to all other friends who have contributed to our comfort and the success of our meetings. Be it further

**Resolved:** That this thanks be expressed by a rising vote, and that appreciation be properly conveyed to these friends.

**9. Resolved:** That the resolution on war as outlined by the G. S. S. A. be hereby endorsed and the resolution here appended.

**Relations with Foreign Countries**

**Resolved:** By the General Sunday School Association of the Universalist Church, in delegate convention assembled,

1. That we are opposed to all war except in case of actual invasion and for the defense of the lives of our people, the free institutions of our country and of human liberty and justice, as contrary to the spirit and teachings of Jesus;

2. That we are grateful to the President of the United States for preventing war between ours and any other nation during his administration, that we sympathize with him in the tasks of immense difficulty that he must perform, and that we thank him for using his utmost endeavor to adjust the differences between the United States and other countries by arbitration rather than by armed conflict.

* * *

## Annual Report of Superintendent of Two-Cents-a-Week for Missions

*To the Members of the Young People's Christian Union:—*

At this, the close of another year I have to report the following amounts paid into the Mission Fund of Two-Cents-a-aWeek for Missions by the respective State Unions:—

| | 1915-16 | 1914-15 |
|---|---|---|
| Connecticut | $116.85 | $135.06 |
| Illinois | 26.17 | 20.58 |
| Indiana | 6.76 | 10.10 |
| Iowa | 26 77 | 9 .36 |
| Kansas | 6.22 | 17.63 |
| Maine | 35.48 | 32.52 |
| Massachusetts | 613.45 | 677.99 |
| Michigan | 24.96 | 23.92 |
| New Hampshire | 92.10 | 116.27 |
| New York | 169.68 | 125.67 |
| Ohio | 70.20 | 65.29 |
| Pennsylvania | 65.18 | 60.85 |
| Vermont | 11.18 | 39.72 |
| Union-at-Large | 13.48 | 14.51 |
| Scattered Unions | 45.33 | 42.43 |
| Total | $1323.81 | $1391.90 |

$68.09 loss over last year.

The year has been a busy one and your Superintendent has left no stone unturned to have this department show a gain at the close of the year; it is with regret therefore that I am obliged to report a loss. I am convinced that a radical change is necessary in our methods of arousing interest in Two-Cents-a-Week for Missions and earnestly hope that this convention will give this department serious thought. Personally I favor a speaking and educational tour by one of our missionaries as I believe that such a tour would result in more lasting good to Two-cents-a-Week for Missions than anything we could do.

I wish to thank all state and local superintendents and others who have so kindly and ably assisted me in my work of the year. It is my sincere hope that the person who undertakes this work in the coming year will have the same loyal support that I have enjoyed and that his efforts will meet with more success than I have achieved.

Respectfully submitted
*Stanley C. Stall.*

* * *

## REPORT OF AUDITING COMMITTEE

Your auditing Committee has examined the books of your Secretary-Treasurer and finds that they are correct and that the report as given to the Convention is correct.

We find that the books and records have been kept in a careful and painstaking manner, There is a large amount of difficult bookkeeping, due to the many separate accounts, funds, permanent funds, bank accounts, investments, etc.

We wish to thank Miss Freeman and Mr. Elsner for their assistance during the audit.

We would recommend to this Convention and Executive Board that all audits be hereafter made in the offices of the Secretary-Treasurer, where a l records and receipts would be available and that this be done immediately prior to the opening of the Annual Convention.

Respectfully submitted,
*Dorothy Hall,*
*F. J. Beach,*
*Auditing Committee.*

* * *

## NEW YORK CONVENTION

The next annual Convention of the Young People's Christian Union of New York State will be held at Syracuse, Oct. 3, 1916, for the purpose of electing officers and the transacting of such other business as may legally come before it. A large delegation is desired.

*Helen E. Merriman,*
*Secretary.*

# Financial Report of Secretary-Treasurer

## STATEMENT OF RECEIPTS AND PAYMENTS

### JULY 1, 1915, TO JUNE 30, 1916

| *Receipts* | Total | General Fund | Mission Fund | Perm. Funds |
|---|---|---|---|---|
| State Assessments | $872.40 | $872.40 | | |
| Junior Dues | 40.10 | 40.10 | | |
| Convention Pledges | 2,353,23 | 1,186.80 | $429.00 | $737.43 |
| Interest on Investments | 201.92 | 92.00 | 109.92 | |
| Sales of Supplies | 155.06 | 122.01 | 33.05 | |
| Two-Cents-a-Week Subscriptions | 1,323.81 | | 1,323.81 | |
| Two-Cents-a-Month Subscriptions | 25.59 | | 25.59 | |
| Post Office Mission | 40.45 | | 40.45 | |
| Japan Mission Offerings | 163.59 | | 163.59 | |
| Board Travel | 56.01 | 56.01 | | |
| Miscellaneous | 58.69 | 13.44 | 45.25 | |
| Sale of Histories | 12.75 | 12.75 | | |
| *Onward* Subscriptions | 671.66 | 671.66 | | |
| *Onward* Sale of Cuts | 6.92 | 6.92 | | |
| *Onward*, Cal. Convention Comm. | 81.14 | 81.14 | | |
| California Convention Expenses | 600.00 | 600.00 | | |
| Organization Work | 7.41 | 7.41 | | |
| Rev. W. H. Skeels, for Los Angeles | 41.66 | | 41.66 | |
| Total | $6,712.39 | $3,762.64 | $2,212.32 | $737.43 |
| Balance July 1, 1915 | 42.69 | 85.71* | 128.40 | |
| Total receipts deposited to credit of Secretary-Treasurer | $6,755.08 | $3,676.93 | $2,340.72 | $737.43 |

* Deficit.

| *Payments* | Total | General Fund | Mission Fund | Perm. Funds |
|---|---|---|---|---|
| Secretary's Salary | $300.00 | $300.00 | | |
| Secretary's Assistant | 625.00 | 625.00 | | |
| Editor's Salary | 225.00 | 225.00 | | |
| Board Travel | 234.23 | 234.23 | | |
| Rent of Office | 150.00 | 150.00 | | |
| Insurance, Office | 5.80 | 5.80 | | |
| Office Postage and Supplies | 168.37 | 168.37 | | |
| Board Meetings and Convention | 701.99 | 701.99 | | |
| Board Postage | 93.70 | 93.70 | | |
| 1916 Convention, Expense prepaid | 26.41 | 26.41 | | |
| Purchase of Merchandise | 136.41 | 102.51 | $33.90 | |
| *Onward* | 940.56 | 940.56 | | |
| Atlanta | 458.26 | | 458.26 | |
| Chattanooga | 800.00 | | 800.00 | |
| St. Paul | 350.00 | | 350.00 | |
| Los Angeles | 291.66 | | 291.66 | |
| Post Office Mission | 45.00 | | 45.00 | |
| Two-Cents-a-Week Expense | 42.69 | | 42.69 | |
| Mission Study | 21.80 | | 21.80 | |
| Japan Mission | 275.00 | | 275.00 | |
| Camp Hill Industrial School | 25.59 | | 25.39 | |
| Organization Work | 43.89 | 43.89 | | |
| Miscellaneous | 213.87 | 148.79 | 65.08 | |
| Shinn Memorial Church | 565.43 | | | $565.43 |
| Total Payments | $6,740.66 | $3,766.25 | $2,408.98 | $565.43 |
| Balance July 1, 1916 | 14.42 | 89.32* | 68.26* | 172.00 |

*Deficit

STATEMENT OF CONDITION JULY 1, 1916

| | | |
|---|---|---|
| *Cash* | | |
| General Fund | $89.32* | |
| Mission Fund | 68.26* | |
| Permanent Two-Cents-a-Week Fund | 130.00 | |
| Administrative Fund | 42.00 | |
| Total | | $14.42 |
| *State Assessments, 1915-16 Unpaid* | | |
| Little Rock, Ark., balance | 1.20 | |
| Hightstown, N. J. | 3.80 | |
| Total | | 5.00 |
| *Convention Pledges Unpaid* | | |
| General Fund | 279.50 | |
| Mission Fund | 123.00 | |
| Total | | 402.50 |
| Salable Merchandise | | 374.85 |
| Expense 1916-17, Prepaid | | 26.41 |
| General Investments (See Contra) | | 5,122.14 |
| Total Assets | | $5,945.32 |

* Deficit

**Liabilities and Surplus**

| | | |
|---|---|---|
| *Permanent Funds* (See Contra) | | |
| Permanent Two-Cents-a-Week | $2,926.28 | |
| Administrative | 1,801.63 | |
| Junior Union Japan | 314.28 | |
| Aunty Brown | 203.32 | |
| Staten Island | 48.63 | |
| Total | | $5,294.14 |
| 1916-17 Dues, Paid in Advance | | 17.90 |
| Old Colony Trust Co. (Note) | | 250.00 |
| Boston Japanese Universalist Movement | | 75.00 |
| Editor's Salary, unpaid balance | | 25.00 |
| Surplus | | 283.28 |
| Total Liabilities and Surplus | | $5,945.32 |

I know of no other liabilities existing at this date except bills for current expenses, for which statements have not been rendered.

Respectfully submitted,

CARL F. ELSNER, *Secretary-Treasurer.*

Boston, Mass., July 1, 1916.

## REPORT OF THE JUNIOR UNION

*To the Members of the Young People's Christian Union:* We hereby report to you concerning our year's work. On the whole it is an encouraging one, as a number of new Unions have been formed. In Massachusetts, for instance, seven new socities have been organized and one reorganized. At the September Convention one of our Superintendents gave a Junior demonstration with a group of children. Junior Unions have been written about and talked about for years, but when the delegates really *saw* what could be done through an actual demonstration of work, several of them felt that they were quite able to go and do likewise.

In Ohio the same plan was tried, and is reported as a success. We would therefore recommend that State Conventions plan to have a Junior devotional meeting at some time when it can easily be attended by the delegates.

Every year we gain new Unions, but each year we lose as well, because the Superintendent has to resign, or does resign for one reason or another, and no one is willing to take the place. This is frequently the case when the minister's wife is the Superintendent. We would recommend that each Superintendent have one or more assistants, so that when she must give up the work, there will be someone trained to take her place. These assistants should be, should they not, members of the Senior Union, though sometimes older members of the church are willing to give their time for the good of the children.

It seems only fitting here to speak of the Junior Union at Junction City, Kansas, that has done wonderfully good work for sixteen years under the leadership of Mrs. Mary Seymour, and now is dormant because she has had to give up the work. Isn't that a record to be proud of? Sixteen years of faithful work.

It is sometimes the case that a Superintendent organizes a Union, meets with some difficulties, and gives up at the end of a year or two. Though we consider Junior work the most interesting, and in many ways one of the most profitable branches of church work, it has its problems and difficulties, and all who undertake it should realize it is not play or pastime to which they are called, but hard earnest prayerful work for the upbuilding of Christian character.

As usual the Juniors have done a great deal of Sunshine work, they have helped the home churches, made State and National pledges, handling in all nearly a thousand dollars.

Thus you can see what a fine financial training these children get for the handling of Senior Union and Church business in the future.

Bible study, differing altogether from

that in the Sunday school, has been carried on in practically all Unions.

Several Unions this year have made a study of a missionary book for children entitled Jack and Janet. With them our Juniors travelled around the world and gained much valuable information about mission work in many lands. With one exception, every Superintendent using this book pronounced it a success.

Knowing the great help a Junior Union can be to the children, we urge that delegates use every endeavor to form Junior Unions in places where there are no Unions, and also see that members of the Senior Union assist the Junior Union wherever one is in existence.

Respectfully submitted,
*Mary L. Ballou,*
*Thelma Freeman.*

* * *

## REPORT OF THE CIRCULATION MANAGER OF "ONWARD"

*To the Members of the Y. P. C. U.:*

I submit the following report of my duties as Circulation Manager of *Onward* for the year of 1915-1916:

The work this year has been practically a continuation of the same program which was observed during my first year as Circulation Manager in 1914-1915, consisting mainly of routine correspondence of varying nature, largely carried on with State *Onward* Superintendents.

To assist local workers, I wrote and distributed a leaflet of "Instructions for *Onward* Superintendents of Local Unions."

The special subscription offers presented during the spring months of 1916 resulted in a gain of 180 new subscribers but there have been losses for various reasons so that the ndet gain for the year is 143 subscriptions.

Fol.ow ng is a statement showing th numb.r of subscribers in the variou3 state. at the beginning and end of the year:

| State Unions | July 1, 1915 | July 1, 1916 | Gain | Loss |
|---|---|---|---|---|
| California | 14 | 20 | 6 | |
| Connecticut | 95 | 106 | 11 | |
| Illinois | 56 | 37 | | 19 |
| Indiana | 25 | 18 | | 7 |
| Iowa | 25 | 24 | | 1 |
| Maine | 64 | 108 | 44 | |
| Mass. and R. I. | 496 | 491 | | 5 |
| Michigan | 47 | 30 | | 17 |
| Minnesota | 18 | 19 | 1 | |
| New Hampshire | 90 | 92 | 2 | |
| New York | 122 | 165 | 43 | |
| Ohio | 84 | 78 | | 6 |
| Pennsylvania | 40 | 46 | 6 | |
| Vermont | 41 | 73 | 32 | |
| Other States | | | | |
| Alabama | 3 | 20 | 17 | |
| Arkansas | 2 | 2 | | |
| Dist. of Columbia | 18 | 17 | | 1 |
| Florida | 3 | 4 | 1 | |
| Georgia | 7 | 26 | 19 | |
| Idaho | 1 | 1 | | |
| Kansas | 9 | 9 | | |
| Kentucky | 1 | 1 | | |
| Maryland | | 2 | 2 | |
| Mississippi | | 1 | 1 | |
| Missouri | | 6 | 6 | |
| Montana | 1 | | | 1 |
| New Jersey | 23 | 30 | 7 | |
| North Carolina | 8 | 14 | 7 | |
| Oklahoma | 1 | | | 1 |
| Oregon | 1 | 1 | | |
| South Carolina | 7 | 5 | | 2 |
| South Dakota | | 1 | 1 | |
| Tennessee | 6 | 4 | | 2 |
| Wisconsin | 10 | 9 | | 1 |
| Canada | 4 | 4 | | |
| Japan | 4 | 4 | | |
| Philippine Islands | 1 | 1 | | |
| | 1327 | 1470 | 206 | 63 |

This summary shows that in several states, noticeably in Alabama, Georgia, Maine, New York, North Carolina and Vermont, commendable gains have been made while other states show osses or have barely held their own.

I br efly repeat and emphasize a statement which I made at length in my 1915 Annual Report—To secure a number of subscript.ons which wil. be adequate for the entire support of *Onward* we must have:

First,—a capable executive as National Circulation Manager.

Second,—a corps of live and effic ent Sta e Superintendents,

Third,—an active Superintendent in each loca Union.

The first you must trust your National Execut ve Board to appoint, the second and third you must yourselves provide. The standard of *Onward* Circulation work in State and loca Unions has been higher this year than last. It is the duty of every delegate to this Convention and every Unioner at home to make the *Onward* standard for next year even higher than that of the past year.

# ONWARD

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.


We need approximately 400 new subscriptions to place *Onward* on a paying basis. There are two fields in which to obtain these additional subscribers—present Unions and newly organized societies. Let us then go to work with a will to secure the desired increase, first by thoroughly canvassing existing Unions to the end that *Onward* be taken in every family, and second by impressing the value of our paper upon the minds of the members of new y organized Unions with such emphasis that they will from the start join the ranks of *Onward* subscribers.

Respectfully submitted,
*S. T. Cushing, Circulation Manager.*

* * *

## THE LATEST JUNIOR NEWS

Carlton Lyford Elsner arrived in Boston on Tuesday, July 11, 1916, just too late to attend the New Haven Convention. He regrets this, but plans to take his parents to Chattanooga, next summer, to assist in the dedication of the Shinn Memorial Church.

**Mt. Carmel.**—The afternoon of July 22 the members of our Union and a few invited guests, thirty-five in all, enjoyed an auto ride from our place to a new park that has recently been opened in Cincinnati. It is situated on a hill and gives one a splendid view of the beautiful Miami and Ohio Valley. We had a picnic supper on the lawn, followed by a short business meeting. The following Wednesday evening, July 26, Mrs. George Furzer (a reader) from Chicago donated to our Union an evening's entertainment, the proceeds to go toward our piano fund. We certainly feel very grateful to Mrs. Furzer, and the evening was one to be remembered, for she is a most able reader, and every one was all attention. We are eagerly looking forward to our August meeting, when our former pastor, Rev. O. G. Colegrove, will be with us.


**NATIONAL OFFICERS AND SUPERINTENDENTS, 1916-17**

*President,* **Rev. GEORGE A. GAY, Little Falls, N. Y.**
*Vice-President,* **SAMUEL T. CUSHING, 2 Thurston St., Winter Hill, Mass.**
*Secretary-Treasurer,* **CARL F. ELSNER, 359 Boylston St., Boston, Mass.**
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| | |
|---|---|
| Missions, | Mr. Gay, Miss Bisbee, Mr. Elsner, Miss Ballou. |
| Devotional, | Miss Ballou, Miss Bisbee, Miss Freeman. |
| Permanent Funds Trustees, | Messrs. Frank Pierce, Harry R. Childs, Carl F. Elsner. |
| Convention Program, | Mr. Gay, Mr. Elsner, Miss Bisbee. |

**Department Superintendents**

| | |
|---|---|
| Evangelism, | Mr. Gay. |
| Membership, | Mr. Cushing. |
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| Onward, | Miss Bisbee. |
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| Devotional, | Miss Mary L. Ballou, 61 Grove St., West Somerville |
| Comrades of the Quiet Hour, | Miss Beulah S. Cone, 61 Trenton St., East Boston, Mass. |
| Juniors at Large, | Miss Ruth G. Downing, 273 East Main St., Meriden, Conn. |


* * *

**Chester, Vt.**—July 30, our Union held its evening meeting on the lawn of Mrs. Harriet Gallup's home. Besides the usual singing, responsive and scripture readings and prayer, our pastor, Dr. G. S. DeLano, gave interesting little talks relating to the subject, "Out of Doors with God," to which fifteen members and eight others persons listened attentively. With very few exceptions, we hold our meetings every Sunday evening the year round. The smallest number of members present in July was six, the largest fifteen, with half as many outsiders. More than half the members spoke on the topics assigned, and four were perfect in attendance. We sent two delegates to New Haven, and had an interesting report on their return. We hope to send a full delegation to St. Johnsbury.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor
61 Grove Street, West Somerville, Mass.

**"We can do it if we will. We can do it and we will"**

## THE JUNIOR DEVOTIONAL MEETING

**September 3, 1916. Talking with God**

Luke 6 : 12. Luke 11 : 1-4. Luke 18 : 1. Psa. 55 : 16, 17. Psa. 65 : 1, 2. Jas. 5 : 16.

*Dear Superintendents,—*

It may be that many of the Unions are having a vacation, but it is to be hoped that you all read *Onward* faithfully through vacation, so that you will get this message which comes to you at the beginning of a new topic card, and give the substance of it to the Juniors through the year.

The necessity of bringing children into a close relationship with their Heavenly Father is impressed upon me more and more as the years go by. There are so many people in the world, even in Christian communities, who think of God as a far-off Being, with only a general interest in them and their joys and sorrows. Sense of close companionship with God is wholly unknown to them. We who have known the loving friendship of an earthly father realize how much would be missing from life if that father had early gone away from us, and we can infer the loss that the soul must bear when it fails to know the close companionship of a Heavenly Father.

Is not one trouble the fact that so many children are never taught the way to talk confidently and confidentially with God and made to feel that God, though invisible, is very near them and interested in all which they do?

This bringing children into communion with God is a very important part of the work of each Junior Superintendent. The Superintendent should talk with the Junior in a simple way about prayer and teach them the language of prayer. The children should learn that there are to be prayers of thankfulness and gratitude, as well as "asking" prayers. They should learn that God often answers by saying "No," or by giving something better than the thing asked for.

The children should first be taught suitable attitudes for prayer. They may help in working this out for themselves, and perhaps tell why kneeling, bowing the head, clasping the hands, closing the eyes, etc., help one to be in the right spirit for prayer.

Simple sentence prayers may be written for the children to read in the meeting. They may then suggest objects of prayer, as the Union, the minister, a sick friend, our missionaries. The superintendent writes the names on the blackboard, and the children are asked to bow their heads and think of some short sentence prayer to be said aloud after the leader of the meeting has given his own sentence prayer. As the children grow in prayer experience they may choose their sentence prayer and its object without help.

The Psalms abound in beautiful prayer verses, and many of these may be learned by the Juniors as an aid to their prayer life. Some of the great prayers of the Christian Church may also be taught to the Juniors.

The Superintendent should also encourage private prayer by the children in their homes.

The Superintendent stands in much the same relation to the Juniors that a minister does to his people. She is, in a sense, the minister of the little group under her religious guidance. Therefore her own prayers uttered aloud in the Union meetings mean much to the children, who can learn to feel that she is talking directly to God for them, and her prayers for them can do much to keep the little feet going the right way. The fact that prayer means much to the Superintendent will soon be felt by the children, and she, perhaps more than any person except a religious mother or father, can lead the children into a close and beautiful companionship with the Heavenly Father which shall last until the fuller revelation of Him which comes at the end of earthly life.

**September 10, 1916. Best Things. Choosing the Best**

1 Cor. 12 : 31 (first clause). Prov. 10 : 22. Prov. 3 : 13-18. 1 Cor. 13 : 1-13. Prov. 2 : 1-5. Prov. 22 : 1.

I once saw three little girls standing before a store window in which many articles were displayed for sale. "Let's play *I choose*, " said one. "Let's," said the others, "you begin." "I choose that doll with the brown eyes." "O, I'm going to choose those coral beads. I'm so glad you didn't take those!" "I choose the box of colored pencils," said the third. "Now it's your turn again." Thus they amused themselves for quite a while, choosing things they could not really buy, but making believe that they could have them for the asking.

After this or some equally good introductory story is told, lead the children to see that God has placed them in a world where they are to make choices every day. Let them tell some of the things between which they may choose. They may do this or that. They may spend money for this or that. They may be this or that. What a variety of choices are spread out before them!

Each day's choice is helping to build up a strong, noble, beautiful life, or making a life that no one is proud to possess. Let the children tell what ought to be chosen to make the right kind of a life. Write the list on the blackboard as the children make suggestions.

## THE SENIOR DEVOTIONAL MEETING

**September 3, 1916. The Best Thing in My Summer. A Vacation Retrospect.**

**Daily Bible Readings**

*M.* Amos 9 : 13. *T.* Prov. 27 : 35. *W.* Eccl. 11 : 7. *Th.* Zeph. 2 : 6, 7. *F.* Psa. 104 : 24-26. *Sat.* Zech. 1 : 11. *S.* Isa. 14 : 7.

**Prayer**

For rest and freedom from care, O Father, we thank Thee. For renewed strength and the power to work, O Father, we thank Thee. For friendship and joy and the brightness of living, our Father, we are grateful unto Thee. For the blessing and beauty of Thy out-of-doors, our Father, we give Thee praise. In our gratitude to Thee may we so order our days that they are pleasing in Thy sight. Amen.

**A Plan for the Meeting**

Plan to meet in one of the smaller rooms of the church. If it happens that the large vestry is the only place available, select the most attractive corner and arrange the seats so that they shall form two sides of a square, two walls forming the other sides. Decorate with bunches of asters, goldenrod, etc., if possible to secure wild flowers. Dahlias, garden asters and the like are not to be despised, but the flowers from field and wood are better if they can be obtained. Branches of evergreen trees, boughs bright with the first autumn leaves, or sprays of green-leaved shrubs will help to make your meeting-place suggest out-of-doors, and that is what you want to do.

Is it too much work for your devotional committee to prepare an invitation for each member of the Union? And shall others, especially prospective members, be invited as well? Leaves can be cut from colored paper, using a real leaf as a pattern, and mailed in an envelope, or distributed, if it is best to save expense. The leaf outline may be drawn on postcards and washed in with watercolors if one prefers to use cards. Each member should be asked to come, and to be ready to let others share his summer with him by telling the Union of the best thing in his summer.

Whence came these happy days, these pleasant associations, the power of enjoyment? Is not all the gift of a loving Heavenly Father who takes pleasure in the joys of His children? Why not move the period for sentence prayers to the last of the hour and then thank God fervently for the summer and its happy hours?

**September 10, 1916. Lessons from the Trees.**

**Daily Bible Readings**

*M.* Judges 9 : 7-15. *T.* Isa. 40 : 25. *W.* Psa. 104 : 16, 17. *Th.* 1 Kings 4 : 29-34; *F.* Isa. 55 : 12, 13. *Sat.* Rev. 22 : 1, 2, 14. *S.* Hab. 3 : 17.

**Prayer**

May we walk through Thy world, our Father, with eyes that see the beauty of the common things about us. As the Master of old read lessons of great truth in flower and tree, so may we learn from simple things lessons which shall help us and others in daily life. We thank Thee for the bountiful gifts Nature brings to us, and we especially thank Thee to-night for the friendly trees growing in their grace and beauty and fruitfulness that Thy children may be blessed by them. Amen.

**Among the Trees**

"Then Nature, the old nurse, took the child upon her knee,
Saying, 'Here is a storybook thy Father hath written for thee.' "

In olden times, when men lived nearer nature than most of us do now, trees were sometimes thought to be almost human, or to be indeed some person changed into a tree by the word of a god. Many legends collected around such trees as the oak, the pine, and the laurel. Thus the oak always symbolizes strength, and laurel is a sign of victory.

When we look at the trees, though we no longer see them with the child-like eyes of our far-away ancestors, we can see in them strength, grace, symmetry, usefulness, and can think out many helpful lessons for ourselves.

Perhaps the best plan is for each member to observe carefully some one tree and listen to the message that particular tree has for him. The oak is not likely to teach the same lesson as the maple. The elm tells a different story from the apple tree. Having chosen and studied the tree itself see what that tree means to others. Let nature writers and poets help

Then remember that back of the gift of the trees is the Giver who designed them for our comfort, and praise Him for His gift.

**Quotations**

"About the great there is simplicity, and somehow we are sensible of this when we stand before those grave inhabitants of the forests, the pines."

"The maple swamps glow like a sunset sea,
Each leaf a ripple with its separate flush."

"While others shirk the work of resisting gravity the oak defies it. It chooses the horizontal direction for its limbs so that their whole weight may tell—and then stretches them out fifty or sixty feet, so that the strain may be worth resisting."

"We knew it would rain for the poplars showed
The white of their leaves."

"It is always a gay time of the year when the hawthorns blow. The pageant of color is then wending its way to the height of glory, and from the lowlands, the thickets and the swamps are seen the flowering trees and shrubs. Mountain sides are transformed into huge bouquets. The air is soft, and summer has come again."

"Come, let us plant the apple tree,
Cleave the tough greensward with the spade;
Wide let its hollow bed be made;
There gently lay the roots, and there
Sift the dark mould with kindly care,
And press it o'er them tenderly."

# What Will You Do? Number

# ONWARD

**The Journal of the Universalist Young People**

Our Motto: For Christ and His Church — Edited by the National Executive Board

VOL. XXIII — SEPTEMBER 15, 1916 — NO. 18

## A PLACE FOR YOUR ANSWER

(*Read article on page 210 before signing*)

**I will become a "Comrade of the Quiet Hour"** .....

**I will pray daily for the Young People's Christian Union, its officers and members, its missionaries and all its activities** .....

**I will unite with the Christian Church** .....

**I will serve in my local Union more faithfully than ever before** .....

**I will become a member of the nearest local Union** .....

**I will endeavor to organize a Union in my church** .....

**I will join the "Union at Large"** .....

**I will assist our local Junior Union in every possible way** .....

**I will endeavor to organize a Junior Union in my church** .....

**I will endeavor to secure .... new members for my local Union or for some other Union** .....

**I will become a regular contributor to Two Cents a Week Plus for Missions** .....

**I will pledge $.... for the General and Missionary Work of the National Union, to be paid before June 1, 1917.** .....

**I will subscribe for "Onward," for myself ...., for** .....

.....

**If the way opens, I will give my whole life to some form of definite Christian service** .....

**Name** .....

**Address** .....

*After reading carefully this number of "Onward," also the Convention numbers, dated Aug. 15 and Sept. 1, place a cross after the promises on this page which you are willing to make, sign your name, tear off the page and mail it to National Secretary, Carl F. Elsner, 359 Boylston St., Boston, Mass.*

**THE MEMBERSHIP CAMPAIGN IS ON**

**OPENING GUNS OCTOBER 1 NUMBER**

## WHAT WILL YOU DO?

What will you do—what will YOU do to make the glad promise of the New Haven Convention of which you have been reading in the last two numbers of *Onward*, a blessed fulfillment in the year that is before us? The delegates stood on the heights and caught a vision of faith and hope and service; they came, through prayer, very close to each other and to the Master of them all, and they rededicated their lives to the service of God and their fellowmen. Now they have returned to their homes and their own churches and they should be the leaven permeating the whole mass of our organization and making it powerful for good. But if we depend wholly upon them, or if they depend *alone* upon the inspiration of those hours, the enthusiasm and vision of that glad time will soon disappear and we shall be little, if any, better for having been there.

It is with this thought in mind that the first page of this number of *Onward* was prepared. Enthusiasm must be converted into definite service, the vision must be constantly renewed by regular and continued gazing upon the Source of all light, those who have not yet seen the vision must seek it with the whole heart, those who have beheld it must share it with others. Will you therefore, reader, whoever and wherever you are, read carefully and prayerfully the sentences on the preceding page, make such promises as your heart prompts you to make and forward this record at once to the National Secretary. He will see that all such information is referred at once to the proper officer or superintendent.

When, after the death of Lazarus, Mary sat alone in her grief, her sister came to her saying: "The Master is come and calleth for thee. As soon as she heard that, she arose quickly, and came unto him." The Master is calling to-day, as never before, to the Young People's Christian Union, to the Universalist Church. Shall we not, laymen and ministers, officers and members, "arise quickly" and come unto Him, saying, "Speak, Lord, for Thy servant heareth?"

* *

## WHEN THE TIDE GOES OUT

In a recent "summer-time" sermon on "Fishing," Dr. McCollester used a figure, or parable, which should be full of meaning to every Conventioner, or any other Christian who at some time or other has caught the vision and then, for a while, lost it again. He compared the love of God to the ocean and our lives to little pools, far back on the marshes, pools which know nothing of the ocean, yet, from time to time, find their depths freshened and sweetened by the inrushing of the tide from that distant and unseen sea. Then the tide recedes, and we see only our own weakness and unbelief, our doubts and fears, our failures and our sins.

He did not complete the parable—it was too obvious, that as surely as the tide ebbs, it will turn and flow in again, bringing once more to the thirsty pool the waters of life. When our hearts fail us, when our courage and our faith seem all gone, shall we not, in prayer and patience and humility, wait for the turning of the tide?

*S. L. F.*

* * *

## CHATTANOOGA 1917

By vote of the National Board, the Twenty-ninth Annual Convention of the Young People's Christian Union of the Universalist Church will be held in Chattanooga, Tenn., July 12–19, 1917.

*Carl F. Elsner, Secretary.*

* * *

## BEGIN NOW

to plan and save for "Chattanooga 1917." We must take at least five hundred Universalists to Chattanooga next July and you should be one of them. The National Board is outlining a very interesting and enjoyable itinerary for the official party which will be personally conducted by thoroughly competent and experienced leaders. Send me your name *to-day if you would like to be one of the party.*

*Carl F. Elsner, Secretary.*

* * *

## MASSACHUSETTS CONVENTION

The annual convention of the Massachusetts Y. P. C. U. of the Universalist Church, will be held Sept. 30, 31 and Oct. 1, 1916, at the Universalist church in Brockton, Mass., for the hearing of reports, the election of officers, and the transaction of such other business as may legally come before said meeting.

*J. Wadsworth White,*
*Recording Secretary.*

## COMRADES OF THE QUIET HOUR

Will you please read the following words and think on them more deeply than you have ever done on any that have appeared under this heading before. I believe that these paragraphs contain a thought that is of more vital importance than any other before the young people of to-day.

### A Matter for Experiment

Here is a man of majestic intellect, now a prisoner in Rome, and this man asks certain young, raw, immature and inexperienced Christians in Ephesus to pray that he may have utterance at Rome. Do you believe that a young slave kneeling at Ephesus could nerve Paul's lips with grace and power in Rome? Do you believe that if David Livingstone were alive to-day and in Central Africa, I, here in New York, unknown, obscure, could pray and anoint David Livingstone's lips with power? Do you believe it? Do you believe that if James Chalmers were still alive, I could lift the sluice-gate and flood his soul with grace and anoint his lips with power and glory? If we don't believe it, where are we? And if we do believe it, where are we? That opens a vista of immeasurable possibility to the Church of Christ by which we can give utterance and power to the great and obscure servants of Christ in all parts of the world:

And this little added touch, "that utterance may be given unto me, that I may open my mouth boldly." Can one man's prayer give another man nerve? Can a poor slave in Ephesus give courage to Paul in Rome? The Book says it. I can by my prayer help to change a man's timidity into pluck. I can by my prayer turn a lamb into a lion. I can by my prayer give power and courage to a man like Paul. Are we using it? You mothers and fathers can by prayer reach your lads in the trenches. If I could not believe that, I would shut that Book and never open it again, for the whole Book is built on it. I can lift the sluice-gate and I can let in the waters of life. And if this be the mighty ministry of prayer, then, my brethren, let us use it. Try it. It is not a matter for argument; it is a matter for experiment. I beseech you to go into the presence-chamber of the Lord, and drill yourself as honestly as you would drill yourself in physical gymnastics. Turn your soul to the Lord, unto the grace of His love, and think of your brother with the invigorated power that is yours through the grace received, and begin to lift the sluice-gate. "Soldiers of Christ, arise, and put your armor on!"—*John Henry Jowett.*

"The weary ones had rest, the sad had joy that day.
I wondered how!
A ploughman, singing at his work, had prayed,
'Lord help them now.'
Away in foreign lands they wondered how
Their single word had power!
At home the Christians, two or three,
Had met to pray an hour!

"Yes, we are always wondering, wondering how,
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee."

*From "Daily Bible."*

* *

## REPORT OF MANAGING EDITOR OF ONWARD

*To the Officers and Members of the Young People's Christian Union:*

I hereby present to you my annual report as Managing Editor of *Onward.*

During the year just ended *Onward* has been edited by the Executive Board and issued semi-monthly, as last year. Many special feature numbers have been published. Our aim has been to focus interest on the different departments of our work, and events or days of special significance to our constituency.

Efforts to secure News Items have been energetically continued. Grouping of these items under such headings as "Empire State News," "BuckeyeBriefs," "Bay State Notes," etc., has helped to maintain interest. The Senior and Junior Devotional departments, heretofore conducted separately, were combined, under the supervision of Miss Mary L. Ballou, who has been assisted byMiss Thelma Freeman and Mrs. Mary E. Bradley. Many of the topics have been prepared especially for *Onward* by writers outside of this department, some of the best known of these being Dr. Frederick A. Bisbee, former President Stanley Manning and Mr Samuel T. Cushing.

Special articles have been contributed by Dean Leonard of Tufts College, Dr. McCollester, President of the General Convention, Dr. Frank O. Hall and others.

One of the most pleasing features of this year's *Onward* has been the series of cartoons prepared for us by Mr. Frank Stockwell, a Y. P. C. U. product now studying for the ministry at Canton.

Your editors have done their best, and judging from the many favorable comments received, we have succeeded to a measurable extent. Every Unioner throughout the country can help to make the paper better by subscribing for it himself and by securing other subscribers, also by having local and state superintendents appointed who will be faithful to their tasks, and by sending in News Items and original papers. It is *your* Trade Journal, therefore help to make it more effective.

In closing, I wish to thank the associate editors, the editors of the devotional department, the many friends who have contributed articles and news items and helped by their suggestions, and particularly do I thank my assistant, Miss Freeman, to whose ability and energy much of the success of *Onward* is due.

Respectful y submitted,

*Managing Editor.*

* * *

## REPORT OF CHATTANOOGA MISSION

### Present Status of New Church

Main auditorium nearly complete. There remain to be put in the light fixtures, seats and pulpit, pulpit furniture, etc. With this the church will be fully completed.

The wing is in the same condition. Only light fixtures, and necessary furnishings remain to be done. One hundred folding chairs have been purchased and placed in the building. Also three dozen other chairs, consisting of one dozen junior Sunday school room chairs, one dozen a size smaller, and one dozen chairs for teachers of classes, and two for pastor's study.

We expect to hold first service in the new church on August 6, and will advertise it as "Opening Day,"—reserving the formal dedication for the National Y. P. C. U., in July, 1917.

The wing of the church will have five Sunday school rooms, besides the pastor's study, which can be used for a class room. One of these rooms is large, being designated as the chapel. This room will easily accommodate a hundred or more, and will be used for various purposes. The basement is about seventy feet long, and will be used for dining room, kitchen, etc. The basement can not be completed till more funds have been received. It has cost to date nearly $1600.

**General Condition of the Church.** I regard the general condition of the church the best we have ever been able to report, which is due, doubtless, to the enthusiasm which naturally comes from building the new church.

A good feeling obtains generally among the members, and there is no friction worthy of mention.

Twelve members have been added this year, and there are good prospects for others in the near future.

We have assurances of numbers sufficient to more than double the attendance both at the regular church services and Sunday school when we open the new church. This is sufficient grounds for much enthusiasm, and accounts largely for the general prosperity of the church at this time.

As to the spiritual life of our members, will say that we have made some progress in deepening the spiritual life and activities of many in the church. Unnecessary worldliness and giddiness which too often characterizes many of our members, is gradually giving way to a more spiritual attitude and a more consecrated and devoted life. We are developing more and more a genuine love for our church and faith, and are glad to learn of the really spiritual truths contained in all true religion.

**Sunday School.** The Sunday school has always been small, and hence not very interesting, as numbers count in these matters, as well as in all lines of church activities.

We only have about thirty regular Sunday school scholars, but have been able to keep up a very good interest. We use our own denominational literature, and find it all sufficient. We will more than double the Sunday school when we open in the new church. There is no doubt, whatever, as to this.

**Y. P. C. U.** We have kept up regular meetings in the Union throughout the year, and have accomplished some real service. The Union has purchased a new piano and made several monthly payments on it. We use the piano for the regular church services, and will be under obligations to the Union for thus helping out the church services, as we have no other instrument.

They have held several socials, and raised quite a bit of cash.

We regard the Union as one of the main forces in the church for good, and promise to

show the National Y. P. C. U. a live bunch of workers in the months that are to follow. They assisted in paying pastor's expenses to this Convention. Every member is looking forward to 1917, when we hope to have you in Chattanooga as our guests.

**Ladies' Aid Society.** The Ladies' Aid Society meets twice a month, and works hard for the church. They pay $5 per month on current expenses, besides paying on the Building Fund, to which they subscribed $500, over $300 of which they have already paid.

Money is raised by sewing, rummage sales, dinners, socials, etc. No more loyal women can be found in any church than we have in our Ladies' Aid Society.

We fully appreciate what the Y. P. C. U. has helped us to accomplish in Chattanooga, and gratefully acknowledge their financial and moral support all these years, and especially during the past year.

Respectfully submitted,
*L. R. Robinson, Pastor.*

* * *

## LOS ANGELES REPORT

*To the National Y. P. C. U.:*

A report to the National Y. P. C. U.! That brings up recollections from the dark backward and abysm of time, when I was in some sort a factor, and not a has-been. I am tempted to reminiscence. But hardly one of you present was there in the first decade, and doubtless my tales would read like very ancient and musty history. I spare you.

A curious turn in affairs, that after nine years on this edge of things, under the fostering care of the General Convention, I should be adopted by the Union. It is pleasant however to feel the cords of intimate relationship pulling again, and to know that you are now bound to be thinking of us and praying for us.

Now, as to how matters are and have been and are going to be in Los Angeles, I fear I can not fit myself exactly into the harness your excellent rules prescribe. I have been a law to myself so long, that I can only give you generalities, where you quite properly ask for details and specifications. I was never a good bookkeeper, and though I have not ceased to dream of learning that art, the years pass without much progress being registered.

I can not, therefore, tell you just how many pastoral calls I have made. I know they are fewer than I could wish for; a growing dullness of hearing has made me feel that this kind of contact is often impracticable. Mrs. Nash, however, has made visits by the hundred, and in a fashion that stands for my excuse and my proxy. I have preached every Sunday morning, barring a four weeks' vacation, and several evenings, in all about 60 times, I fancy. I count about 135 families and parts of families in my immediate following. We have lost several during the year by deaths, and have just about made good by accretions. There seem to be 23 new families added during the year. The roster of church members shows a total of 168, of whom 13 were received during the year. The Sunday school enrolls about 95 members, a slight gain over the year before. The Y. P. C. U. has about 30 active and 8 honorary members. It holds regular devotional meetings every Sunday evening, and frequent social and other gatherings. It keeps its work well in hand, is faithful and loyal, and a source of comfort and strength to the pastor.

The financial condition of the church calls for our best efforts, but does not alarm us. The current income pledged does not quite suffice for the budget, but as heretofore so I trust this year we shall by an extra appeal succeed in balancing the books at the end of the year. We have a debt of about $10,000 on the property, exclusive of good subscriptions outstanding.

Let me add as a closing bit of good news that we are to have a new pipe organ, the gift of Dr. and Mrs. Norman Bridge, in memory of their two mothers, both saints in our Universalist Israel, Nancy Ann Bridge and Hannah Bryant Manford. Also, we are soon to put in place a beautiful memorial window, given in honor of the late Rev. Dr. Conger, by his wife and children. Finally, we have an offer of a new set of hymn books. Thus we gain a little, now here, now there, and are looking forward all the time.

*C. Ellwood Nash.*

* * *

## NEW HAMPSHIRE CONVENTION

The twenty-sixth annual Convention of the New Hampshire Young People's Christian Union will be held in the First Universalist Church, Nashua, Friday and Saturday, Sept. 29–30, for the purpose of electing officers and for such other business as may legally come before said Convention.

*Edith K. Tolles, Secretary.*

## CONVENTION PLEDGDS

The following is a list of the New Haven Convention pledges as recorded at the office of the National Secretary. Kindly look over the list carefully and note the pledges made for your Union and yourself to see if they are correct. If any errors or omissions are noted please inform the National Secretary, immediately.

The letters G, M, C., and Per. after the amount of the pledges indicate respectively, that the sums pledged were for the General, Mission, Chattanooga Building and Permanent Two Cents a Week Funds. The letters G & M placed after a pledge indicate that the amount is to be divided between the General and Mission Funds, G & C between the General and Chattanooga Building Fund, etc.

**California**

| | |
|---|---|
| Pasadena | $10.00g |
| Pasadena | 5.00m |
| Totals | |
| General Fund | 10.00 |
| Mission Fund | 5.00 |

**Connecticut**

| | |
|---|---|
| State Union | 20.00g |
| Berlin—Maude F. Pickett | 5.00c |
| Bridgeport | 20.00g $10pd |
| Bridgeport Church | 10.00g |
| Danbury | 10.00g |
| Edith Richardson | 3.00g |
| Mr. & Mrs. George Champlin | 5.00m |
| Elsie Elizabeth Champlin | 5.00m |
| Hartford—Marjorie M. Howe | 3.00g |
| Meriden | 10.00g |
| Rev. T. H. Saunders | 2.00g pd |
| Ruth G. Downing | 1.00g |
| Augusta A. Fischer | 5.00c |
| Edna M. Harris | 5.00c |
| Mrs. Mabel P. Moser, Theodore & Carolyn | 5.00g |
| New Haven | 10.00g |
| New Haven Juniors | 5.00g |
| Rev. & Mrs. T. A. Fischer | 40.00g & m |
| Martha Lewis Fischer | 10.00m & c |
| J. S. G. Bolton | 2.00g |
| Anna Kranebell | 1.00g |
| Ronald Kranebell | 1.00g |
| Ruth M. Layton | 1.00g pd |
| Mr. & Mrs. F. W. Rogers | 3.00g |
| Louise M. Farnsworth | 5.00 m |
| "In memory of father" | 5.00g |
| Kenneth S. Hubbard | 2.00g |
| New London | 10.00m |
| Laura G. Jackson | 3.00m |
| Laura W. Peck | 1.00m |
| Alice Berry | 3.00m |
| Norwich | 10.00g |
| Mr. & Mrs. J. F. Cobb | 2.00g & m |
| Georgia Fillmore | 3.00g |
| Short Beach—Earl Howard | 2.00m |
| Stafford | 5.00g pd |
| Stafford | 10.00m pd |
| Totals | |
| General Fund | 153.00 |
| Mission Fund | 70.00 |
| Chattanooga Building Fund | 20.00 |

**Illinois**

| | |
|---|---|
| State Union | 12.00g |
| State Union | 12.00m |
| State Union | 26.00per |
| Ryder Divinity School | 10.00g |
| Totals | |
| General Fund | 22.00 |
| Mission Fund | 12.00 |
| Permanent Two Cents a Week Fund | 26.00 |

**Indiana**

| | |
|---|---|
| Connersville—John F. Clifford | 2.00g |
| Totals | |
| General Fund | 2.00 |

**Kansas**

| | |
|---|---|
| Junction City—Walter Starcke | 1.00g |
| Totals | |
| General Fund | 1.00 |

**Maine**

| | |
|---|---|
| State Union | 15.00g |
| State Union | 10.00c |
| Harry Adams Hersey | 2.00g & m pd |
| Lottie Champlin Hersey | 2.00g & m pd |
| Theodore Adams Hersey | 2.00g & m pd |
| Charles Champlin Hersey | 2.00g & m pd |
| William Dearborn Hersey | 2.00g & m pd |
| Norway—W. Maford Mann | 4.00g & m |
| W. Maford Mann | 1.00c |
| Portland—Congress Square | 10.00m |
| West Paris—Abner H. Mann | 1.00g |
| Totals | |
| General Fund | 23.00 |
| Mission Fund | 17.00 |
| Chattanooga Building Fund | 11.00 |

**Massachusetts**

| | |
|---|---|
| State Union | 100.00g |
| Mass. W. U. M. S. | 10.00g |
| Greater Boston League | 20.00g & c |
| Arlington | 20.00g & m |
| Katharine I. Yerrinton | 3.00g $1 pd |
| Rev. & Mrs. F. A. Bisbee | 10.00g |
| John Bancroft Bisbee | 5.00g |
| Eleanor Bisbee | 5.00g |
| Carroll L. Masseck | 5.00g & m |
| Mrs. James O. Holt | 5.00g |
| Harriet F. Holt | 2.50g |
| Osgood W. Holt | 2.50g |
| Katharine Eberhardt | 1.00g |
| Eunice S. Eberhardt | 1.00g |
| John D. Eberhardt | 1.00g |
| Attleboro Juniors | 5.00g |
| East Boston | 10.00g |
| South Boston | 5.00g |
| Carl F. Elsner | 2.00g |
| Carlton Lyford Elsner | 1.00m |
| Una L. Ford | 1.00g |

| | |
|---|---|
| J. Wadsworth White | 3.00g |
| Brookline | 5.00g |
| Brookline | 5.00m |
| Benton B. Bailey | 2.00g |
| Everett | 20.00g |
| Franklin | 10.00g |
| Franklin | 10.00m |
| Franklin | 10.00c |
| Eva B. Laurence | 1.00g pd |
| Haverhill | 10.00g |
| Lynn, First | 30.00g |
| Hazel Mansfield | 1.00m |
| Luella Greene | 3.00g |
| Medford Hillside | 5.00g pd |
| Medford Hillside | 5.00m pd |
| Mrs. Ida H. Kirk | 1.00g pd |
| Louise A. Keeler | 3.00c pd |
| Methuen—Rev. A. Gertrude Earle | 5.00g |
| New Bedford | 10.00g |
| Marian Macy | 1.00g |
| Gertrude Peckham | 1.00g |
| Mrs. Sarah Burke | 10.00g pd |
| North Adams | 12.00m |
| North Adams | 3.00g |
| North Attleboro—Pierce Club | 10.00m |
| Norwood | 10.00m |
| Elsie E. Leonard | 1.00g |
| Tillie M. Leonard | 1.00m |
| King's Daughters | 5.00m |
| Georgiana T. Deane | 2.00m |
| Orleans—Rev. Hazel I. Kirk | 6.00g pd |
| Salem—Mr. & Mrs. Robert W. Hill | 5.00 g pd |
| Saugus Delegation | 6.00m $1 pd |
| Rev. William Gaskin | 2.00m |
| S. Laurine Freeman | 6.00g |
| Shirley —E. L. Halfacre | 5.00g |
| West Somerville—Mary L. Ballou | 5.00g |
| Winter Hill—Samuel T. Cushing | 10.00g |
| Stella L. Marek | 5.00g |
| Quincy | 5.00g |
| South Weymouth | 5.00g |
| Tufts College—Dr. Lee S. McCollester | 25.00g |
| Crane Theological | 25.00g |
| Wakefield | 10.00g |
| Wakefield Juniors | 5.00g |
| Totals | |
| General Fund | 429.50 |
| Mission Fund | 82.50 |
| Chattanooga Building Fund | 23.00 |

**Michigan**

| | |
|---|---|
| State Union | 15.00g |
| Clarks Lake | 5.00m |
| Detroit | 10.00g |
| Detroit | 30.00m |
| Detroit Juniors | 5.00m |
| Thelma Freeman—to be collected | 10.00 g |
| Thelma Freeman | 3.00m |
| E. M. Honey | 2.00m |
| Marguerite Kolb | 3.00m pd |
| Totals | |
| General Fund | 35.00 |
| Mission Fund | 48.00 |

**Minnesota**

| | |
|---|---|
| State Union | 25.00m |
| Anoka | 10.00g |
| Minneapolis—Tuttle Juniors | 2.00m |
| Donald Edward Manning | 5.00m |
| Marjorie Manning | 5.00m |
| Owatonna | 1.00g pd |
| Totals | |
| General Fund | 11.00 |
| Mission Fund | 37.00 |

**New Hampshire**

| | |
|---|---|
| State Union | 25.00g |
| State Union | 25.00m |
| Claremont—Lee A. Knights | 5.00g |
| Clara W. Knights | 1.00c |
| Concord | 2.50g |
| Concord | 2.50m |
| Manchester | 10.00m pd |
| Manchester Juniors | 2.00m |
| Henry A. Stevens | 20.00g & m |
| Henry A. Stevens—for mother | 1.00g |
| Mrs. Henry A. Stevens | 1.00m |
| Marlboro | 2.00g |
| Nashua | 5.00g |
| Nashua | 10.00m |
| Effie M. Austin | 1.00m pd |
| Dorothy Danforth | 1.00m pd |
| Hope E. Rideout | 1.00m pd |
| Totals | |
| General Fund | 50.50 |
| Mission Fund | 63.50 |
| Chattanooga Building Fund | 1.00 |

**New York**

| | |
|---|---|
| State Union | 35.00g |
| Metropolitan District | 5.00g |
| New York W. M. S. | 10.00m |
| New York State S. S. Asso. | 10.00m |
| Binghamton | 5.00g |
| Grace Tower | 5.00g |
| F. J. Beach | 4.00g |
| Louise Brixius | 5.00g pd |
| Mary Thomas | 4.00g pd |
| Mrs. Maude Hamblin | 2.00g pd |
| John C. Callahan | 2.00g |
| Rev. Hal T. Kearns | 10.00g |
| Brooklyn—Good Tidings | 5.00g |
| Mabel E. Muller | 2.00g |
| Henrietta Bertsch | 3.00g pd |
| Lewis F. Merlin | 5.00g |
| G. Clarke | 5.00g |
| Jessie J. Clarke | 5.00g |
| H. Juliet Clarke | 5.00g |
| Rev. Eliza T. Hosking | 5.00g |
| Canton | 5.00g |
| Canton | 5.00m |
| Canton Theological School | 25.00g |
| Rev. John Murray Atwood | 5.00m pd |

| | |
|---|---|
| Myrtle Palmer | 5.00m |
| Helen Merriman | 1.00c |
| Dr. & Mrs. G. E. Huntley | 6.00g $1. pd |
| Cortland | 5.00c |
| Gloversville | 10.00g |
| Little Falls | 10.00g |
| Rev. George A. Gay | 25.00g & m |
| Florence Manchester | 1.00c pd |
| Middletown | 10.00g |
| Claribel Young | 3.00m |
| New York—Divine Paternity | 25.00g |
| New York—Divine Paternity | 25.00m |
| New York—Divine Paternity | 26.00per |
| Harry R. Childs | 10.00g pd |
| Ida Curry | 10.00g pd |
| Dorothy Hall | 1.00a pd |
| Ida L. Rich | 2.00c pd |
| Marguerite Smith | 3.00g |
| Oneonta | 5.00m |
| Watertown—Mrs. Grace A. Bates | 10.00g |
| Newark, N. J. | 15.00g |
| Newark, N. J. | 15.00m |
| Newark Juniors | 4.00g & m |
| Newark Juniors | 1.00c |
| David Bridge | 2.00m |
| Louise Bridge | 3.00m & c |
| Irene Douglass | 1.00m |
| Mr. & Mrs. F. P. Fowler | 5.00g |
| Matilda Krementz | 10.00g & m |
| Mabel Smith | 1.00c |
| Totals | |
| General Fund | 275.50 |
| Mission Fund | 107.50 |
| Chattanooga Building Fund | 12.00 |
| Permanent Two Cents a Week Fund | 26.00 |
| Administrative Fund | 1.00 |

**Ohio**

| | |
|---|---|
| State Union | 12.50g |
| State Union | 12.50 m |
| Ansonia—M. A. Brown | 5.00g |
| Mrs. M. A. Brown | 1.00m pd |
| Belpre | 2.50g & m |
| Little Hocking | 2.50g & m |
| Mr. & Mrs. J. W. Grimmer | 5.00g & m |
| James Wyatt Grimmer, Jr. | 1.00g |
| Totals | |
| General Fund | 24.50 |
| Mission Fund | 17.50 |

**Pennsylvania**

| | |
|---|---|
| State Union | 25.00g |
| Philadelphia—Restoration | 15.00g |
| Ethel Gabell | 5.00g pd |
| Scranton | 10.00m |
| Rev. & Mrs. W. H. McGlauflin | 20.00m |
| Totals | |
| General Fund | 45.00 |
| Mission Fund | 30.00 |

**Vermont**

| | |
|---|---|
| Brattleboro | 10.00g |
| Chester—Mrs. May Ernest | 1.00c pd |
| Totals | |
| General Fund | 10.00 |
| Chattanooga Building Fund | 1.00 |

**Miscellaneous Pledges**

| | |
|---|---|
| General Sunday School Association | 25.00m |
| Alabama State Convention | 25.00c |
| Camp Hill, Ala. | 10.00g pd |
| Camp Hill, Ala. | 10.00m |
| Washington, D. C. | 10.00g |
| Washington, D. C. | 10.00m |
| Charles S. Davis | 5.00g |
| Georgella Forbes | 4.00g $1 pd |
| Georgella Forbes | 1.00c pd |
| Mary W. Warren | 3.00m |
| Rev. John Van Schaick | 5.00g |
| Atlanta, Ga., Church | 10.00c |
| Chattanooga, Tenn. | 25.00m |
| Rev. L. R. Robinson & family | 6.00g |
| Rhode Island State Convention | 25.00g |
| Herbert D. Goff | 8.00g |
| Herbert D. Goff | 5.00c |
| Mrs. Beatrice Trench Greene | 10.00g & m pd |
| Union at Large | 10.00g |
| Totals | |
| General Fund | 88.00 |
| Mission Fund | 78.00 |
| Chattanooga Building Fund | 41.00 |

**Grand Totals**

| | |
|---|---|
| General Fund | $1180 .00 |
| Mission Fund | 568.00 |
| Chattanooga Building Fund | 109.00 |
| Permanent Two Cents a Week Fund | 52.00 |
| Administrative Fund | 1.00 |
| Total | $1910.00 |

* * *

## REPORT OF CREDENTIAL COMMITTEE

To the officers and delegates of the National Y. P. C. U. the Credential Committee submits the following report:

| | |
|---|---|
| Number of states represented | 16 |
| Number of national officers present | 6 |
| Number of state officers present | 16 |
| Number of ex-national officers present | 6 |
| Number of Junior Superintendents present | 5 |
| Number of pastors present | 21 |
| Number of local delegates present, | 129 |
| Number of district delegates present | 2 |
| Number of Unioners at large present | 3 |
| Number of Junior Unioners present | |

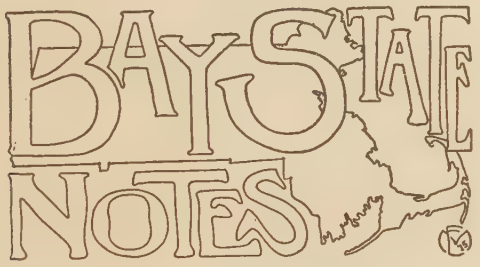
Total by states: California,—; Connecticut, 24; Illinois, 2; Indiana, 2; Iowa,—; Kansas,—; Maine, 6; Massachusetts, 40; Michigan, 2; Minnesota, 1; New Hampshire, 8; New York, 25; Ohio, 2; Pennsylvania, 3; Vermont, 5; Tennessee, 1; New Jersey, 4; Alabama, 2; District of Columbia, 4.

*Hazel I. Kirk, Chairman,*
*Mary Ward,*
*Emma Crocker.*

## WE MUST HAVE YOU

THE PLACE IS NASHUA. THE TIME IS FRIDAY AND SATURDAY, SEPT. 29 AND 30. THE OCCASION IS THE NEW HAMPSHIRE CONVENTION. THE STATE BOARD IS WORKING HARD FOR THE "BEST EVER" CONVENTION. WHAT WE NEED AND MUST HAVE IS A FULL DELEGATION FROM EVERY UNION, AND AS MANY MORE MEMBERS IN ATTENDANCE AS POSSIBLE. WILL YOUR UNION MEET THIS CALL? "THE KING'S BUSINESS REQUIRETH HASTE."

* * *




## WILL YOU BE THERE?

WHERE? BROCKTON. WHAT FOR? MASSACHUSETTS STATE CONVENTION. WHEN? FRIDAY, SATURDAY, SUNDAY, SEPT. 29, SEPT. 30, OCT. 1. APPLY AT ONCE FOR ACCOMMODATIONS TO MR. GEORGE N. BLAKE, 203 MAIN STREET, BROCKTON, MASS.

* * *

**NATIONAL OFFICERS AND SUPERINTENDENTS, 1916-17**

*President*, Rev. GEORGE A. GAY,
Little Falls, N. Y.

*Vice-President*, SAMUEL T. CUSHING,
2 Thurston St., Winter Hill, Mass.

*Secretary-Treasurer*, CARL F. ELSNER,
359 Boylston St., Boston, Mass.

MISS THELMA FREEMAN,
359 Putnam Ave., Detroit, Mich.

CHARLES C. LAMB,
40 Chenango St., Binghamton, N. Y.

MISS ELEANOR BISBEE,
Richardson House, Tufts College, Mass.

MISS MARY W. WARREN,
1600 15th St., Washington, D. C.

**National Committees**

| | |
|---|---|
| Missions, | Mr. Gay, Miss Bisbee, Mr. Elsner, Miss Ballou. |
| Devotional, | Miss Ballou, Miss Bisbee, Miss Freeman. |
| Permanent Funds Trustees, | Messrs. Frank Pierce, Harry R. Childs, Carl F. Elsner. |
| Convention Program, | Mr. Gay, Mr. Elsner, Miss Bisbee. |

**Department Superintendents**

| | |
|---|---|
| Evangelism, | Mr. Gay. |
| Membership, | Mr. Cushing. |
| Juniors, | Misses Freeman and Ballou. |
| Onward, | Miss Bisbee. |
| Two-Cents-a-Week, | Miss Warren. |
| Union-at-Large, | Mr. Lamb. |
| Post Office Mission, | Miss Hope E. Rideout, Nashua, N. H. |
| Missionary Education, | Miss Matilda Krementz, 1125 Broad St., Newark, N. J. |
| Devotional, | Miss Mary L. Ballou, 61 Grove St., West Somerville |
| Comrades of the Quiet Hour, | Miss Beulah S. Cone, 61 Trenton St., East Boston, Mass. |
| Juniors at Large, | Miss Ruth G. Downing, 273 East Main St., Meriden, Conn. |

* * *

### FIELD WORK ASSIGNMENTS

The plan of National Representatives which worked so successfully last year is to be continued and extended in the coming year. The following Official Representatives of the National Union have been appointed to serve for the year 1916-17.

Mr. Joseph S. G. Bolton, 61 Division St., New Haven, Conn.

Rev. James W. Grimmer, Rockland, Ohio.

Rev. Stanley Manning, 2518 First Ave., S., Minneapolis, Minn.

Miss Stella L. Marek, 2 Thurston St., Winter Hill, Mass.

Mr. Harry Richmond, 2657 North Workman St., Los Angeles, Cal.

For supervision and visitation territory was assigned to Board Members and Official Representatives as follows:

Mr. Gay and Mr. Lamb, New York and Penn.

Miss Freeman, Michigan, Iowa, Wisconsin and Minnesota.

Miss Warren, District of Columbia, New Jersey, Maryland, North and South Carolina, Georgia and Tennessee.

Miss Bisbee, Mr. Cushing and Mr. Elsner, New England and Quebec.

Mr. Bolton, Connecticut.

Mr. Grimmer, Ohio, Indiana, and Kansas.

Mr. Manning, Illinois, Minnesota and Wisconsin.

Mr. Richmond, Pacific Coast.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

"We can do it if we will. We can do it and we will"

## THE JUNIOR DEVOTIONAL MEETING

**September 17, 1916. Junior Helpers. Helping in the Union**

Isa. 41 : 6, 7. Amos 8 : 7. III John 1 : 4. I Peter 3 : 8–13. Jas. 1 : 22. Matt. 18 : 19, 20.

The ways that a Junior can be helpful are numerous. In the home, to each other, to themselves, and in the Union, are a few possible ways. To-day let us consider how they may help in their Junior meetings.

We all know that one has much more interest in anything that he himself is doing or helping to do. So if I were superintendent I would think carefully and see that I was not doing, myself, a single thing in the meeting that a Junior boy or girl might be doing. Undoubtedly they could not do it as well as I could, but they would soon learn by trying. And the Junior Union is intended as a Christian training school.

Now let us see just what they can do. One or two boys can come a little early and see if the room is in order, the chairs must be arranged, the books placed around, etc.

One of the girls can arrange the flowers if you have them. I don't mean flowers out of a florist shop, but those that the children can gather from the woods and fields. It will give them something to do to see how late in the fall they can gather decorations for their Junior rooms.

Who plays the piano at your service? A great number of the boys and girls of the Junior age take music lessons. With a little assistance they can learn to play the hymns. It means work for the superintendent each week to go over the hymns with them, but then everything worth while is work. See if any one plays the violin, it is not necessary to confine our music strictly to the piano or organ. I remember one Junior Union I visited where the music was furnished by three of the boys, a pianist and two violinists.

Of course the leader of the meeting will be a Junior. Still another one can read the scripture passage.

During the meeting try to draw the children out to express themselves as to how they think they can help the Union.

Such answers as this might be expected, by regular attendance, by bringing their friends, by giving sentence prayers, by thinking about and looking for things pertaining to the subject of the day, etc.

The Junior boys and girls might be told what a help and inspiration they are to the Seniors.

**September 24, 1916. RALLY DAY. EVERYBODY ENLISTED**

Acts 2 : 1. Heb. 10 : 23–25. Eccl. 4 : 9, 10. Neh. 10 : 39 (last clause). Psa. 50 : 5. Psa. 95 : 6, 7.

After our long vacation it is sometimes hard to gather our forces again and begin work with the same enthusiasm that we will have later on. Therefore, we have instituted Rally Days. Now what shall we do to make this Rally Sunday the best, the most inspiring one our Juniors ever had?

First of all, the Juniors must know that there is going to be a Rally. Why not begin to speak of it two weeks before the actual day? Tell them just enough about it to excite their interest and to whet their curiosity, so that they will be anxious to come and bring their friends.

During the week immediately preceding Rally Sunday, it would be advisable to send cards to all members and their little friends. Very pretty Rally Day cards can be secured through the Universalist Publishing House or any local denominational book shop.

On such a special occasion the Junior room should be decorated. Nothing would please the boys and girls better than to go to the woods to gather flowers and autumn leaves, which are at their height about this time.

Now then, after the children come to this Rally service, what are we going to do? While the meeting might follow in general the usual plan, still there should be enough variation to make it a special service.

If all come, there will be enthusiasm because numbers and anticipation create good feeling.

We might sing an extra song or two of the children's own choosing. It is usually better to have appropriate songs selected beforehand, but to-day being a special occasion we would vary our program and let the children choose some of their favorite songs, which they so love to do.

Why not make an acrostic of the words, "Rally Day," printing them on the left hand side of the blackboard and coloring them in the beautiful autumnal shades. Then give the children Bible references to look up which will begin with these different letters.

Of course the superintendent will fill them in on the blackboard.

The sunshine work that they have done in the summer time might be spoken of and plans for the coming winter discussed. They could easily start their sunshine work that very day by taking their decorations to the shut-ins and sick. People who can't get out appreciate the flowers and leaves from the woods and fields sometimes more than the ones that come from the florist shops. *Thelma Freeman.*

## THE SENIOR DEVOTIONAL MEETING

**September 17, 1916. Workers, Jerkers and Shirkers. The Art of Working with Others. Are You a Helper or a Hinderer? What are the Qualifications of a Good Worker?**

**Daily Bible Readings**

*M.* II Tim. 2 : 15. *T.* II Thess. 2 : 17. *W.* I Cor. 3 : 8–14. *Th.* Isa. 41 : 6. *F.* II Thess. 3 : 6–18. *Sat.* Rom. 12 : 4–21. *S.* Gal. 6 : 1–11.

**Prayer**

Our Father, we look at the life of our Lord and watch him in contact with the lives of others. We see his infinite patience, his unselfishness, his unfailing thoughtfulness, his quick willingness to help. We would pray that something of his spirit may daily come into our lives, making us faithful to all tasks which come to our hands to do. May we learn the art of working with others, and of helping them to work well. May we rejoice as sincerely in the success of others as we do in our own successes.

Give to us a consciousness that we are at work with Thee for the furtherance of Thy plans for bringing heaven here on earth, and that each act of faithful service, of justice, of generosity, helps to accomplish that which Thou dost desire. Amen.

**Workers Who Help**

A group of people are together and a new plan is suggested. All are enthusiastic and ready to help. A month hence a meeting of the group is called. Some even forget to come. Some come, but have done nothing on the project. Others have done half or a third of the work laid out for them. A part report that they have accomplished all allotted to them—and a few, perhaps one or two, have done not only their share, but two or three times as much.

Now this picture is true in the main, no matter where you find a group of persons who are doing work together. It may be in the church, in school, in the business world of store and office and mill, in lodges, clubs and even in the home. And the happy groups who have been so trained that each member does faithful, efficient, harmonious work are few and far between.

I suggest that you think over groups you know and see what the conditions are in each. Then think out some of the reasons for these conditions. What is lacking that some are so ready to shirk their share of a task? Why are some so little to be depended upon? Why is it that you can put a task into the hands of some persons and leave it there knowing perfectly well that it will be attended to with no more trouble on your part?

Having looked at others, look at yourself with the eyes of an employer. If you were going to hire yourself, what questions would you ask, and how would you answer them? Take an inventory of yourself and see in what class your honest answers place you. Are you always looking for the soft "snap?" Do you give up as soon as a difficulty arises in your path? Are you always ready to "let George do it" on every occasion? Can you invariably be on hand with a good excuse for leaving things undone or for bungling them? Let us hope not, for to answer yes to such questions quickly puts one in the class of shirkers.

Do you promise well, and fail to accomplish what you agreed? Do you work well three days and drop in spirits and enthusiasm the other three? Do you begin finely and then let the work stop unless another has interest enough to finish? Do you get in everybody's way? Are you always pulling crosswise everything you take hold of? If you say yes to these questions I'm afraid you are a jerker, and if you have ever ridden on a jerky railroad train or trolley car you know how uncomfortable "jerkers" are.

Can you do a disagreeable task with a cheerful spirit? Can you do your share and part of the other fellow's that he shirked—meanwhile, expecting no more money and not even the thanks of the "boss?" Can you do good work because you hate to do poor work? Can you pull the same way that your fellow-workers have to pull? Can you be depended upon? If you can say yes to such questions you are a worker all right.

There is a little rhyme which says:

"There is always room at the top,
And I'm glad it is so,
For here at the bottom I find
That it's very crowded below."

Youth is the time when habits are formed which will help or hamper all through life. If you have found yourself in the top class, strive to improve yourself still more, so that you will surely stay there. If you find yourself in the crowded classes, you have it in your power to exert yourself and get up and out where there will always be plenty of room.

**September 24, 1916. What Shall We Plan to Accomplish This Year? Convention Echoes.**

**Daily Bible Readings**

*M.* Col. 1 : 10–12. *T.* Col. 3 : 23, 24. *W.* I Cor. 15 : 58. *Th.* John 6 : 28. *F.* II Tim. 3 : 14–17. *Sat.* Eccl. 11 : 4. *S.* Phil. 1 : 27.

**Prayer**

Our Father—Long years ago our Master told his disciples to look out upon the fields white for harvest. We, to-day, look out upon white harvest fields and pray for reapers to enter into Thy service. The work which awaits us is Thy work. Guide us in our plans. Help us to choose the wise way of working. Keep us from setting too small a task for ourselves and being content with a small blessing when Thou art waiting to bless us abundantly according to our labors. Touch lips and hearts with the fire of enthusiasm and make us zealous in Thy service. We ask it in Jesus' name. Amen.

**A Business Proposition**

A Young People's Christian Union is a religious organization, but it also ought to be run on certain business principles. Let us see what a business firm would naturally do, whether they had had a prosperous

**ONWARD**
THE OFFICIAL ORGAN OF THE
YOUNG PEOPLE'S CHRISTIAN UNION
OF THE
UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

year or not. They'd go over their inventory of their stock in trade, they'd see how well their agents or clerks were holding the regular trade. They'd talk of plans to get new customers. They'd look for "leaks" in the business that wasted money and made for inefficiency. They'd decide the best places for securing supplies. They'd make an estimate of the business they could handle in a year, the next, or perhaps the next ten years—for big firms look a long way ahead. They'd do all this with every bit of brain energy at work—for it means dollars and cents, success or failure.

Let's pattern by that business firm. Get the officers of the Union together. Then consider the various lines of work awaiting the Union. Make your plans for the best and busiest year your Union has ever had. It may be that you will have to devote two or three evenings to serious thinking before you are ready to bring your plans before the Union and enlist the co-operation of every member through the year.

First of all you will want to consider membership. Make some plan whereby each person who should be a member of the Union is pleasantly and persistently asked to become a member. Remember the life insurance agent! Remember, too, that many persons will join if you can show them that the Union has really something of value to give them. Others like to see that the Union needs *them* and they can be of use in it.

Next will come the matter of helpful devotional meetings. Young people get a lot of social life. They get much mental food. They receive considerable moral instruction. But few receive an abundance of sustenance for their religious life. If you can give something really valuable which is not given elsewhere many will come to receive it, being driven by the hunger that is in each soul for a knowledge of God and His will for His children.

*Onward* should receive attention. Try to create a feeling of pride in the fact that we have a paper devoted to our own interests, and for which we are paying as we should. Loyalty demands that all who are financially able should become subscribers.

It is not too early to think of sending a delegate to Chattanooga next July. Any Union can find ways to build up a delegate fund which will pay a part of a delegate's expenses, and the money being ready it is quite likely that some Unioner can provide the rest of the necessary dollars and act as delegate.

Our new missionary slogan should be talked over and ways thought of to interest new subscribers. The Junior Union, actual or potential, should receive careful consideration. In fact, all lines of work should be discussed by the officers.

Then a goal should be set by the officers. So many new members. So many *Onward* subscribers. A certain sum of money to be raised for missions. At least, a stated amount of benevolent work done. So many dollars provided toward a delegate's expenses. Dues paid by a certain date. A given number of socials to be held. An increase in the number of daily Bible readers. A deepening of the religious life of many of the members.

Having determined what you desire to accomplish, unfold the plans to the Union briefly, taking up at length only the few matters you intend to begin to push at once. Some of the others can well be left until the special Sunday devoted to them.

The president should naturally be the leader of the meeting, calling upon different committee chairmen to speak about different lines of work. If a delegate to State or National Conventions can report at this time, it will add much to the interest of the meeting. If no delegate went from your Union, borrow one from another Union for the occasion, if possible.

An opportunity should be given for questions, in case the members wish to ask for further information, discuss the plans already made, or add suggestions for carrying them out.

Toward the close of the hour there may well be a short consecration meeting, in which the members pledge themselves to help their officers in carrying out the plans for the year's work.

Close the meeting by singing from Praise and Thanks; "I'll go where you want me to go, dear Lord."

* * *

## NEW YORK CONVENTION

The next annual Convention of the Young People's Christian Union of New York State will be held at Syracuse, Oct. 3, 1916, for the purpose of electing officers and the transacting of such other business as may legally come beofre it. A large delegation is desired.

*Helen E. Merriman, Secretary.*

* * *

## EMPIRE STATE NEWS

**McLean.** Our Union was organized last January, with thirty members. Although there has never been anything in the *Onward*, we have been doing very good work. During the winter and spring, we held a number of socials. Seventeen of our members attended a social at Cortland given by the Y. P. C. U. of that place. On Aug. 4 a number of the young ladies gave a play, "The Voice of Authority," clearing $20. It was such a success, that we have been asked to go to a neighboring town, for one half the proceeds.

# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII OCTOBER 1, 1916 NO. 19

## INCREASING Y. P. C. U. MEMBERSHIP

### A Preliminary Survey

I have been entrusted with the work of increasing the membership of the Young People's Christian Union of the Universalist Church. When we put it like that, without too much accent upon any one word, and with the remembrance of the splendid enthusiasm of the New Haven Convention still in our minds, the natural thing to say would seem to be, "That should surely be a pleasant work and with such a loyal band of helpers behind one the task should prove easy." All of which is very fine and encouraging.

Then I sit down to think the matter over with a view to formulating plans for carrying out the work and the longer I think the deeper grow the furrows in my brow, for the fact is borne in upon me that we have had many fine Conventions and much splendid enthusiasm during past years and that despite all this our membership has shown a gradual decrease. As I meditate upon this membership proposition I see very plainly that enthusiasm is a very fine article but that it takes enthusiasm *plus endeavor* to get results.

Just a word about this matter of a decrease. We must realize that a decrease in membership means also a lessening in all

### GREETINGS TO THE Y. P. C. U.

The Fall Campaign is at hand. May the new year roll up large numbers of new members for the Y. P. C. U. The future of our Church rests on recruiting our ranks. A vital factor is increased church membership has been the Young People's Christian Union. The future will do well to take lessons from the past Let it be the effort of every minister, every church, every Sunday school to possess and develop an active Union in the coming year.

The Y. P. C. U. members have had training in the financial and religious sides of church life and are thereby equipped to become leaders in the future expansion of the church. The work of the young people gives a chance for trying out the leaders of the church of to-morrow. Rich are the minister and church which have an active Union, full of efficient young men and women. Some day, in the trial hour, when the church or minister calls for a leader, there will stand forth a splendid young man or young woman and say "Here am I, try me." and glad will that church be that it cherished a Union.

Sincerely yours,

*Lee S. McCollester.*

the other activities of the Union. While in some ways, the results accomplished with the present membership nearly equal those attained with larger numbers at least five years ago, because of increased efficiency in the National Board and the Secretary's Office, yet there is a point in membership below which we cannot drop without a serious lessening in the accomplishments of the Union. This talk of cutting down the "deadwood" is all right for a time but there is a limit to the pruning process. Speaking candidly, friends, I am of the opinion that the limit has been reached.

**What Shall We Do?**

What, then, are we going to do about it? Well, what do people of spirit do when they are in their last ditch? They fight. All right, then, we must fight. And how may we fight to the best advantage? That is the big question.

When I began this article I had roseate visions of how, somehow, this year we would be able to accomplish great things in building up our membership. I find now, after a more careful consideration of the problem at hand, that first we must build up a *system*. We are actually as unprepared to resist the forces which decrease our membership as the United States is to resist invasion. And like this great country we must wake up to that fact, start at the bottom, and plan to build up our organization in a systematic way. The reason why our membership isn't increasing is not because of lack of material to draw from. There are plenty of young people in our church from whom recruits may be drawn—the trouble with us is that we are not *recruiting* them.

What shall we do in the way of building a system for increasing our membership? We have two elements with which to work—present members and possible recruits. First, we will term the members of existing Unions, "The Home Guards." To these loyal soldiers we will entrust the maintenance of their local societies and will expect them to increase the membership of their Unions with efficient recruits whenever possible. This work will be done under the local membership Superintendent or chairman of the Lookout Committee who will report to the State Membership Superintendent, or in scattered Unions directly to me. Feeling that the Unions now existing will this year, more than ever before, do their duty readily for the cause without further attention, we will interest ourselves principally in planning the system with which to organize new Unions in parishes which have no "Home Guards."

Now, to develop this organization. First, I will be Commander-in-Chief of the recruiting forces with the title "National Superintendent of Membership." Directly under and reporting to me in each State having a State Union will be the Chief Recruiting Officer of the State who will be called "State Organizer", or "State Superintendent of Membership." Working with this officer in each State Union will be the State Superintendent of Junior Unions who will report directly to the National Superintendent of Junior Unions, Miss Thelma Freeman, of Detroit, Michigan. In territories where there are no State Unions the work of recruiting will be assigned to field representatives of the National Union. There we have the recruiting organization. In a later issue I will publish a list of the entire personnel of this force.

**How Shall We Do It?**

How are we going about the work? To begin with, some of the States which have been doing active organization work already have prospective Unions lined up and practically ready to join our ranks. That is a gain before we start and our hearty thanks are extended to those who are already actively engaged in the work.

We want to place the Y. P. C. U. on the same plane as the Sunday School as a necessity to the life of the church in the eyes of our church people. We want to make these people realize that the Y. P. C. U. is not a club but a component part of the devotional life of the Universalist Church, an actual stepping stone between Sunday School and church with something to give to the young person which the Sunday School has not. We start this recruiting campaign with the idea that every parish with a sufficient number of young people should have a Y. P. C. U.

As many have been reading this article they have probably been wondering why they, who are already members of Unions and the "Home Guards," are told so much about recruiting plans. This is the reason—first, we wish to emphasize the need for local recruiting on the part of the "Home Guards" and second, we wish them to use their influence wherever possible in spreading the

news of this recruiting propaganda and gaining adherents for our organization. Unioners—write to your friends in churches where there are no Unions and tell them of the good they may accomplish by doing this duty for the church. Ministers—we particularly ask you to use your influence with your brothers in parishes having no Unions by showing them the good which will result to their parishes and the church as a whole if they form Unions in their churches.

If we can get the ministers to work with us in this glorious project we will ultimately gain success. And so let us all of the "Home Guards" and of the "Recruiting Staff" push forward with our full 4000 strength and by prayer and labor and earnest consecration make our 4000 into 5000 by 1918.

As we all said at New Haven—

**IT CAN BE DONE**

*Samuel T. Cushing,*
*Superintendent of Membership.*

* * *

## "COME NOW, AND LET US REASON TOGETHER"

The following article from *Service* the official organ of the Baptist Young People, shows clearly that other denominations are facing a question which has caused us much thought in the last few years. Other Exchanges bear similar testimony. The suggestion contained in this article is so good that we venture to pass it on to our readers verbatim. If you have had any experience in meeting this problem, please give us the benefit of it. If you have convictions regarding the matter, state them. In reading the article substitute *Onward* for *Service*, and send your contribution to the Editor, 359 Boylston St., Boston, Mass.

### Class or Society—Which or Both

During the years that the young people's movement has been growing, there has been considerable development in other lines of Christian work, as well as in the young people's society. This is gratifying, while at the same time it produces some complications.

When the young people's society was organized, mission-study classes were unknown or at least very rare. The adult Bible class existed, of course; but as an organized class there was probably none in existence. Now we have both of these, and many other forms of organization for Christian work. Wherever there is growth of this kind overlapping is likely to result, and overlapping is not a matter to quarrel about, but one for adjustment. If on both sides there is a disposition to adjust organizations and work for the good of the kingdom, no real difficulty will result. If there is a tenacious spirit clinging to an organization for the sake of the organization, then it may be that serious clashing will develop.

We have confidence in our young people that they are too earnest and sincere in their Christian work to allow anything to interfere with the real object of either class or society. They are capable of looking at things of this kind with a serious mind and with an earnest purpose, and finding the way out.

The question has come up in some circles as to whether or not the adult class has so taken from the functions of the young people's society as to render the society unnecessary for the future. On the other hand there are those who believe that the young people's society as constituted to-day is so elastic in its organization and so complete in its scope that it can very well care for all the needs of young people without the organized class.

Now the question that comes before us in considering young people's work is whether we will gather the young people as a group in the young people's society or in the class, or make the class and society mutually complementary to each other, and do certain work in the society and certain work in the class. This would mean, of course, that in many of our conventions, conferences, and institutes our young people would be brought together in groups to consider a variety of work, and not merely the work that now belongs to the young people's society. It would mean a marriage of the two organizations without the elimination of either.

There are two distinct opinions on this question, and perhaps no person feels prepared to speak a final word upon the question. We frankly place it before our young people, and most earnestly request that those who have any real convictions on the question will make their opinions known, and the columns of *Service* will be willingly opened to correspondence on this subject within reasonable limits. Communications on the question we would like to have in as brief form as possible, not only stating the position of the writer, but also advancing in condensed form the arguments for one opinion or the other.

## A TALK WITH JUNIOR SUPERINTENDENTS

In working with boys and girls of the Junior age might it not be well if we considered some of their principal characteristics, some of the ways through which they can be most easily and readily appealed to?

Boys and girls from nine to twelve are very independent in the sense that they like to do things for themselves. They wish to be treated with respect and dignity.

The restlessness of the primary age has now turned into activity and we Junior Superintendents must help direct that energy into right and useful channels.

We must remember that their brain cells are still very plastic and things are easily impressed and as a result it is a great habit forming period as well as the golden memory age.

Juniors love to collect things, anything. Won't we always find a boy's pocket full of things? Following hand in hand with their fondness for collecting things is curiosity. It also reaches its height about now.

Our boys and girls are great hero worshipers, the boy will worship anyone who is brave and strong, the girls worship an ideal. So do our Juniors love to read.

These are just a few of the many characteristics of the Juniors and now how are we going to apply our knowledge?

Boys and girls of this age will read anything they can secure, good or bad, it makes no difference to them. So we should have at our command a list of good, interesting books for them. Here is an opportunity to interest them in mission stories. Such books will particularly appeal, because of the action, the truth and the heroes that they portray. There are many ways to interest children in reading the desired books. One is to make small ladders and have the name of a book printed on each round. As they read a book so they climb the ladder.

In directing their curiosity and mania for collecting, "Find Out" Clubs might be organized. The purpose of these clubs would be to bring everything one could find on a certain subject in a given length of time. Very interesting scrap books and posters could be made out of the material so collected. At the present time Mexico would be an easy and intensely interesting subject to handle.

Juniors learn more sometimes by seeing and doing than they do by hearing. The stereoptican is a pleasing and interesting way of driving a truth home. There are countless ways for children to "do" things.

Hand work of all kinds should be encouraged for that helps to work off the surplus energy, but be sure that each one is doing something that he enjoys doing. For instance don't have boys dressing dolls or girls sawing wood. The boys might be making jig-saw puzzles. Take a map or picture of some kind and paste on a firm piece of wood. Then let the boys cut them up. Such puzzles are gladly welcomed in our hospitals and mission boxes.

In most of our cities are Flower and Fruit Guilds to which fresh fruit and flowers might be sent for their distribution. The Express Companies will handle such goods free of charge, within certain limits. (I will gladly furnish specific information to any who wish it.)

Used post cards can be gathered and by pasting white paper on the addressed side they are as good as new. These are very acceptable in mission fields where they are used as Sunday School cards. Only be careful in sending them to the foreign fields that you send no pictures of monuments or statues for they would be taken for dols, and if sending to India include no pictures of ladies.

An egg Shell Farm might be started. In a cover of a box make holes that will hold half an egg shell. Then fill the shells with earth and plant seeds. Garden seeds growing much more rapidly than flower seeds, I suggest such as corn, peas, flax, grass, etc. The boys and girls will love to do this and as they grow they can be taken to the sick.

To do these things will require time, study and sacrifice, but we must bear in mind that the boys and girls of to-day are the men and women of to-morrow and that we are working not for ourselves but for our country and for God.

*Thelma Freeman.*

* * *

**BEGIN NOW**

**To Prepare for**

**CHATTANOOGA**

**1917**

## JUNIOR LOAN LIBRARY

The following books are available to Junior Superintendents and others who desire them for study, subject to the following rules:

1. Not more than two books may be borrowed by a person at one time.

2. A fee of two cents a day will be charged for each book retained more than one month.

### The Books

1. The Junior Manual. *Amos R. Wells.*
2. Good Times with the Juniors. *Lillian M. Heath.*
3. Junior Endeavor. *Mrs. Clark.*
4. A Manual of Missionary Methods for Sunday School Workers. *G. H. Trull.*
5. Child Life in Mission Lands. *R. E. Diffendorfer.*
6. Talks with the Training Class. *Miss Slattery.*
7. How to Tell Stories to Children. *Mrs. Sara Cone Bryant.*
8. Telling Bible Stories. *Louise Seymour Houghton.*
9. Point of Contact in Teaching. *Patterson Dubois.*
10. Child Religion in Song and Story. *Chamberlain and Kern.*
11. Winning the Boy. *Lilburn Merrill, M. D.*
12. The Unfolding Life. *A. A. Lamoreaux.*
13. Boy Problem. *Byron Forbush.*
14. Object Lessons for Junior Work. *Ella N. Wood.*
15. Blackboard in the Sunday School. *H. T. Bailey.*
16. Chalk. *Ella N. Wood.*
17. Three Years with the Children.
18. Finger Post to Children's Reading.
19. A Study of Child Nature. *Elizabeth Harrison*
20. Stories and Story Telling. *E. P. St. John.*
21. The Story of the Mind. *J. M. Baldwin.*
22. Education in Religion and Morals. *G. A. Coe.*
23. The Child for Christ. *A. H. Mc Kinney.*
24. The Making of a Teachor. *M. Y. Brumbaugh.*
25. Fireside Child Study. *P. Dubois.*
26. Our Japanese Cousin. *M. H. Wade.*
27. Your Boy. His Nature and Nurture. *G. A. Dickinson.*
28. Bible Truth Through Eye and Ear. *G. V. Reichel.*
29. From the Child's Standpoint. *F. H. Winterburn.*
30. Fundamentals of Child Study. *Kirkpatrick.*
31. Christian Nurture. *Horace Bushnell.*
32. In Story Land. *Elizabeth Harrison.*
33. Playtime Games for Boys and Girls. *Emma C. Dowd.*

For books in this Library and all other supplies, as Topic Cards, Pins, Junior Star Song Books, send to

NATIONAL SECRETARY Y. P. C. U.
359 Boylston St., Boston, Mass.

## WHY THE NEW PRESIDENT SUCCEEDED

He has been president now for nearly a year. They say he is a great success. The person who asks questions went around among the Epworthians, and found that there was a reason—several reasons.

He didn't scold.

He had confidence in himself.

He read *The Epworth Herald.*

He had a system ,and worked it.

He was a natural-born cheer-up-odist.

He never made the same mistake twice.

He didn't expect to do everything the first month.

He was a Christian first, and a President second.

He could take a set-back without discouragement.

He never belittled the work of the former President.

He had plenty of self-respect, but no self-importance.

He did some thinking before he talked about his plans.

He did not try everything; his program was a study in concentration.

He was always sure there was some way to do,whatever needed doing.

He sized up every member in the League, without telling anybody about it.

He managed to get along without much public parade of his ability to talk.

He counted every member's bit of League service as worthy of sincere praise.

He never admitted that "it might be done in some other chapter, but not in ours."

He was always on hand when he might be needed, as well as when he wanted to enlist others.

He didn't tease the young folks into grudging activity, nor otherwise appeal to uncertain motives.

He never hesitated to talk his religion naturally, and people said that he illustrated his obedience to Jesus Christ as well as any Christian in the town.

If any other President will travel the same road, he will win a like success; but not if he does it merely for the sake of being similarly praised.—*The Epworth Herald.*

Editor's note: Epworthian equals Unioner.
*Epworth Herald* equals *Onward.*
Chapter equals Local Union.
League equals Y. P. C. U.

## News From the Empire State

### NEW YORK CONVENTION

THE NEXT ANNUAL CONVENTION OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF NEW YORK STATE WILL BE HELD AT SYRACUSE, OCTOBER 3, 1916, FOR THE PURPOSE OF ELECTING OFFICERS AND THE TRANSACTING OF SUCH OTHER BUSINESS AS MAY LEGALLY COME BEFORE IT. A LARGE DELEGATION IS DESIRED.

**Helen E. Merriman, Secretary.**

* * *

### ATTENTION—EVERYBODY

**Any person, whether a member of the Young People's Christian Union or not, who knows of a Universalist Church where there is no Y. P. C. U., but where thre is a sufficient number of young people to warrant the formation of such an organization will be rewarded. by the knowledge that he is furthering the cause of "Christ and His Church" if he communicates this information to**

*Samuel T. Cushing,*
*National Superintendent of Membership,*
*2 Thurston St., Winter Hill, Mass.*

**Don't Delay**

* * *

### OUR CAMPAIGN FOR THOUSANDS

**1000 young people joining the church.**
**1000 new members of the Y. P. C. U.**
**1000 new subscribers to "Onward."**
**1000 new supporters of Two-Cents-a-Week.**
**1000 new Comrades of the Quiet Hour.**
**1000 Unioners enlisted in Missionary Education.**
**1000 new members of the Junior Union.**

**Have YOU Done YOUR Part?**

### COMRADES OF THE QUIET HOUR

To realize the power of prayer is the greatest discovery of the Christian. It was George Macgregor who said, "I would rather train ten men to pray than a hundred men to preach."

God has to let us face some desperate situations in order that we may see and realize our utter dependence upon him, and the hopelessness of going on in our planning without his conscious presence. When the nations are coming to cry out, we as individuals must recognize the necessity of a high spiritual plane.

The battles are not all in France or Russia or Belgium to-day. They are in homes every where and they must be won there. Yes, and they will, when we discover the real power that lies in the prayer which God would like to teach us to offer daily.

"God's ships of treasure sail upon the sea
Of boundless love, of mercy infinite;
To change their course, retard their onward way,
Nor wind nor wave hath might.

"Prayer is the tide for which the vessels wait
Ere they can come to port. And if it be
The tide is low, then how canst thou expect
The treasure ship to see?"

—*From "Daily Bible."*

* * *

### ONWARD COIN CARDS

are sent for your convenience, but we do not recommend the use of the cards, if check or money order is available. Usually they reach us safely, but occasionally one goes astray and it is practically impossible to trace them, whereas if a check or money order is lost, payment can be stopped and a duplicate sent. But whatever form your renewal takes, *send it* and send it promptly.

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# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

**"We can do it if we will. We can do it and we will"**

## THE JUNIOR DEVOTIONAL MEETING

Note: All Junior Devotional topics for October included in this issue.

**Oct. 1, 1916. Two Cents a Month for Missions.**

II Cor. 9 : 6-10. IIChron. 32 : 23 (first clause). Gal. 6 : 9, 10. Rom. 12 : 13. Luke 21 : 1-4. I Cor. 16 : 1, 2.

Dear Superintendents,—It is a great need in our Church that our members shall be trained to be more generous givers. You have such a wonderful opportunity to teach the boys and girls the joy of giving and the joy of service. And you do so well at it—year after year the reports show how you have led the children to think of others and to do loving deeds for them. You have taught the Juniors to love the church they attend and share their Junior money with it, or do all that boys and girls can to help with little gifts of loving service.

But we need to go one step further. While the boys and girls are still young we want to enlarge their circle of love and teach them to share with those they can not see, in preparation for the day when interests will be wider, knowledge broader, and pocketbooks bigger. This step we try to take by means of a monthly gift for missions. We have a rather good record of accomplishment through this simple method. We have paid part of the pastor's salary at Little Rock, one of the Universalist mission points; we have paid for some of the pews in the St. Paul, Minn., mission church; we have contributed toward the salary of the missionary pastor at Chattanooga; we have helped to to educate a little girl in the school at Camp Hill, Ala.

But to be honest, we are doing only about one tenth of the work we ought to do along this line. Nearly every child who is a member of the Union is able to give two cents a month, twenty-four cents a year, if some method is used to gain and hold his interest.

Rev. Lyman Ward, Camp Hill, Ala., will gladly send leaflets to any Superintendent who wishes to tell the Juniors about the work done in the school where the white boys and girls are given a chance to get a education. These Southern young people are what our Northern boys and girls would be if they had no opportunity to go to school. We who have the advantages of good schools, libraries, and all that goes with education, ought to be willing to share with these cousins of ours who have so much less.

To gain interest tell the Juniors, or set them to finding out for themselves, as much as possible about these Southerners who are the descendants of the early colonists, and about life in the school where their money is to go.

To keep interest make a chart of squares. Have the mission envelopes brought on a given Sunday in the month. The Junior in charge of collecting the mission money may mark off a square for every envelope. The chart should contain about the number of squares that can be crossed off if every child brings back his twelve envelopes. Letters, as *Camp Hill* may be worked out in the squares in different colored chalk. A church may be made in squares, or some other device may be used to keep the children interested in bringing their envelopes as soon as due.

Watch in the magazines for pictures of Southern life and show them to the Juniors from time to time. Read stories and descriptive articles which tell of life in the South and relate incidents to the Juniors the Sunday before the money is due. Be very prompt in paying your own mission money. Be interested in the work yourself and there will be no trouble in interesting the Juniors. They are always willing to go where the Superintendent leads.

Will not you take this forward step this year, all you who have done little in missionary giving, and help us to make a splendid record this year?

**Oct. 8, 1916. The Land of the Golden Man.**

**1. The Golden Man.**

Isa. 45 : 1-4. Prov. 28 : 20. Prov. 25 : 25. Prov. 10 : 28. Isa. 13 : 17. Psa. 50 : 1-6.

Perhaps some of you who have been studying the topic card have been wondering what the topics about the Golden Man could be. The Land of the Golden Man is the name of our missionary text book for the year. I can unhesitatingly say it is the "best yet" and I am sure all Superintendents and Juniors who use it will like it far better than Jack and Janet, and so many of you enjoyed that last year.

The Land of the Golden Man is South America and we will let the preface of the book tell you its story.

"This is a book of true stories about the people of South America and how we are sharing with them some of the things which we have and they have not.

If you like stories about North American Indians, you will enjoy even more stories of the Indians of South America. There are no tales of a golden kingdom in North America like those of the kingdom of the Golden Man and of the wonderful Inca empire of Peru in South America; and we have no Indian hero as great as Tupac Amaru.

General San Martin was a splendid hero of the

white race in South America, and Captain Allen F. Gardiner I am sure you will think one of the noblest missionary heroes about whom you have ever heard.

After you have read these stories you will know something of the interesting history of the big America south of us, and something about the boys and girls who live there; how much they help us, and how much we may help them."

In the back of the book is a supplement, giving directions for using the book with a group of boys and girls, and bibliography with its suggestions for additional reading.

When the early explorers came to South America they persistently demanded "gold, gold, gold." Some of the natives told them of a kingdom where the king dressed in shining gold, and long was the search for that rich land. The first chapter of the book tells how the explorers hunted for the Golden Man. As it will be impossible to use the topics without a book, and as the book gives full directions for using the different chapters, no general directions are needed in *Onward*.

Each Superintendent is urged to use the book to help the Juniors in gaining that sense of world brotherhood which we all need to possess, and which the next generation will need more than we do. South America has been chosen because it is to be the general subject for study in many churches, young people's societies and children's organizations.

Relations between North and South America are changing rapidly and there can soon be a closer and more friendly connection between the people of the two continents, if only Christians will have it so. We should not be content to send money to South America for supplies that we need, and send men to teach engineering and the like, without doing our best to give to the people there the best thing we have—our Bible, the foundation of real civilization.

This book is to help the children to get this viewpoint while they are young and to grow up with it that they may know how to face the new situation when it comes.

Use the book in your Union if you possibly can.

**Oct. 15, 1916. Junior Helpers. Helping at Home.**

Prov. 1 : 8, 9. Ex. 20 : 12. Matt. 20 : 25-28. Prov. 4 : 1. 1 John 3 : 18. Prov. 31 : 26, 27.

"I wonder," said the Superintendent, "how Father helps at home?"

"My father earns money to buy food for us, and shoes and caps," said Fred, who had gone to the store with his father the night before and knew from whose pocket came the money for his shiny new shoes.

"So does my father," said Alice, "and he always brings up the coal and tends the furnace."

"My father helps me get my lessons," said Harold. "My father reads me stories," said little Freda. Many other Juniors were ready to tell what father did to help, but the Superintendent went on to ask, "What does Mother do to help at home?" Hands waved eagerly and faces were alight. There were *so many* things Mother did. She cooked, she sewed, she played games, she sang, she mended toys, she took care of you when you were sick—indeed there was no end to the things Mother did, and the Superintendent could not allow very much time to talk about them.

"How many things Father and Mother do to help at home," said the Superintendent. "But they are not the only people in the home. I wonder what the boys and girls are doing?" So the Juniors had the opportunity to tell the many, many things which boys and girls can do to help in the home.

"Now," said the Superintendent, "I would like you to do something for me this week. I want each one of you to write on a piece of paper some of the things you find to do to help at home this week, and bring the list to me next Sunday. What you write will be a secret. No one else shall see it, but I would like to know what you have found to do."

Then in closing the Superintendent told the story of What Bradley Owed which is condensed here from H. T. Kerr's Story Sermons.

There was once a boy whose name was Bradley. When he was about eight years old he had already got into the bad habit of thinking of everything as worth so much money. He wanted to know the price of everything and if it did not cost much he thought it was of no value at all. He was rather a foolish boy, was he not? for there are so many things which money cannot buy, yet they are the very best things in the world.

One morning when Bradley came down to breakfast he put on his mother's plate a little piece of paper, neatly folded. His mother opened it, and what do you think was on it? She could hardly believe it, but this was what Bradley had written:

| | |
|---|---|
| Mother owes Bradley | |
| For running errands | 25 cents |
| For being good | 10 cents |
| For taking music lessons | 15 cents |
| Extras | 5 cents |
| Total that mother owes Bradley | 55 cents |

It made Bradley's mother sad to think that her little boy was unwilling to do anything for her without pay, but she folded the bill up again and said nothing. At lunch time Bradley found the bill on his plate and fifty-five cents lying beside it. Bradley's eyes sparkled, and he thought he was very smart to have made so much money so quickly. Then he noticed another piece of paper beside his plate folded just as the first had been.

And when he opened it—there was a bill from mother!

It read:

| | |
|---|---|
| Bradley owes Mother | |
| For being good to him | nothing |
| For nursing him through his long illness with scarlet fever | nothing |
| For clothes and shoes and gloves and and playthings | nothing |
| For all his meals and his beautiful room | nothing |
| Total that Bradley owes Mother | nothing |

How ashamed and selfish Bradley felt as he read his mother's bill! The tears came into his eyes as he ran to her, threw his arms around her neck, kissed her and said, "Oh, Mother! take the money back! Thank you for being so good to me. I want to do things for you for nothing. I don't want any more money!"

**Oct. 22, 1916. The Land of the Golden Man. 11. The Search for Golden Men.**

Prov. 25 : 27. Isa. 45 : 5-8. Luke 15 : 3-7. Jas. 5 : 1-6. Eze. 37 : 27. Dan. 12 : 10.

Many a man went to South America to seek for El Dorado, the golden country where the Golden Man was supposed to live. Many were their adventures, and many an adventurer never saw again the home he had left to seek for gold.

The natives did not like these adventurers. They found them cruel and grasping. They learned to dread these white men whose one cry was "Gold gold, gold."

But other white men came, who were seeking not a golden man, but plain, ordinary men and women and boys and girls. They came because they said they had a wonderful story to tell. Their Master wanted everybody to know it. They did not care for gold and they were kind. So the natives were willing to listen, and to learn what these white people wanted to teach.

Many years have gone by, but both kinds of men are still in South America—those who are crying, "Gold, gold, gold," and those who are seeking to make men better. The second chapter on the Land of the Golden Man shows us the two classes of adventurers at work and we get a glimpse of the results of their labors.

**Oct. 29, 1916. The Book God Has Given His Children**

**Daily Bible Reading**

Psa. 119 : 9-16. 2 Tim. 3 : 14-17. Mal. 3 : 16. 1 Peter 1 : 25. Isa. 54 : 13. Psa. 119 : 33-40.

In the Junior topic for September third, it speaks of the necessity of bringing children into a close relationship with our Heavenly Father. Surely one way to bring this about is through our daily Bible reading. We who know the comfort that comes from close communion with our Father can only hope and pray that our Juniors may come to realize the same joy.

This as we know is the great habit forming period and so if we can only get the boys and girls to form the habit *now* of reading their Bible daily, they will enjoy and love it as they grow older.

There are many ways of stimulating interest in Bible reading. One is to ask the children to make an alphabet at home, and then compare them in Junior meetings. If their Bibles have a concordance this would be very easy, otherwise one might take certain books of the Bible and have them find the alphabet there. One could easily find an alphabet in the Psalms alone.

Another way would be to have the Juniors make an acrostic of each month. This might be put on the blackboard and remain during the month. They may also find verses for the letters of their own names.

Do you remember how we loved spelldowns, in school? Why not have one in our Junior Union? Divide the Union into two parts, with captains, and see which side can stand the longest, giving Bible verses. This can be carried on in a dignified and orderly way and will appeal to the children through their fondness for play. If the boys and girls are led to expect these two or three times a year, they will be preparing for them.

The references on the topic cards should be used, and each child should have a topic card of his own to keep in his Bible, checking the verse off as he reads it. Encourage the children to read one each day and then on Sunday, time could be given to talking about the different verses, what they mean, which one was liked best, etc.

Reading one verse a day is only a very small beginning, but no one knows to what extent it may grow.

## THE SENIOR DEVOTIONAL MEETING

**Oct. 1, 1916. Little Studies in Christian Character. Peter the Impulsive. Peter the Rock.**

**Daily Bible Readings**

*Mon.* Mark 1 : 16-37. *Tues.* John 1 : 40-42. *Wed.* Matt. 16 : 13-23. *Thurs.* Mark. 9 : 1-13. *Fri.* John 18 : 1-27. *Sat.* John 21 : 1-22. *Sun.* IIPeter 1 : 13-19.

**Prayer**

Our Father, We thank Thee that Thou dost seek an increasing perfectness in Thy children. We thank Thee that we can come to Thee with all our weakness and inperfection, knowing that Thou art glad of the most feeble efforts we may make to please Thee.

We thank Thee for the story of Peter who came to Jesus with a warm, loving heart and a multitude of human weaknesses, yet who became through his love for Jesus the strong, firm apostle whom the Master could call his Rock.

We pray that Thou wilt take the gift of our lives, just as they are, and make and keep them beautiful in the Master's service. Amen.

**What I Would Do**

if I were asked to lead the meeting where this topic is to be used.

I hope I should be notified in time so that I could look over rather carefully the four Gospels and the book of Acts, marking lightly in my Bible or jotting down on paper all passages relating to Peter. I should pay special attention to the Gospel of Mark, because Mark is supposed to have written it under the direction of Peter, so that it really might be called The Gospel of Peter. I should also read Peter's letters in the New Testament.

After that I should look in my Bible notes or a Bible dictionary and read there what was said about Peter I should also like to consult such books as the

Expositor's and Cambridge Bible on the Gospels and Acts, The New Century Bible, and the New Testmaent in Modern Speech. Interesting glimpses of Peter can be obtained by reading such books as Mrs. Phelps' Story of Jesus Christ. If, however, I could have none of these I could find material enough in my own Bible. It would simply mean thinking hard, to study out Peter's character for myself, and when one does that before consulting any reference books one gets the most out of the topics. It's a good rule to think for yourself first. Then see what others have to say on the subject.

I would next make an outline of Peter's life and make a list of the incidents I wanted to bring up in the meeting. Then I would plan for sub-topics to give out to different members of the Union. Perhaps I would ask one young man to picture for us the boy Peter. Then I'd ask the Unioners to describe Peter as he must have been when Jesus called him to be a disciple. We know he was married, that he was a fisherman, that he was evidently doing a good business. But we also know that he had an interest in religious things. He was quite willing to go with Andrew to meet the new teacher whom Andrew had found, and ready to sacrifice business for the sake of being a disciple. Perhaps at first this was an impetuous decision on Peter's part. but Jesus saw something beneath the impulsiveness of the man—something which made the Master say to him, "Your name is Simon, but I give you another name. I shall call you Cephas, or Peter, which means a stone or rock."

We shall have to find the times when Jesus showed this disciple special favor, as on the day of the Transfiguration. We must notice how ready Peter is to speak and act, not always to the pleasure of either the Master or the other disciples. And someone must tell of that saddest day in Peter's life when his fear quite ran away with his love, loyalty, and all else, and he impulsively said, "I don't know the man!" Yet he was weeping bitterly from grief and shame almost as soon as the words were said.

In the next few days Peter had some wonderful experiences. We have seen him making some sad mistakes, and behaving in a cowardly fashion at times. Now see him in the Book of Acts. We must find the times when he braves the rulers who would stop his speaking of Christ, who would put him in prison, who would like to put him to death.

I would ask some Unioners to come to the meeting prepared to mention incidents which will show the weaknesses against which the apostle has to struggle, and contrasting incidents which show what he could do when he had become thoroughly consecrated to Christ. I should ask all the members to do as much Bible reading as possible in preparation for the topic, for Peter is such a delightfully helpful, hopeful character to study. You see most of us are so like him at times, and it is so encouraging to think that God could take him with his faults and weaknesses and make such a perfectly splendid Christian out of him. It makes us feel that with God's help we can grow into far better, more useful, braver Christians than we are now.

I'd try to make everybody who came to the meeting thinking, "I'm not good enough to be a Church member," "I'm not good enough to be a Christian," go away thinking, "God can use me for some part of His work. If I take Jesus as a pattern I can be much better than I am. I'm going to remember Peter, and try to be a Christian."

**Oct. 8, 1916. How To Get the Most Out of the Y. P. C. U.**

**Daily Bible Readings**

*Mon.* Gal. 6 : 1-10 *Tues.* Jas. 3 : 13, 17, 18. *Wed.* I Peter 4 : 10,11. *Thurs.* Col. 3 : 13-17. *Fri.* Amos. 3 : 3. *Sat.* Jas. 2 : 17-26. *Sun.* I Thess. 5 : 14-23.

**Prayer**

Our Father—We thank Thee for all organizations whose members work together in Thy name. We thank Thee that from generation to generation the kingdom of heaven becomes more apparent on earth. We praise Thee that Thou dost give Thy children a share in extending the knowledge of Jesus through the world. We thank Thee especially tonight for our own organization of the Young People's Christian Union. We ask Thy blessing upon all its officers and members. We pray that all may work together in the bonds of unity, and with a spirit of deep consecration for the upbuilding of the kingdom of heaven in our own lives and the lives of others.

We offer our prayer in the Master's Name. Amen.

**Getting and Giving**

The story is told of a minister who went to preach at a church where no collection was taken during the service, each person being supposed to place an offering in a box by the door when he entered.

The minister had taken his small son with him, and wishing to impress upon him the duty of giving to the church, placed a dollar bill in the offertory box.

When the service was over, one of the deacons came to the minister with the box in his hand. "It is our custom," said he, "to pay the preacher from the offering in the box." And he gravely handed the minister the dollar he had so recently deposited there.

The little boy reflected. Then he stated a great truth. "If you'd put in more, father, you would have got more out."

Wherever you find a group of young people who are getting a great deal out of the Y. P. C. U., you find a group that are putting a great deal into the Y. P. C. U.

**What It is Possible to Get From the Y. P. C. U.**

If every person who has ever been a member of the Y. P. C. U. could be gathered in a great convention and answer the question: What did you get out of the Y. P. C. U.?—what a variety of answers there would be!

I know many would speak of the social side of the Union work and the pleasant, wholesome friendships formed which have lasted through many years. Some would speak of happy, educational journeys, and inspiring conventions attended. Others would say, "I learned how to preside at business meetings by being president of our Union." Hundreds would respond,

"I learned to stand on my feet and talk by taking part in our Sunday meetings."

Many would testify, "I never would have become a Church member and have obtained all the blessings which that connection has brought me, if I had not first belonged to the Union and learned there to love religious things." Who can guess how many would say, "I got a new moral viewpoint through hearing important questions discussed at our meetings."

These are only a few of the testimonies which would be given concerning the worth of the Y. P. C. U. But each one implies that the Unioner himself contributed something to the Union. The one who made friends came to the meetings in a friendly spirit and showed himself worthy of receiving the gift of friendship. The one who went to conventions doubtless gave time and money for the sake of taking the trip. The one who was president gave his time and thought and energy to help his Union. And so we might go on, thinking out what each must have given to have gained the help he received.

It is sometimes well to remember that no one pays better wages than our Heavenly Father. For all time devoted to His service a lavish reward is soon poured out.

Suppose for this year, young people, you look at the Y. P. C. U. as a spiritual business proposition, if that is not something of a Hibernianism. This is what I mean:—If you went to a gymnasium for a year for physical training you would expect to put your bodies in good condition. If you paid out of your own pocket a special teacher to instruct you in mathematics or music or astronomy you would expect to know a good deal about that subject at the end of twelve months. As you want to get something for your time and money you put in a good deal of exercise in the first instance, or a good deal of study in the second.

The Y. P. C. U. is a training school for your moral and spiritual nature. You can see for yourselves what it is possible to get out of the organization. The first requisite is that you must put something in. Why not take account of stock and see what you can put in that the Union and *you* need? Then at the end of the year take account of stock again and see what you have made on the investment of yourself.

Perhaps the leader of the meeting or the Devotional Committee will invite a number of graduate members to come to the meeting and tell in what ways they have found the Union a help.

**Oct. 15, 1916. Preparedness. The Value of Preparation. For What Am I Preparing My Life? For What Kind of a Life Am I Preparing?**

**Daily Bible Readings**

*Mon.* I Tim. 6 : 11, 12. *Tues.* Matt. 25 : 1-13. *Wed.* Col. 4 ; 5. *Thurs.* Luke 12 : 35-48. *Fri.* Eph. 5 : 15,16. *Sat.* Psa. 27 : 4, 5. *Sun.* Psa. 1 : 1-6.

**Prayer**

Our Father, As we stand in a world where choices between good and evil must be made daily and hourly, help us to choose the better things of life at all times. May we face the coming days with hope and courage, knowing that we are building into our lives the qualities which make for true success. May we live so close to Thee that we can truly say. "I fear no evil for Thou art with me" and so be strong to meet the joys and sorrows and daily duties which are to come to us as the days pass by, until the last day comes which opens the door for us into the world beyond Thy earthly kingdom. Hear our prayer, our Father, in the Name of our Guide and Helper, Jesus Christ our Lord. Amen

**The Value of Preparation**

Just now we are hearing a great deal about preparedness, and most of it seems to consist of being prepared to get into a scrap with somebody else. That phase will pass away before long, but the value of preparation will never pass away. There is a little French proverb which says, "If youth knew. If age could."

Youth does not know, and wastes the precious hours when preparation could be made. Adult life knows—keenly and sorrowfully knows—how much preparation is needed, but it is too late to go back and get the needed knowledge.

Youth naturally looks forward. If one hears a group of young people talking seriously he soon finds out that this one wants to be a doctor, another means to build big bridges, a third is interested in wireless, a fourth has already made a study of forestry, another is going to be a mining engineer like his uncle. And as they talk one finds that each is doing something to prepare himself for the work he wants to do in the world.

It is sad that there is a reverse side to this picture, and that one can look at many boys and girls and see, even in youth, that they are already preparing themselves for a rather useless sort of life, if for nothing worse. It is pleasanter to look at the fine young men and women who are resolving to do some responsible part of the world's work, and do it well.

But more important than the occupation one chooses, is the character one builds up to go along with it. A man may know how to build a big bridge, yet be the kind of contractor that men would rather not take chances with. A woman may know how to talk in six languages and not know the art of being happy in one. A man may be so wise that he can name any tree which grows as soon as you show him its leaf, and yet never see the hand of the Creator who made the tree.

So many of these things which are to be when one is over twenty are determined when one is under twenty! That is why this topic is given to you young people—that you may seriously consider just what you are putting into your lives now, and what will be the result twenty years hence.

**Suggestions for the Leader**

Ask different Unioners to give illustrations from the lives of noted men, showing how they prepared themselves in youth for that which they accomplished in adult life.

# ONWARD

## THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

**Issued semi-monthly at 333 Union Street, Lynn, Mass.**
**Managing Editor, Carl F. Elsner**
**Terms fifty cents a year in advance.**

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**Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.**


Ask a half dozen Unioners to tell what preparation a young man or woman should have before going to work.

Ask two or three members to show how one day prepares for the next.

Ask some members to tell what qualities are necessary, in their opinion, to make a successfull ife.

* * *

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### FIELD WORK ASSIGNMENTS

The plan of National Representatives which worked so successfully last year is to be continued and extended in the coming year. The following Official Representatives of the National Union have been appointed to serve for the year 1916–17.

Mr. Joseph S. G. Bolton, 61 Division St., New Haven, Conn.

Rev. James W. Grimmer, Rockland, Ohio.

Rev. Stanley Manning, 2518 First Ave., S., Minneapolis, Minn.

Miss Stella L. Marek, 2 Thurston St., Winter Hill, Mass.

Mr. Harry Richmond, 2657 North Workman St., Los Angeles, Cal.

For supervision and visitation territory was assigned to Board Members and Official Representatives as follows:

Mr. Gay and Mr. Lamb, New York and Penn.

Miss Freeman, Michigan, Iowa, Wisconsin and Minnesota.

Miss Warren, District of Columbia, New Jersey, Maryland, North and South Carolina, Georgia and Tennessee.

Miss Bisbee, Mr. Cushing and Mr. Elsner, New England and Quebec.

Mr. Bolton, Connecticut.

Mr. Grimmer, Ohio, Indiana, and Kansas.

Mr. Manning, Illinois, Minnesota and Wisconsin.

Mr. Richmond, Pacific Coast.

* * *

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# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII OCTOBER 15, 1916 NO. 20

## A PLEA FOR A BIGGER AND BETTER MISSIONARY ENDEAVOR

The new slogan, "Two Cents a Week *Plus*," which we are adopting for church extension work in our denomination we want to have impressed upon the mind of every Union and every Unioner to the same extent as was a certain hotel which advertised $3 a day and up but which we were assured by the man-who-knows-it-all, was "mostly up." So this year we are asking your co-operation, as you have always given it, but with the emphasis on the "up" in other words Two cents a weeks, *Plus* (mostly plus).

We are doing this because the sense of the New Haven Convention showed that many members of our Unions would be glad to pay more than they are now doing were it brought to their attention, and also because of the falling off in missionary receipts during the past year and the unusual conditions which confront us during the coming year.

Do you understand fully where this Two Cents a Week Plus goes? How it is used and by whom? If you cannot answer these questions in a manner satisfactory to yourself, don't give up, but ask your local superintendent about it, get from him or her the little blue leaflet describing what the receipts from this form of giving have done and showing the churches that have been made possible because of this system of missionary giving.

We are asking you to advertise our system of giving. Insist upon not only a report of subscriptions taken, at every business meeting, but also explain the idea to the devotional meeting whenever you have a specially good attendance. We must raise $600 more this year than last to fulfil our pledges and accomplish all that is expected of us by our organization. In short, your National Superintendent is asking this year, that each member consider himself or herself a standing committee of one to solicit subscriptions of two cents a week, *or more*, from former members of the Union and from members of the Church who are interested or who will become interested if you will explain our purpose clearly to them. Then turn over the pledges or the money to your local superintendent. Or, perhaps yours is one of the Unions which hasn't appointed a local officer or if it has, he is one in name only; in that case your task is harder but your opportunity is greater. A few such "quiet workers" round out and complete the work of any organization, and without their co-operation and help it will never wholly succeed. Let us not be found lacking during the coming year and above all whatever we do let us do it cheerfully and understandingly.

Yours for a bigger and a better missionary church,

*Mary W. Warren,*
*National Supt. Two-Cents-a-Week-Plus*

THE SHINN MEMORIAL CHURCH AND ITS PASTOR

## CHATTANOOGA

This beautiful church, as you know, is nearly completed. On Sunday, August 6, it was opened to the public and to public worship with appropriate exercises but the formal dedication is to be reserved until the Y. P. C. U. Convention meets there next July.

The church is a worthy memorial to our first great church extension worker, Dr. Quillen H. Shinn, and the opening day was a happy one. Over 300 people attended the various services of the day and listened to inspiring addresses by Dr. Wm. H. McGlauflin Rev. C. H. Rogers and the pastor, Rev. Luther R. Robinson.

Mr. Robinson, assisted by the Shinn Southern Memorial Association and the National Y. P. C. U. has labored long and faithfully for the erection of this memorial and when it is completed it will be a source of joy and pride to all who have helped to make it a reality.

The First Universalist Church of Chattanooga is a body of earnest and consecrated Christians whose influence is making itself felt throughout the entire city. They are constantly gaining in strength but they need our help a little longer. We must not disappoint them. Our president says, "I consider the Chattanooga Church one of the most promising achievements of the Universalist Church." This is its critical year. Won't you work as never before to raise the $800 which the New Haven Convention appropriated for the support of this flourishing mission point?

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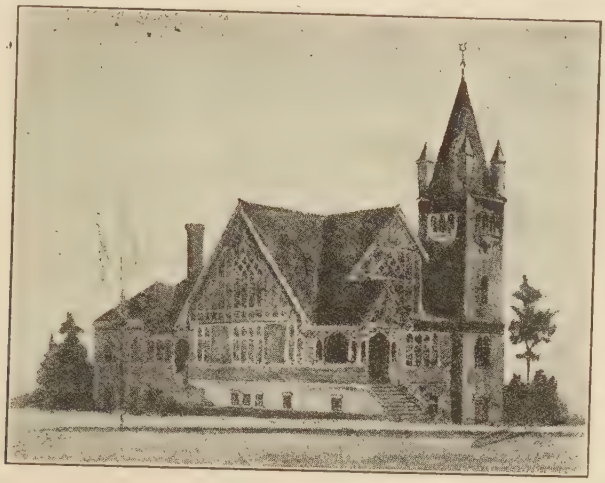
## CONVENTION ATTENDANCE AND HOW TO INCREASE IT

**Rev. Harry Adams Hersey**

I believe that the chief reason for small attendance at our Conventions is due to the fact that delegates now have to pay full fare for the round trip instead of the once universal "fare and a third." There is apparently no prospect that the old, or any, reduced rates will be available for future Conventions. We must face the fact that we must pay full fare. For individuals this is so expensive as to be practically prohibitive, especially for the younger delegates whom we most need, and who need the Convention most. There is, so far as I see, but one way in which we may get over this difficulty and increase the attendance. It is for the local Unions to increase an already prevalent custom, namely to pay the fare of one or more delegates. It is practically as easy for a Union to raise $60 as to raise $40, while for most of our delegates that would mean too great a task.

I therefore rise to suggest that the local Unions begin now, and finish soon, raising enough money to send one or more delegates to Chattanooga, next July. To fall back into my convention, and unconventional, manner of speech, let me say to you Unioners "Be a yeast cake and raise the dough." If you do this you will send the best bred and they will not take a loaf. The key to this dark saying is in my possession.



THE ATLANTA CHURCH

## ATLANTA

Ever since the resignation of Rev. Fred A. Line as pastor of this important church, the parish and people as well as the National Board of the Y. P. C. U. have been giving their most careful attention and prayerful consideration to the selection of a permanent pastor. It was felt by all concerned that no mistake must be made at this time and so, under the leadership of Rev. John W. Rowlett as temporary pastor, the parish has been bravely doing its best to maintain the work while the National Officers were endeavoring to find the best man possible for the position, the entire matter having been placed in their hands by the Atlanta parish.

The delay has seemed long but we are sure that all who know Rev. T. B. T. Fisher will agree that it has been well worth while when they read his letter which we are publishing elsewhere, in which he states that he has accepted the call of the Atlanta church and will begin his pastorate on October 8. To those who do not yet know Mr. Fisher we will say that his work as a Universalist preacher and pastor has been uniformly successful and the leaders of the denomination have assured us that we are very fortunate in securing him for Atlanta. His personal friends assure us that his strong, sweet, winnng personality will soon endear him to his new parish and to the Unioners throughout the country.

Atlanta needs our help this year to the extent of $500. Your Two Cents a Week ("and up!") will make it possible to pay the monthly installments on this sum promptly.

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## TWO CENTS A WEEK

### What Is It?

**A system** originated and used by the Y. P. C. U. since 1894 for raising funds for its missionary work:

That means the giving of two cents a week—the price of a postage stamp:

That should be used by young and old alike, because it cultivates the habit of systematic giving and thereby educates the contributors by constantly bringing to their attention our missionary work:

### TWO CENTS A WEEK PLUS

**Plus** stands for success.

**Plus** stands for sacrifice and service.

**Plus** shows your greater interest in your fellow men.

### Why Contribute?

**Because**—it helps to establish Universalist churches where they are needed.

It is your duty to assist in this work of the Y. P. C. U. and your help is needed.

By the extension of its missionary work, the Y. P. C. U. can best do its part in the forward movement of our church.

# IS IT YOU?

"Yes, aunt Esther, I *do* look serious this morning, and I *have* got something on my mind. I've come to talk with you about it. I went to the church meeting last night and the minister talked to us about Service. He spoke of a good many ways to help the Church. Then he said very impressively that one of the best things was to work with children and teach them early to be Christian boys and girls. He says there is an organization for children under sixteen called the Junior Young People's Christian Union. He had one in his last Church and he told us what wonderful things it did for the boys and girls. He wants to organize one here and he asked us to think the matter over seriously before saying that we are not able to do the work of training these boys and girls who must take our places in comparatively a few years.

He spoke of such organizations as the Camp-fire girls, and the like, and he says they are fine. But they can not give the truly religious education that a Junior and Senior Union can. He reckoned up the time given to religious education by most of the children now-a-days, and asked us how we expected to keep our country up to high Christian standards if the children did not have more chance to learn about God and what He wants them to do."

"But, Mildred, isn't that just having Sunday school over again?"

"No, aunt Esther. He said it wasn't. The Union does practically nothing which is done in the Sunday school. The children have their own officers and carry on their own meetings. Instead of having lessons like the Sunday school they have simple religious, ethical and moral topics to talk over from the child's point of view. He showed us the new topic card for the year. I remember some of the topics:—Helping at Home: What Shall We Do on Christ's Birthday? How Can I Make a Happy New Year? David the Shepherd King; Stories of the Woods. He said the topic committee tried to choose topics which would help to put the child into the right relation to the world in which he finds himself, and to teach him truths which he ought to know.

Then the children learn so much by doing for others. He says those who are interested in social service ought to consider the Junior Union a real social service school in vigorous action, for the children are so busily engaged in helping the poor, the sick, the aged. You'd never guess, Auntie, how much these bands of children can do."

"This is very fine, but why are you so interested in it? You have sung in the choir, and you belong to the Senior Union, but you know nothing about children. Besides you work in the office every day."

"I'm interested because *I* want to be the Junior Superintendent, and I came to ask you to encourage me and make me *sure* that I can do it. I know I'm young, but I'm growing older every day. I know I know little about children, but the minister says there are dozens of books written to help people who work with children. I might as well read them as the two novels I've been reading regularly every week for months. Then the children themselves will teach me a lot. I won't have to do every bit of the work at once. I can grow into it with the children."

"How are you going to get time to do all this? I thought you had about as much on your hands now as you thought you could attend to?"

"Auntie! Suppose that out of six lines of business, you could choose three. Wouldn't you choose the three which would bring the best returns? Yes, I know you would. A whole lot of people can get up suppers and concerts, and entertainments, and even sing in the choir as well as I can. All that is working for the church, of course, but it isn't giving the church half as much as giving them trained children. I'm going to drop things which others can do as well or better than I and learn to work with children. I do truly love my Church, Auntie, and I want to give it the most and best I can. So, soon, Aunt Esther, you will see me the proud Junior Superintendent of our new Junior Union, for next week the invitations go out, and the minister says the children are *always* ready for a Union.

But, think, Auntie, he says there are thousands of children who *might* have this training to help them to grow up into splendid men and women, becoming the best of church supporters, perhaps becoming ministers and missionaries, and leading our church on to greater things than it has ever done—only no one is willing to act as Superintendent. Jesus said—Feed my lambs, and I am sure He

will help me if I try to do what He commanded. I can help twenty children in our own church, but I am so sorry for the hundreds of others I can do nothing for. I wish others could see the need as I have been made to see it, and they, too, would become Junior Superintendents."

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Thank you, dear Reader, for perusing the article about the Girl Who Did. The twenty available Juniors in *her* church are being well-cared-for. How about the twenty in your church? We need a large increase in the number of Junior Unions—not merely that we may say we have two hundred Unions or two thousand members, but that the children themselves may have the training which will make them better children, better Christians, better Universalists, better church members. The children are of more importance than the organization, but the organization is the machinery through which we work.

Will you not consider seriously the matter of forming a Union in your church? Leaflets, and books giving information about the society and ways of working with children may be had by application to the National Office. State and National Superintendents are ready to give counsel to new workers. As an investment in Christian service, the Junior Union pays generous interest.

This is the year when we say, We can do it, *if we will.* Will you add the rest? We can do it, *and we will!*

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## NOTICE TO THE JUNIOR SUPERINTENDENTS

### "Everyland" Free

*Everyland* is a magazine for children published by the Missionary Education Movement. As its name indicates, it interests children in every part of the world.

It has recently been changed from a quarterly to a monthly magazine and the Missionary Education Movement has on hand a large number of the quarterlies which it is willing to give to workers with children for the cost of mailing.

Junior Superintendents can secure copies for their own use or to distribute to their Juniors by sending *ten cents* for each six copies desired to Mr. Harry S. Myers, Missionary Education Movement, 156 Fifth Ave, New York City.

**This is an opportunity!**
**Don't loose it!**

REV. T. B. FISHER

## FROM OUR NEWEST MISSIONARY

*Dear Mr. Elsner:*

In reply to Mr. Blake's letter calling me to the Atlantic church, a copy of which you have, I have sent him a letter of acceptance and expect to begin the work there Oct. 8.

I appreciate the call, and that confidence in me which led to my being recommended there, and your good wishes. I know it is an important church, and has had good leaders, and I most sincerely hope I shall be able to carry on the good work in a way to merit, in some measure, this trust in me. I go feeling drawn to the work, and eager to do my best.

Yours fraternally,
*T. B. Fisher.*

*Stoughton, Wis.*

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## VERMONT CONVENTION

### St. Johnsbury, Aug. 28, 29, 1916

The real opening of the Convention was on Monday afternoon, when Miss Laurine Freeman of Boston met with the officers of the Y. P. C. U. and planned an aggressive course of action to lay before the Convention.

The first session of the Convention was held on Monday evening, with President G. Stanley Miller of East Corinth in the chair. After the praise service, welcome was extended by Milton E. Montgomery of the local parish and response made by President Miller. The annual sermon was preached by the Rev. H. H. Niles of Lyndonville, from the text, "Seek

ye first the kingdom of God and his righteousness and all these things shall be added unto you."

On Tuesday at 6 a. m., the Sunrise Service was conducted by Clifford Stetson of North Tunbridge, and was a real consecration service. The business session was at 8.30, and was one of the most largely attended sessions of the young people held in recent years.

The occasional sermon was preached by Frank A. Stockwell of Londonderry on "The Sure Foundation."

Recommendations were adopted: (1) Recognizing the importance of young people's work and urging the organization of a Union in every parish. (2) Urging all isolated Universalists to become members-at-large. (3) Urging all unaffiliated Unions to unite with the State Union. (4) Urging larger delegations at Convention and a closer touch of state and national officers. (5) Urging an aggressive missionary policy in Vermont and appropriating the sum of $50 for field work (6) Urging the placing of *Onward* in every Universalist home. A call for funds for mission work resulted in subscriptions of $30.

The following officers were elected: President, G. Stanley Miller of East Corinth; vice-president, Percy C. Smith of Williamstown; secretary, Miss Norma C. Richardson of Chester; treasurer, Verne C. Winchester of Brattleboro; trustees, George F. Fortier of St. Albans, Mrs. Percy Greenslade of Lydonville, D. E. Trout of Brattleboro; Departments, Social Service, Prof. K. R. B. Flint of Northfield; *Onward* and Union at Large, Percy C. Smith; Membership, President Miller; Mission Work, D. E. Trout; Junior Work, Mrs. Greenslade.

The attendance at the Convention was thirty-one delegates and ten clergymen.

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## AN OPPORTUNITY FOR EVERYBODY TO MAKE MONEY

There is an old Scotch saying, "Many a mickle makes a muckle." The same thought is embodied in the rhyme about "Little drops of water." Now we have the "muckle" or the "mighty ocean," in the shape of a most troublesome deficit. You, our readers, have the "mickle" or "drops." Everybody can help, very easily, to make up the "muckle," the "mighty ocean," the *deficit*

IF

each one will enclose postage for the reply when writing to the National Secretary or other officers.

each Unioner who sends for supplies will send cash with order, thus relieving us of the necessity of sending a bill which costs two cents for postage beside the cost of stationary and labor, (often for an order amounting to less than a dollar).

each *Onward* subscriber will send *to-day* five cents to cover the advanced cost of paper on which his own copy is printed. A year ago we pa d four cents a pound for *Onward* paper. We are now compelled to pay eight and a quarter cents a pound.

*Not one who reads these words is so poor that he can not give his "mickle". Is there ONE so indifferent that he will neglect this opportunity to make money for the Y. P. C. U.?*

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## COMRADES OF THE QUIET HOUR

The words Morning Watch in the following extract from "Daily Bible" have the same meaning as "Quiet Hour" in our pledge. It seems so full of meaning that I wish that every one would re-read it many times, until they have convinced themselves that they can not do without this Quiet Hour.

There is no experience coming into our lives quite like the keeping of the Morning Watch for giving us the control of our forces. No one more than the professed follower of Christ needs to have poise. It determines power. It is needed in business, at school, in the home, perhaps nowhere more than at home. But keepers of the Morning Watch must not be satisfied merely in **keeping** a period of time, they must be sure of the pressence of Christ.

Let us arrange the three words in the order of their spiritual sequence: presence (of Christ), poise, power. They are all yours.

"Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

"Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm!"

*Beulah S. Cone,*
61 *Trenton St.,*
*East Boston, Mass.*

* * *

## LOS ANGELES

DR. NASH

Our newest mission point! It is indeed worthy of our very best efforts as anyone who has received the fruits (!!) of its hospitality will vouchsafe. They, as a church, are very earnest workers doing their utmost to lift the debt which the erection of a new church home has entailed. Let us help them by acknowledging with our Two-cents-a-week pledges our support and appreciation of their efforts to make this church a fitting spokesman for Universalism in the far West. Read the Los Angeles

report by its hard-working pastor, Dr. Nash, in the Sept. 15 issue and see if we can not help him carry out his optimistic plans for the coming year. We have appropriated $600 for this work. Help us to raise it.

* * *

**BEGIN NOW**

**To Prepare for**

**CHATTANOOGA**

**1917**

## ISOLATED UNIVERSALISTS

It has come to the notice of your National Superintendent of Two Cents a week *Plus,* that there are many loyal Universalists who are not formally organized and who would be willing and glad of an opportunity to share in the work of our missionary department. To such we say, "Fill out the form below, sign it and send it to the address given. If you are able to make it *Plus,* or more than the $1.04 a year, so much more will we be grateful, but in any case sign it and feel that you are doing something in spreading this great cause, though you may be separated hundreds of miles from other Universalists.

PLEDGE CARD

Beginning....., I promise to pay to the Y. P. C. U., in aid of its Church Extension Work, two cents each week ($1.04 per year) until notice to the contrary is given.

Name.....

Address .....

Please send all remittances to National Secretary, 359 Boylston St., Boston, Mass.

* * *

## ATTENTION—EVERYBODY

**Any person, whether a member of the Young People's Christian Union or not, who knows of a Universalist Church where there is no Y. P. C. U., but where there is a sufficient number of young people to warrant the formation of such an organization will be rewarded. by the knowledge that he is furthering the cause of "Christ and His Church" if he communicates this information to**

*Samuel T. Cushing,*
*National Superintendent of Membership*
*2 Thurston St., Winter Hill, Mass.*

**Don't Delay**

## YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

### Rules and Conditions for Awarding the Efficiency Banner

The National Efficiency Banner of the Young People's Christian Union of the Universalist Church shall be presented each year at the Annual Convention to the State Union which has done the best all round work during the preceding year.

In the event of any State Union winning the banner for three years in succession, it shall become the property of that State Union for all time, and a new banner shall be prepared and awarded for the succeeding year.

The banner shall be awarded to the State Union receiving the largest number of credits according to the following table. State Unions doing work less than the standard set in any department will receive proportionate credit for what has been accomplished. State Unions doing more work than the required standard, in one or more departments, will receive proportionate additional credits, *provided* efficiency of at least 50 per cent has been attained in every other department.

All credits shall be awarded on the basis of membership reported at the beginning of the year. That is, the banner for 1916-17 shall be awarded according to membership given in the 1916 reports.

### Table of Credits

Membership 2000 credits.

Total number of credits shall be awarded to the State Union shwoing an increase of 20 per cent in membership. State Unions will be required to pay dues for the following year for all members reported. That is, dues for the year 1917-18 will be required for ever member included in the 1917 reports.

Comrades of the Quiet Hour 500 credits.

Total number of credits shall be awarded to the State Union having 10 per cent of its membership enrolled as Comrades of the Quiet Hour.

Church Membership 500 credits.

Total number of credits shall be awarded to the State Union having 10 per cent of its members unite with the church during the year.

Two Cents a Week Plus 1000 credits

Total number of credits shall be awarded to the State Union showing an average contribution of $1.00 per member.

*Onward* 750 credits.

Total number of credits shall be awarded to the State Union showing subscriptions equal to 50 per cent of its membership.

Post Office Mission 500 credits.

Total number of credits shall be awarded to the State Union in which every local Union has done some Post Office Mission Work and made an offering for this work through the National Union.

Japan Mission 500 credits.

Total number of credits shall be awarded to the State Union in which every local Union has observed Japan Mission Sunday and made an offering for the work through the National Union.

Missionary Education 500 credits.

Total number of credits shall be awarded to the State Union in which every local Union has conducted a Mission Study Class, completing the course of study, or has carried on other definite Missionary instruction, the equivalent of a Mission Study Class. Work in this department will be judged by the National Executive Board, so full particulars fo work done in each Union should be given.

Social Service 500 credits.

Total number of credits shall be awarded to the State Union in which every local Union has done excellent work in this department—quantity and quality of work to be judged by the National Efficiency Committee. Reports should be very complete.

Devotional Meetings 500 credits.

Total number of credits shall be awarded to the State Union in which every local Union has conducted devotional meetings regularly, holding at least twenty-five meetings during the year.

Pledges to National Work 500 credits.

Total number of credits shall be awarded to the State Union in which pledges to the national work amount to fifty cents per member.

Payment of Dues 300 credits.

Total number of credits shall be awarded to the State Union which pays its per capita tax to the National Union in full before the first day of January.

Payment of Pledges 300 credits.

Total number of credits shall be awarded to the State Union in which every state and local Union pledge to National work is paid in full before the first day of March.

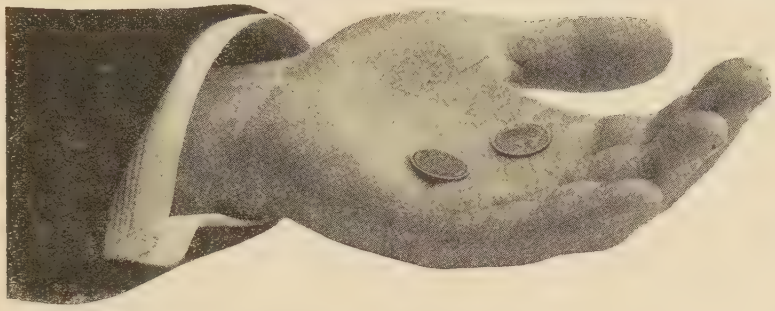
Filing of Reports 500 credits.

Total number of credits shall be awarded for the return of all annual reports, state and local, to the National Secretary, on or before the date specified. Total credits, pro rata, will be deducted for every report that is late.

Delegates to National Convention 500 credits.

Total number of credits shall be awarded to every State Union having official representatives at the National Convention equal to 50 per cent of the full delegation allowed them, *except* the Union of the state in which the Convention is held, to which the total number of credits will be awarded fore representation by 75 per cent of the full delegation allowed.

# TWO-CENTS-A-WEEK



# PLUS

RECOMMENDATION ADOPTED AT NEW HAVEN, JULY 8, 1916

**XIX. Two Cents a Week Plus. We believe that many of the members of the Union are able and willing to give more than two cents a week for missions. We therefore recommend:**

**1. That hereafter our slogan for missionary giving be "Two Cents a Week Plus."**

**2. That a campaign of education through national, state and local superintendents be inaugurated and pushed with vigor, to the end that the members of the Union, and our church as a whole, may know that this is the minimum amount that we expect.**

**3. That local superintendents be urged to carry the campaign for Two Cents a Week Plus subscribers beyond the limits of Union membership to all who are interested in the extension of the Universalist Church.**

**Two Cents a Week PLUS your endeavor will mean Mission Churches adequately supported and a growing, because a giving Y. P. C. U.**

## ONWARD COIN CARDS

are sent for your convenience, but we do not recommend the use of the cards, if check or money order is available. Usually they reach us safely, but occasionally one goes astray and it is practically impossible to trace them, whereas if a check or money order is lost, payment can be stopped and a duplicate sent. But whatever form your renewal takes, *send it* and send it promptly.

## WHEN YOUR SUBSCRIPTION EXPIRES

Notice will be sent you a short time before your *Onward* subscription expires. Please give heed to this reminder, when it comes, and send in your renewal *immediately*. Delay means additional expenditure of time and money on our part for a second notice, prolonged delay causes annoyance and inconvenience to you, through the loss of one or more issues.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

**"We can do it if we will. We can do it and we will"**

## LEADERS IN CONFERENCE

"To-night I have the first meeting of the new Devotional Committee," said Mrs. Ray. "I do hope we can do as well as Helen and her committee did. All were so faithful and so ready to help that it is no wonder we had good meetings. I wish they had not all gone away at once. But let me consider the committee as it stands. I am now chairman, and I have had two years training with Helen, who was a fine chairman, if ever there was one. Mr. Harris is about twenty-five and he works in the bank. He's been in the Union three years and was on the Look-out Committee one year." "Yes," interrupted Mr. Ray, "and I happen to know that he made seventy-five visits that year, but he's so quiet about his work nobody realizes how much he really is doing."

"There's Ned Taylor," "I don't see why you ever got him on a Devotional Committee," complained Mr. Ray. "He is only eighteen, and his favorite occupation seems to be to sit in the back seats and make a disturbance."

"I know," said Mrs. Ray with a little shiver of apprehension.

"Then you've got Millie Sanders. If ever there was a fly-away! I don't believe she has one serious thought in her head." "Well, goodness knows I didn't *want* her, but the minister asked that she be on *some* Committee, so she fell to me." "Who is the fifth?" asked Mr. Ray. "Clara Torrey." "H'm! My general impression of her is that she usually doesn't know what has happened until the day after she is so slow." "She isn't quite as bad as that, Bert. I know she is not quick, but I judge she is faithful, though she wasn't much of a success on the Social Committee. She couldn't talk easily and lightly enough." "Why didn't they keep Millie there? She can chatter fast enough." "Grace was chairman then and they did not get on well together. If Grace wanted to serve lemonade Millie always stood out for hot chocolate. But what gossips we are, Bert! and I hear the door bell."

It was Ned, a little awkward, and decidedly shy over his new position, but with some information to offer. "Millie's gone to a dance."

"Why!" exclaimed Mrs. Ray. "She *promised* to come!" "Well," explained Ned, "it's just a little informal affair at Mrs. Howe's to meet her niece. She telephoned her invitations as Miss Kent came unexpectedly, and is only going to stay three days."

"If *I* had invited Millie here and then gone away, the young lady would not have been pleased, I'll be bound," was what Mrs. Ray wanted to say, tartly. But instead she tactfully remarked, "I wish she had told me she couldn't come." She did not know that Ned said to himself, "She's a good sport" and became a little more reconciled to being on a devotional committee and at work with some women.

Clara came soon and then the telephone rang. Mr. Harris had to stay at the bank. Very sorry. Would do anything the rest of the committee wanted him to do." It was kind of him to say that," said Mrs. Ray. "I am sure we can give him something to do—and plan something for Millie, too. I'll call to see her to-morrow. Now let us get to work. Our first topic is

### The Junior Union

What have you planned to do, Clara?"

"You know you told me a month ago that would fall to me. I have visited three Junior societies in other churches and I am going to make a report on what I saw. I talked with two of the superintendents after the meetings and asked questions about the work. The third invited me to come to her home—just think I'd never seen her before! She told me stories of the good Junior work does the children until I was ashamed that we have no Union here. I wish I had more ability and I'd offer to start one. Mrs. Reynolds—that was the especially nice superintendent—said I could visit her Unioners every Sunday for two months, and read some books about children. Then I'd know more than many girls do when they begin the work.

I have a letter from our State Superintendent of Juniors which I am going to read and I've found out that Mrs. Collins had a Union once, so I have asked her to tell us something about it. She says she would gladly take up the work again if she could. She is very enthusiastic about it.

I have some Junior leaflets for reference. Do you think of anything else I can do, Mrs. Ray?"

"I will give you a list of those in the Union who read well. Why not have two or three poems about children given?"

Clara meditated. "The Children's Hour, We Are Seven, and that sort of thing? Yes, but I think I might also have a few quotations from books about children and their education, don't you?" "A good idea," said Mrs. Ray. "Send Millie to the library to look up some books for you. Now I must tell you what I have planned for our topic on **Church Extension.** I too have been working quite a long time.

I want to refer briefly to the Church Extension

which took place after Jesus was on earth, and what it cost some of those men and women to extend the church. Then I plan to refer briefly to the coming of the Universalist Church to America and what it cost men and women then to extend the Universalist Church. Times have changed now so that it only costs us two cents a week to extend it, but we have to remember that at that rate, we only extend it two cents worth."

"Poof!" scoffed Ned, "lot's of folks who won't give even two cents will go to the movies three times a week." "True," said Mrs. Ray. "There's something the matter with their Christian education. We must try to do better with the members of our Union. Still we must remember that for some boys and girls even the small sum is quite a gift. On the other hand it is very small for those who are at work and have no one to care for with their money. That is why we are now saying Two-Cents-a-Week-*Plus*, so that all may do according to their ability. We must be sure that we make this very plain to the Unioners.

I shall have something told about each mission point, and some extracts read from *Onward*. Mr. Ray is going to work out a problem on the blackboard, showing how much money can easily be raised by this method if all give faithfully. I have asked our Superintendent of Two-Cents-a-Week to reckon up how much money he thinks ought to be raised in our Union this year, and he is to put that estimate on the board.

After that Ned will distribute paper and pencils and each member will be asked to make, renew, or increase his pledge for this work of Church Extension. The pledges will be given to the Superintendent, who will add them up and tell us if we have only lived up to his estimate of us or whether we have surpassed it.

Thank you two for coming. We must have another meeting soon and plan more work. Please be sure and save the evenng so that I can depend upon all to be here."

## THE SENIOR DEVOTIONAL MEETING

**Oct. 22, 1916. The Junior Union. Responsibility for the Religious Education of Children. The Opportunity for Service. What the Union does for Children.**

### Daily Bible Reading

*M.* Mark 10 : 13-16. *T.* Prov. 22 : 6. *W.* Gal. 4 : 1, 2. *Th.* Isa. 54 : 13. *Fri.* Eccl. 12 : 1-7. *Sat.* Zech. 8: 3-5. *S.* Matt. 18 : 1-6.

### Prayer

Our Father who dost love little children, we pray to Thee for their welfare. We would have them led in the paths of righteousness by wise and loving counsellors. We would have them taught to choose good in place of evil. We would have them come early to a knowledge of Thee and Thy law.

Help us, Our Father, to live in such a way that we are fit examples for the children to see, who watch us day by day. Show us what Thou wouldst have us do for them to help them grow like that perfect Son of Thine whose life as a child is the pattern for all childhood, increasing in wisdom, in stature, and in favor with God and man. Amen.

### Suggestions for the Leader

If there is a Junior Union in your church, let them testify to their own worth. Confer with the Superintendent. Perhaps she will have certain officers visit the Senior meeting and give reports of the children's work. Perhaps the whole Union can come and hold a model meeting. Perhaps the Seniors will go in a body to visit the Juniors. And, *perhaps*, the Seniors can find out through this topic at least a dozen ways in which they can help the Junior Union. If there is a Junior Union at hand the problem of leading the meeting is easy. What shall the leader do where there is no Junior Union?

Here are a few things which may be done and a few questions to consider.

Get someone to reckon out the time an average child spends in Sunday School. How much time does he spend in day school? Does the average child have as much religious education as he ought? What can be done about it?

Body, mind, soul, which is the most important? Why?

How many hours of religious education does the Junior Union add to a child's life?

What is a Junior Union like? What does it do?

In what ways does it help the children?

(The Junior Union is a child's form of a Senior Union. Much that the Senior Union does for the Seniors, the younger organization does for the children, and analogies may be drawn, even if one is not very familiar with the Junior Union.)

Why are older people responsible for the welfare of children?

Why is a Junior Union such a fine opportunity for the young man or woman who really wants to give some of his time to active service.

Get three or four Sunday School teachers to come to the Union and tell what are some of the rewards of teaching in Sunday school. (Those who have taught in Sunday school and also have acted as the superintendent of a Junior Union invariably say that Junior work is pleasanter and more profitable than the Sunday school work, and we all know how valuable that is.)

Borrow a Junior Christian Endeavor superintendent or some other worker in children's religious societies to tell of her work with children.

Consider seriously the question:—Do the children in this church need a Junior Union? Will it help them to be better boys and girls? Ought they to have the advantage of one? Why isn't it possible to give them what they ought to have? Is the real cause selfishness, indifference, lack of adjustment of church work, diffidence, lack of preparation—or what? Get down to the true cause. Then perhaps you can find a way to remove the cause and have the needed Union.

**ONWARD**

THE OFFICIAL ORGAN OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

**Issued semi-monthly at 333 Union Street, Lynn, Mass.**
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

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**Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.**

For help with this topic send to the National Office, 359 Boylston St., Boston, for a set of Junior leaflets.

**Oct. 29, 1916. Church Extension. Two-Cents-a-Week-Plus for Missions. A Canvas for Subscribers. Our Obligation to Spread Our Gospel of Good News.**

**Daily Bible Reading**

*M.* Isa. 41 : 17, 18. *T.* Acts 13 : 49. *W.* Acts 8 : 26-40. *Th.* Acts 20 : 27. *F.* Hab. 2 : 14. *Sat.* Eccl. 11 : 6. *Sun.* Isa. 32 : 8.

**Prayer**

Our Father, We give Thee thanks for the faith which is sweet and wholesome and worthy of Thy great fatherhood. We pray that we may realize more and more as the days go by what a treasure has been given unto us to bless our lives. May our belief in Thy great Fatherhood be such a potent factor in our lives that we shall long to have all men know Thee and love Thee as we know Thee and love Thee and obey Thee.

Help us in our meeting to-night. May the songs and spoken word touch the hearts of many, so that we may be ready to consecrate our money to Thy service. Bless our missionaries who are diligently laboring to give our beloved Universalist faith to those who know it not. Hear our prayer, O our Father, and show us how we can help Thee in answering it.

In Jesus' Name we pray. Amen.

**Suggestions for the Leader**

What is extension work and church extension work in particular? On every side we hear about the extension work done by our colleges and universities and even by our National Department of Agriculture. Is it not an effort to bring all the benefits from these institutions to the feet of those people who are unable for many reasons to attend their courses personally? This practical knowledge is brought to their very doors and to provide the funds for its carrying out our National Government has provided millions, yes millions of dollars.

In this meeting perhaps we can realize more forcibly than ever before that each one of us is a unit contributing our Two Cents a Week or more than that if we are able to do so, to the National Board of our Organization and it in turn is distributing that fund among the mission points where it will do the most work and bring in the richest harvest. As leader, you can explain what this system of giving has already done in the establishment and maintenance of churches and then ask different members to tell about the mission points we are so earnestly striving to help this year. All of this information and lots more you can find in the yearly Missionary number of *Onward* and can bring up to date by emphasizing the new slogan of the Two-Cents-a-Week department—that is the placing of the emphasis on the *Plus*, for all those who *can* and *will* give *more* than the required $1.04 a year.

You will have on hand a plentiful supply of pledge cards and envelopes and toward the close of the meeting one of your helpers will be glad to distribute these. Perhaps your local superintendent, naturally the logical one, will lead the meeting and take personal charge of the collecting of the envelopes and pledges.

Try to make every one of your audience, not omitting any former Union members or older church members, realize their share in this great extension work of the Young People's society of the Universalist Church. The message that we have to bring is sweeter and saner and more workable than any which the world has yet received. Let us prove this by our willingness to work and work hard for the spreading of its gospel of good cheer.

*Mary W. Warren*

*Superintendent Two-Cents-a-Week-Plus Department.*

* * *

"I would be true, for there are those who trust me,
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all, the poor, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift."

* * *

HAVE YOU ORDERED YOUR

# TOPIC CARDS

FOR THE COMING YEAR?

**Junior Cards - - - - - - 2c each**

**Senior Booklets - - - - - 3c each**

# Post Office Mission Number


# ONWARD

**The Journal of the Universalist Young People**

**Our Motto: For Christ and His Church** **Edited by the National Executive Board**

VOL. XXIII NOVEMBER 1, 1916 NO. 21


## AT THE SIGN OF THE POSTAGE STAMP

Our Mission the coming year is going to be to advertise our faith more extensively through the medium of Uncle Sam's postage stamp.

We want to spread our message all through the United States, into the far West, the Sunny South, and our New England States; and to accomplish the best results it must be done in a careful, systematic and thorough manner.

We can easily compare our Young People's Christian Union organization to a large business corporation.

All large business houses have their work well systematized, the work being divided into different departments. Advertising by means of the mails is one of the most important branches and so it should be in our own Young People's Christian Union work.

We have several hundred names on our lists at the present time that have been obtained by advertising in publications and through personal appeals, but we need lots of new names.

In order to obtain these I appoint each local Unioner the coming year as agent to be on the lookout for people who need what we have to offer them.

Our "commodity" which we have to offer them is free to all, a faith which is broad, and helpful at all times, and which, where understood, will mean much to others.

The National Superintendent will soon begin the distribution of the names on hand, and each State Superintendent will receive a portion. The names in turn are to be distributed to the local Superintendents who are urged to begin the mailing at once.

The local Superintendents are urged to systematize their work and be careful about sending duplicates of leaflets, *Leaders* or *Onwards*.

The work is not much for any one Unioner to do but its success lies in the hands of the local Unioner.

Along with the leaflets should go a personal letter and if you don't get an early reply, write again. It will bring you in closer touch with the correspondent and should not be omitted.

Post Office Mission Day is to be observed Nov. 12 and should be recognized by all local Unions with appropriate exercises. A special offering is asked. This money is used for the printing of new leaflets, etc. We must have the money to accomplish our work. We need your hearty co-operation.

*Hope E. Rideout,*
*Superintendent Post Office Mission.*

**MASSACHUSETTS AND NEW HAMPSHIRE CONVENTION REPORTS IN THIS ISSUE**

**STUDY THE RESOLUTIONS AND RECOMMENDATIONS**

## HOW POST OFFICE MISSION WORK BEGAN

While engaged in his great missionary work in the South, Dr. Shinn found that there were many people, intensely eager to know more of our faith, who were wholly unable to procure literature for themselves. Many were too poor to buy books, and others did not know where such books could be procured.

With some books of his own and a few others which were given to him for the purpose Dr. Shinn started a circulating library. At first, Dr. Shinn attended personally to this library, books from which were loaned to people in all parts of the country. But in a short time the calls became so numerous that the work took far too much of his time. So at his request the Universalist Publishing House was made the headquarters for the work and it was placed in charge of Miss Grace F. White who served for a number of years as treasurer-librarian of the department. She took charge of the circulation of the books, and of all contributions of books or money. This was done in the name of the National Y. P. C. U., but after a time the work became too great for Miss White to carry on in connection with all her other duties and at last the circulating library was turned over to the Women's Missionary Association and the work of distributing leaflets etc., passed into the hands of the National Y. P. C. U. Secretary's office. From this office the leaflets are distributed through the state and local superintendents of Post Office Mission.

Hundreds of interesting letters testify to the good that has been done by this means. Many people who never saw a Universalist Church or heard a Universalist sermon have come to a better understanding of our faith, and have been made to feel that they really are a part of our church.

* * *

## FROM A "LIVE WIRE"

*My dear Miis Warren:*

I have received your card asking for a report on the P. O. M. Department of our Union and in reply state that as yet we have adopted no special method of distributing the literature. However I have tried to place it where it would do most good. I will endeavor to give you an outline of how we have been distributing it.

First, my father and grandfather own a hardware business here and part of the time I'm employed here and naturally come in contact with a good many people and I give literature to those that I think will take enough interest in it to read it over. You see if we can get the people to read our literature they're forced to take notice, by their own reasoning power.

Then also being a member of the baseball team here I travel, or will travel before the season is over, almost over all southeast Alabama and part of Georgia, and perhaps even in Florida and at the hotels and public places that I stop I am able to leave literature where Universalism is unknown, or perhaps sometimes I may give some of it to passengers on the train.

And also I sometimes just carry it to someone I think might be interested and ask the party to kindly read it and think over it. In short I have no special method adopted, but just endeavor to place it where it's most likely to do most good.

I haven't written any letters yet, mailing the literature, but intend to. Our Union has just organized and started into active work and now I think we can keep things going lively and make the P. O. M. Department, especially so.

You may be assured that our Union and church would be glad to get any old Universalist *Leader* or *Onwards*. The Union is something new to us and we want to learn everything we can and I'm sure the valuable helps that the *Leader* and *Onward* contain would be a great aid to us.

Sincerely Yours,

———— ——

* * *

## "AFTER MANY DAYS"

A certain local Union carried on Post Office Mission work for a number of years, mailing leaflets to the addresses assigned but never receiving any response. At last they became discouraged and dropped this department, feeling that the returns did not justify the effort. About four years later the following letter was received.

Mr. —— ————

————————, Mass.

*Dear Sir:*—In 1911 or 1912 I received a lot of Universalist literature from you. I would like to get on the mailing list again, and if you are not sending out any now, I will

appreciate you passing this letter on to some one that can send me some.

I do not know of any church nearer than Atlanta, Ga., and it is impossible for me to get up there to attend, therefore I like to get all the reading matter I can.

Thanking you in advance for your kindness, I am,

Yours with best wishes,

*Georgia.*

* * *

## COMRADES OF THE QUIET HOUR

Have you been thinking lately that you *might* like the benefit of this Comradeship? If so send your name very soon to the leader before other activities so crowd your life that this intention of yours is forgotten and the inspiration and help that it might have meant to you will be lost, for a time at least.

Since the New Haven Convention we have heard from a number who decided while there to become Comrades. Were you there and did you think you might join? Have we received *your* name?

I once more make an appeal to those who have long ago acquired the Quiet Hour habit but who are not enrolled as Comrades. We need you. You can help the leaders in this movement and you can help those who have not already discovered the riches you have so long enjoyed.

If for any reason you are not quite sure that you should join the Comrades, write to the leader and she will be glad to try to help you. This Comradeship is not limited to members of the Y. P. C. U.

*Beulah S. Cone,*

* *

### THE PLEDGE

**Comrades of the Quiet Hour**

Trusting in the Lord for help, I hereby pledge my intention to give a portion of each day to Bible study and prayer, and promise that I will be faithful to my pledge.

Name.....

Address.....

Sign and send to Miss Beulah Cone,
61 Trenton St., East Boston, Mass.

## NEW HAMPSHIRE CONVENTION

The New Hampshire Y. P. C. U. Convention held at Nashua was called to order at 4 o'clock Sept. 29, by President Henry A. Stevens. After prayer by Rev. Miss Goldthwaite of Enfield the President appointed the Credential Committee consisting of Miss Bessie P. Hardy of Nashua and Mr. Lee A. Knights of Claremont.

The President gave his annual address, after which the Credential Committee gave a partial report which showed a quorum present. Then followed reports of the Secretary, Treasurer, Executive Board and Department Superintendents, all of which were referred to the proper committees.

The report of the Secretary showed a decrease in membership among the Unions. Other facts worthy of note are a decided increase in number of church members reported, another Union using the Five Cents a Week system, which indirectly shows an increase in *Onward* and Two Cents a Week subscribers. The Treasurer's report showed all bills paid and a balance on hand. New Hampshire has twelve Comrades of the Quiet Hour.

The Executive Board reported having held eight Board meetings and one Conference of Officers, Department Superintendents and local Union Presidents. At these meetings plans have been made for the State Banquet and State Convention and the work discussed generally. The reports of the Department Superintendents showed activity, especially Post Office Mission and Junior Union.

Miss Thelma Freeman of the National Board brought greetings from that body and spoke on Union work. She was followed by Miss Mary Ballou who gave a brief address on Junior work and Chattanooga, the home of our next National Convention. The President then appointed the sessional committees as follows: Official Reports and Recommendations,—Mr. Robert Whitney, Marlboro, Rev. F. W. Whippen, Kingston, Miss Elizabeth Pratt, Nashua, Miss Dorothy Wingate, Nashua.

Committee on Resolutions: Mr. Robert Whitney, Marlboro, Mrs. A. S. Yantis, Manchester.

Nominations: Miss Mabel Currier, Manchester, Mrs. Alice Stevens Kingston, Miss Ruth Winslow, Nashua.

Auditors: Miss Effie Austin, Nashua, Miss Bessie P. Hardy, Nashua.

The convention then adjourned till the evening session. Supper was served by the members of the Nashua Union.

The evening meeting opened with a rousing service of song led by Mr. Whitney of Marlboro. Prayer was offered by Rev. F. W. Whippen. After music by the choir the speaker of the evening, Rev. George E. Leighton, gave a stirring and inspiring address on "Thirty Minutes of Stock Taking." The evening offering was taken and then a most interesting report of the New Haven convention was given by a delegate from the Nashua Union, Miss Dorothy Danforth. After singing the State Song the meeting closed with the Mizpah.

Saturday's session opened at 8:15 with an impressive and uplifting devotional service led by Mrs. Yantis of Manchester. The topic under consideration was "Making the Home Worthy." Directly following the devotional service President Stevens opened the convention for business. The records of Friday's session were read and approved. The privilege of the floor was then given Miss Freeman and Miss Ballou.

Mr. Whitney gave the report of his committee as follows:

**Recommendations**

1. We recommend earnest effort in the direction of the increase of membership with the view of reaching this year the goal of 500 members by enlargement of existing Unions and the establishing of new ones.

2. The meeting at Chattanooga next July will be a great event for the Y. P. C. U. We recommend to the incoming Board that every means be employed to create interest in this meeting, at the earliest possible date, that enthusiasm may be aroused mong all our Unioners.

3. We strongly recommend that evangelistic work be renewed, and given even greater attention and that the Unions co-operate with the churches in this work in every possible way.

4. We recommend that the Executive Board give special attention to the Five Cents a Week system, Church Membership, Two Cents a Week, *Onward*, Missionary Education, the Devotional Meeting and Union at Large.

Each article was discussed and the report adopted. Following this came the report of the committee on Resolutions which was adopted.

**Resolutions**

1. Be it resolved that the thanks of this convention be extended to the Nashua parish and Y. P. C. U. for their hospitality extended to the members and friends during this convention.

2. Resolved that we again urge the local Unions to organize Junior Unions wherever possible.

The President then called upon Miss Ballou to ask for pledges for the coming year's work. The amount raised was $65. Following this Miss Ballou led in a brief consecration service.

The Auditing committee made their report which was accepted.

The report of the Nominating committee which was then read and accepted was as follows: President, Mr. Henry A. Stevens, Manchester; Vice-President, Rev. Roger F. Etz, Concord; Secretary, Miss Edith K. Tolles, Nashua; Treasurer, Mr. Robert N. French, Nashua. Members at Large, Mr. Clayton O. Towne, Marlboro; Miss Mabel L. Shedd, Portsmouth; Miss Alice Vaughan Manchester. The Rev. F. H. Cole then took the chair, the ballot was cast by Miss Morgan of Nashua and the officers declared elected by Mr. Cole.

The final report of the Credential committee was then read by Miss Hardy as follows: Number of National officers present 2. Nunber of Ex-National officers present 2. Number of State officers present 6. Number of Ex-state officers present 3. Number of Unions represented 6. Number of local delegates present, 13.

Report was accepted.

The time and place of the next State Banquet and Convention was then discussed and left to the discretion of the Executive Board. The remainder of the time was used in discussing local Union problems.

The Convention adjourned at noon.

*Edith K. Tolles, State Secretary.*

* * *

## DON'T FORGET

to take a special offering on Post Office Mission Sunday and send it *at once* to

*Carl F. Elsner, Secretary,*
359 Boylston St.,
Boston.

* * *

**NOTE**

On account of the Convention reports, some excellent news items were crowded out of this issue. They will appear in the next number.—*Editor.*

## MASSACHUSETTS CONVENTION

The twenty-seventh annual convention of the Massachusetts Y. P. C. U. was held in Brockton, Sept. 29, 30 and Oct. 1, 1916. At three o'clock the delegates assembled in the church auditorium, where a joint department conference was held under the leadership of Mr. John B. Bisbee for *Onward*, Miss Stella Marek for Two Cents a Week and Miss Marion Hammond for Devotional Work. A separate conference for Junior workers was held in the church parlor with Mrs. Nellie E. Friend in charge.

At four o'clock the convention was called to order by the president, Rev. T. J. Farmer of East Boston. After prayer by Rev. O. F. Alvord of Medford Hillside, the roll was called and a quorum declared present. The appointment of sessional committees was as follows—

Resolutions: Miss Eleanor Bisbee, Union-at-Large, chairman; Miss Laurine Freeman, Saugus, Mr. Stoodly Crosby, West Somerville.

Recommendations: Mr. John B. Bisbee, Arlington, chairman; Mr. Clarence H. Stone. Grove Hall; Miss Katharine I. Yerrinton, Arlington; Miss Isabel Sweetser, Medford Hillside.

Auditors, Miss Stella Marek, Worcester, chairman; Miss Margaret Coburn, Everett.

Credentials, Mr. George M. Blake, Brockton.

Then followed the annual reports of the state officers and department superintendents. These reports were not encouraging—with perhaps the possible exception of the Treasurer. Massachusetts seems to be losing ground and only by conscientious work on the part of all Unioners will she be able to keep her place in the work of the Y. P. C. U. The state officers can not do their best unless local officers will co-operate with them by answering correspondence promptly, and by carrying out the policies adopted by the state and national Unions. While we have gained in the number of Unions, the total membership shows a marked decrease—this must be remedied. Let each and every one of us do our best to find at least one more member for the Massachusetts Y. P. C. U.. While the Senior membership has fallen off, the Junior Unioners have more than doubled. This increase can be almost wholly accounted for by the splendid demonstration given by the South Framingham Juniors last year. It is urged that all State Y. P. C. U. conventions hereafter adopt the plan of holding a Junior devotional meeting as a part of the convention program.

Mr. John B. Bisbee of Arlington, the official representative of Massachusetts to the National Convention at New Haven gave a brief report of the work done there; and Miss Beulah Cone, East Boston, as the Massachusetts Y. P. C. U. delegate to Ocean Park, told of the conferences she attended and urged all Unions to begin now to plan to have at least one of their members at this conference next year.

There being no further business, the convention adjourned till Friday evening at 7.45. Supper was served by the Ladies Circle of the Brockton church at 5.45.

At 7.45 the platform meeting was opened with President Farmer presiding. Rev. F. A. Wilmot, West Somerville, read the scripture and led the invocation. Addresses of welcome were extended from the Brockton Y. P. C. U. by Milton Horton, president, from the church by Rev. C. B. Etsler, pastor. Mr. Farmer responded and gave his annual address. Music was furnished by the Brockton vested choir.

Rev. Clarence R. Skinner, Professor of Applied Christianity at Tufts College was the speaker of the evening. It was a stirring address, challenging the young people to stand by their convictions as "New Universalists." Following this evening service, delegates and friends were tendered a reception by the Brockton Union; the music was furnished by the Brockton Y. M. C. A. orchestra.

The morning devotional meeting was held Saturday at 8 o'clock with Mr. John B. Bisbee as leader. His subject was: "The Relation of the Y. P. C. U. in the Forward Movement of the Church." Directly following this meeting, all present participated in Holy Communion administered by Rev. C. B. Etsler, assisted by Mr. John Bisbee, and Mr. Clarence Stone.

At 9.15 Mrs. Nellie E. Friend, state superintendent of Junior Unions, took charge. It was greatly regretted that the Attleboro Junior Union could not be present, as planned, and present the Junior devotional meeting. But Mrs. Friend gave a splendid address on the opportunities for Junior work, which surely should mean more Junior Unions for Massachusetts.

Miss Beulah Cone then gave a talk on Missionary Education urging the need of this department in all local Unions.

Rev. Harold Marshall, of Melrose, President of the Massachusetts Universalist Convention, was called on for a short address.

At 10.15 the business session of the convention was resumed. The reports of the auditing, and credential committee, were read and accepted.

The reports of the Resolution and Recommendation committees were accepted as follows:

**Resolutions**

*I. Appreciation:*—Our sojourn in Brockton has reminded us very forcibly that much of the success of a Convention depends upon the hospitality of the entertaining Union, Church and City. Therefore be it resolved that we extend our heartiest thanks to the Brockton Union, Church and pastor, for their gracious welcome and hospitality, to the choir which added so much to the helpfulness of the service on Friday evening and to the orchestra which delighted us at the reception; also to the Methodist church for the use of its beautiful building.

Be it further resolved that we express our deepest gratitude to Professor Skinner for his splendid challenge to the "New Universalist" for personal loyalty to one's conviction; and finally, that we commend and thank those members of the State Board who have earnestly and conscientiously and seriously devoted their full share of time and effort to the duties for which they were elected.

*II. Vision:*—To-day we are greatly concerned with ideals for civic betterment and community uplift and we seek wise leaders and faithful followers in this vital work. We believe that such leaders and followers can be developed only as individual lives come into conscious fellowship with the spirit of Jesus Christ and learn of Him the law of love and service. Be it resolved, therefore, that the Y. P. C. U. keep constantly in the foreground its great purpose—the religious culture of its own members, making every department of its activity serve this end.

*III. Recruits:*—In these days of warfare we find every nation seeking "raw recruits" for the army, gathering young men and boys and training them to efficient service under seasoned leaders. Too often our Unions follow the opposite policy, namely, that of dropping recruits and calling it cutting out dead wood in the interest of efficiency. Be it resolved therefore, that we deplore this unwise and unchristian policy and strive patiently and persistently to develop every young Y. P. C. U. recruit, however unpromising, into an intelligent and loyal soldier of Jesus Christ.

*IV. Broader Outlook:*—Massachusetts, in point of numbers and accomplishment has long held the lead in Y. P. C. U. work. There is danger of this lead being lost through loss of breadth of endeavor. Throughout the nation the Y. P. C. U. must be adapted to native conditions wherever it may be. This may mean a different type of work than that done by Massachusetts This state has the advantage in possibilities, and must for *national* success make it a point to adopt and emphasize in its work, those things that other states must leave undone. This may mean changes from time to time in policy and methods, but it is absolutely necessary for our broadest, highest success. Therefore be it resolved that the Massachusetts Union having by now established a leadership, maintain it by a new policy of loyal co-operation with every part of the United States.

First, by a more thorough individual knowledge of the National Union projects.

Second, by each Union thoroughly acquainting itself through *Onward* with the policies and accomplishments of every other *state* Union.

Third, by the state officials and Massachusetts Convention wisely and unselfishly assuming the responsibilities that other states have not assumed—that through the ensuing years we may receive the encouraging and loyal appreciation of all the Universalist Young People.

*V. The "New Universalist:"*—Inasmuch as this generation in the Y. P. C. U. is to assume its greatest responsibilities in life in the era following the present world war, when there will be a real crisis not only for society but a crisis for personal convictions and courage, be it resolved that the Massachusetts Y. P. C. U. take an unyielding stand for forceful and unfaltering allegiance to the truest Christ-like principles on all vital subjects including the present issues of the maintenance of peace among men and the problems of temperance, especially emphasizing among its members the personal responsibility of the "new Universalist" in the conduct of his own life.

*VI. Church-going:*—The Y. P. C. U. should join in enthusiastic co-operation with all evangelistic efforts that will tend to raise men's standards. As church-going has long been of value in developing more serious thoughts be it resolved that members of the Y. P. C. U. make a special effort this year, by speech and act, to encourage church-going among their friends of all denominations: that so we may aid in developing that general spirit in which all efforts "For Christ and His Church" can have richer results than heretofore.

*VII. Ministry and Service:*—We view with pity and horror the nations of the earth which are losing their lives in an effort to save them, and we realize as never before the world's need of leaders who will teach by precept and example the great principles of Christianity. We recognize also that Christian service opens the widest doors for personal growth and true happiness, Be it resolved therefore that the opportunities and privileges of the Christian Ministry, of the Mission Field and of Social Service be held constantly before the members of the Y. P. C. U. who are now choosing their life work.

**Recommendations**

*I. Membership.*—In view of the fact that during the past year there has been a decline in the membership of the Massachusetts Y. P. C. U. and that there has been a still greater decline in the number of our members who have chosen to stand actively for the great principles of Universalism by joining the church we recommend:

1. That the state and local Unions urge upon their members the necessity for individual co-operation in the gaining of at least five new members in each Union.

2. That the State Board actively co-operate with the membership campaign as outlined by the National Board.

3. That the advantages of church membership be brought very closely to the attention of each local Unioner and that all possible means, including the Evangelistic Campaign as outlined by the National Board, be used to further this end.

*II. Devotional,*—In accordance with Resolution II concerning the Vision of our Young People we recommend:

1. That the department of Comrades of the Quiet Hour be emphasized as a guide and aid in personal devotion.

2. That a special effort be made to increase the understanding among our Unioners of the practical and spiritual realities of the teachings of Jesus Christ.

*III. Two Cents a Week Plus.*—In accordance with the recommendation made and adopted at the National Convention we recommend:

1. That the plans laid out be carefully followed by the State Superintendent and by each local Union, that every Unioner may understand that two cents a week is the minimum to be expected from each member.

2. That a campaign of education be inaugurated to keep before the members of every Union the obligation to put into the mission points not only as much more financially as is possible, but added thought and individual responsibility toward this department.

*IV. Missionary Education.*—Inasmuch as a growing church is a missionary church, and the young people of to-day are to be the church of tomorrow we realize that a consistent line of study must be pursued that the Y. P. C. U. may be better informed of the wide spread need of Christianity and of their part in its accomplishment. We therefore recommend:

1. That local mission study classes be held in all Unions under the direction of some one particularly interested in this line who will receive and answer all communications from the State Superintendent.

2. That since there is no greater stimulus to Missionary Endeavor than that gained by attending conferences on this subject we urge all local Unions to begin early preparing to send at least one of their number to the summer conferences at Ocean Park and Ferry Beach.

*V. Onward.*—In view of the fact that *Onward* is our trade journal and connecting link throughout the nation and in view of the fact that there has been a considerable drop in the number of subscribers during the past eight weeks we recommend:

1. That the local Unions elect live and energetic superintendents who will see that *Onward* is not only subscribed for but read.

2. That each local Unioner make a study of *Onward* in order that he may offer practical and helpful suggestions for the betterment of our paper.

*VI. Post Office Mission.*—Whereas much good has been done and many persons have been taught of our faith through the work of the Post Office Mission Department, we recommend:

1. That it be continued and that all methods which shall increase its helpfulness shall be adopted.

2. That wherever two or more subscriptions of *Onward* are going to one family that all but one of them be sent out as Post Office Mission contributions to whatever address the National Office deems advisable.

3. That the State Post Office Mission Superintendent extend the correspondence list to include the members at large.

*VII. Union at Large.*—In view of the fact that this department provides for a unique and useful field we recommend:

1. That the State Union with the co-operation of the local Unions give special attention to this matter.

2. That the plan by which a subscription to *Onward* would be included in the dues of any member at large be adopted, as suggested by the National *Onward* Superintendent.

*VIII. Junior Union.*—In view of the fact that the Junior Union is a preparatory school for the Senior Union, and in view of the fact that Mrs. Friend has especially prepared herself in this work we recommend:

1. That the Senior Unions do all in their power to encourage and foster the growth of the Junior Unions.

2. That the ministers give more attention to the subject and by the help and suggestion of the State Superintendent study their own particular field with a view to establishing a Junior Union.

*IX. Special Days.*—Owing to the fact that there has been a decided decline in the observance, by the Local Unions, of the special days set apart by the National Board we recommend:

1. That each local Union be instructed to observe the special days as recommended by the National Devotional Committee.

*X. Increase in Ministry.*—In view of the fact that the Christian Ministry of the Universalist Church offers practically unlimited opportunities for service and social betterment we recommend:

1. That the local and state Unions bring before the attention of their members the opportunities offered by our ministry for extending Christian verities as a practical contribution to better ideals and better living.

*XI. State Organization.*—Realizing the need of organization work in this State we recommend:

1. That the state organizer follow up the plan

started last year, using the work of the organizer last year as a basis.

2. That a systematic canvas be made of every church in this State where there is at present no Y. P. C. U.

3. That an endeavor be made to concentrate the interest of the ministers in the work and aim of our organization.

*XII. Recommendations.*—Owing to the fact that recommendations are made at our conventions for the government of the Unions during each year we recommend:

1. That the State Board report on the action resulting from these recommendations.

2. That a call for this report be made at each convention.

*XIII. Finances.*—In view of the fact that the work of the State organization depends to a large extent upon the financial support of the local Unions we recommend:

1. That a plea be made for increased pledges this year.

2. That the Unions in this state make a practise each year of increasing their pledges by turning over to the State or National organization any cash balance which may remain in their treasury over and above that necessary for starting the Union year.

*XIV. Efficiency.*—We recommend that the practice of awarding a banner to the most efficient Union in the state be continued.

*XV. Correspondence.*—In view of the fact that a great many letters have been sent out by department superintendents which have not been answered and that department superintendents can not do their best work without these replies we recommend:

1. That local Unioners realize the necessities of prompt replies.

*XVI. Pastor's Attendance.*—In view of the fact that there seems to be a tendency on the part of our ministers to neglect our conventions we recommend:

1. That the Unioners themselves urge upon their pastors the importance of their attendance at our conventions.

The report of the committee on the new constitution was read by Miss Yerrinton, chairman, accepted and referred for action to the next annual convention.

Miss Eleanor Bisbee of the National Board took charge of the convention at 12 o'clock and made an urgent plea for generous pledges from both individuals and Unions. While the exact amount is not yet known, the response was greater than that of the previous year.

The following officers were elected:

President, Samuel E. Pond, Worcester; Vice-President, John B. Bisbee, Tufts College; Treasurer, Edwin Brown, Newtonville; Recording secretary, Una L. Ford, South Boston; Corresponding secretary, Tillie Leonard, Norwood. Members-at-Large: Mrs. Nellie E. Friend, Melrose, Clayton Hilliard, Arlington, Wadsworth White, South Boston.

The convention adjourned at one o'clock.

Saturday afternoon was spent in local sightseeing ending with a jolly good time at Nunchatesset Club House in the evening.

At 10.30 Sunday morning the delegates assembled for morning worship and Holy Communion with the Brockton Church.

Respectfully submitted,
*Marion Hammond,*
*Secretary, pro tem.*

# DEVOTIONAL DEPARTMENT

**MARY L. BALLOU, Editor**

**61 Grove Street, West Somerville, Mass.**

**"We can do it if we will. We can do it and we will"**

## LEADERS IN CONFERENCE

A few minutes before the time set for the meeting of the Devotional Committee, Mrs. Ray appeared at Clara Torrey's door. "You are the first to come," said Clara, "and I'm so sorry to tell you Millie Sanders telephoned that her cousin got tickets for some private theatricals over in Millbury and she is going over to spend the night." Mrs. Ray mentally made a note that the next meeting of the committee and as many more meetings as possible would be held at the home of Millie Sanders. "Then she will *have* to be present," decided Mrs. Ray, again putting in one of her mental pockets the little exhortation she had prepared for her committee and which she had had to file away before on account of the absence of two members.

Clinton Harris soon arrived with Ned Taylor. "Ned's something of a hero to-night, Mrs. Ray," casually explained Mr. Harris. "He wanted to go to an extra meeting of a club he belongs to, but he said he had promised to come here, and here he is. We had a fine time talking football as we walked up. Ned thinks he may make the team this year."

Mrs. Ray read between the lines. She saw that with the quiet helpfulness her husband had spoken of, Clinton Harris had made an appointment to call for Ned, had strengthened him as he wavered between the

thing he had promised to do and the thing he wanted to do. Then he had tried to win Ned's friendship through discussing intelligently the subject uppermost in the young man's mind.

"I suspect I have found my right hand man," thought Mrs. Ray gratefully, but she really little guessed where her greatest help was coming from. "Bessie and Milton and Forrest are here now," announced Clara. "We can talk business as soon as you like, Mrs. Ray."

"I am to have the topic for All Souls' Sunday. The Word of God in Human Life. Comrades of the Quiet Hour. My plan of action is this. Our first thought is All Souls' Sunday. All Souls belong to God. I have asked our minister to speak just three minutes on what All Souls' Sunday really means, because to be real honest, I did not know just how to explain it myself, " "I'm sure I don't know, either," said Clara. "It's a good time to learn some of the things our Church stands for," commented Mr. Harris.

"Well, I can reason this out for myself," said Bessie. "If all souls belong to God, He must speak to them in some way, and one way is through the Bible. We all have studied the Bible in Sunday school more or less since we were little tots, and know something about its influence. If we never have thought about it, we ought to. So I have planned for two groups of ten. Each member of the first group is to have the question, What has the Bible done for me?

If some of them think deeply enough they can trace the influence of the Bible giving us all that is best in our modern civilization, but I hope some will give answers that are more closely personal. I know how the Bible helped me when my brother died.

My second group is to have the question: How can the Bible help God's children? Give a concrete example, if possible.

After these have spoken I shall throw the meeting open for a time to all who wish to speak. Then I shall tell—you see I have practially said nothing yet as leader—I shall now tell about the Comrades of the Quiet Hour, a group of Unioners who spend a few minutes each day in reading the Bible, in prayer, and in thought on high and holy things. Nearly every issue of *Onward* has some message for the Comrades from their leader, Miss Beulah S. Cone, 61 Trenton St., East Boston, Mass. Some of these messages I am asking certain Unioners to read aloud for us. As yet, we have no one enrolled as a comrade. "Yes, we have," said Mrs. Ray, "but I led too recently to take another meeting, and there was no other Comrade to act as leader. I will read extracts from some of the letters I have received from Miss Cone."

"In closing the meeting, I'm going to distribute a few pledge cards, so that the members can see what they are and give all an invitation to join. I am willing to say that I will sign a card myself."

Then Mrs. Ray had another surprise, for Mr. Harris, the quiet young man who hardly ever said a word in the Sunday meetings, remarked, "I'll be one of the signers, too. I do mean to read my Bible every day, but sometimes I neglect it. I think having a leader and the comradeship of two or three hundred Unioners will help to keep me faithful."

"Now we come to the next subject, which is mine," said Forest. "Black and White Missionaries. The Power of the Printed Word. The Power of the Press. You know we are the kind of family that always does things together as much as possible from Grandmother down to little Joe. So we've talked the topic over at meal times at home. Grandmother has told me of the influence of papers and certain books like Uncle Tom's Cabin in slavery days. Father was in New York when they were having a political cleanup and he told me what some of the newspapers did then.

Mother told me about the Japanese official who hated Christians but who became one through the influence of a book he found floating in the water. Hal told me to try this scheme. I'm going to pick out a dozen distinctive ads that appear in our trolley cars and local papers. You know we've seen, Go to Kirkhams' for your shoes on the front page of our paper for at least two years, and it's in the trolleys too.

Where would you go to buy shoes? I shall ask. I'll bet at least a dozen will say Kirkham's. If you had to clean a house, what would you buy to help you? I'll ask, and I'll warrant they'll say Sapolio, Babbitt's soap and a dustless duster. The power of the printed word, you see.

I have asked Mr. Ray to tell us the effect of cheap newspapers, magazines and books, and what the right kind of reading can do for us. Then our Post Office Mission Superintendent is to tell us how Universalist literature affects the religious thought in the South and make a report of her work. There will be a discussion of our large city papers and their influence upon us. Then we shall try to see how we can influence the papers to get on the right side of important questions."

"I have the next topic, The Influence of Religion upon Art," said Milton. "I don't know anything about it. I haven't any idea what to do."

"Perhaps you know more than you think, if only you *would* think," said Mr. Harris. " Many a good theme has been written in High School and college on a subject of which the writer knew little at first. Did you ever see a religious picture, or do you know the name of any artist who ever made such a picture? Have you any idea what some of the world's most famous pictures are? Do you know how any of them came to be painted?"

"There are some pictures in Sunday school; that's a head of Christ on the wall there, mother's got a Madonna in her room—yes, I do know some religious pictures, and I've heard of Raphael and Correggio. But, why, Mr. Harris, you've given the idea for a whole meeting! Why did these great artists paint religious pictures instead of other kinds? What are the great

pictures? Who are the great artists? Why do we like these pictures? Are the world's most famous pictures religious ones? I can plan out a lot of questions now for discussion."

"I never thought before," said Clara, "that religion has given us our best art. I had taken it for granted that Christianity had brightened our lives spiritually. I perceive now that much which is beautiful is the gift of the Christian Church."

"Gift," thought Mrs. Ray, "I will get some copies of famous religious pictures from the Perry Picture Col, Malden, Mass. They cost but a cent apiece. We will look at them in the Union meeting, and each person present shall have one to take home."

## THE JUNIOR DEVOTIONAL MEETING

**Nov. 5, 1916. Bible B's. How many Can You Find?**

Eph. 4 : 32; 2 Cor. 13 : 11; Matt. 5 : 48; 1 Peter 3 : 8; Eph. 6 : 10; Tim. 2 : 1.

This topic can and should be worked out by the Juniors both before and after their devotional meeting. The subject is "Bible B's." What kind of B's? For you know there are B's and Be's and Bees.

Let us take the first one, just the letter B. We all know it is the second letter in the alphabet, just one among many. But is it necessary in our language? Could we spell and talk without that little letter B? No, it has its own place to fill and its own special work to do. Are we like that letter B? Have we a place to fill and a work to do in this busy world?

The second B is Be. It is by far the most important for it tells us to live, to exist, to amount to something, to be real, to be true.

The third B is Bee. Only a little buzzing insect, but oh, how busy and how happy he is all the day long! Should we not try to be like the bee and do our daily tasks readily, cheerfully and faithfully as they come to us?

Now then, the week before this topic is to be used, ask the Juniors if they would like to be "Busy Bees" for the coming week, and go gathering honey. The Union could be divided into two groups, or hives, each hive to see how much honey they could gather, or in other words, how many Bible B's they could find during the week. The verses begin, preferably, with the word be, although we all know there are many excellent verses, as the beatitudes, that begin with the letter B.

The story of how the bees live, and of how they work might be told the Juniors. Since each hive has a Queen Bee, so each hive in the Union should have a Queen Bee or leader, but I don't believe either hive would want any lazy or drone bees.

When the "Busy Bees" return with their honey, they might find the blackboard prettily decorated with bee-hives and bees swarming about them, also a text, a Bible B.

Of course their Bible verses will be given, talked over and explained. Find out which one appeals to the Juniors the most and why. Then should not the Juniors continue to be "Busy Bees" and go out and try to do their Father's bidding as they have just seen and heard of it in their Junior Devotional Meeting?

*Thelma Freeman.*

**Nov. 12, 1916. The Land of the Golden Man. III. Tupac Amaru. An Indian Hero**

Isa. 51 : 18. Isa. 29 : 13, 14. Psa. 50 : 23. Isa. 59 : 14-17. Prov. 28 : 6. Isa. 52 : 7-10.

To-day we have a glimpse of one of the most wonderful empires that ever existed. It seems like a fairy tale when we read of the gold and silver that made up the fabulous wealth of the Incas. Maps, geographies, magazines and books from the library will help to make this kingdom real to the Juniors.

Many of the Juniors are old enough to read easily and those who have library cards may consult with the librarian for books and articles adapted to their age. If you live in a town where material is *very, very* scarce, a Union notebook may be made, each child contributing the little he can find, but in most places each child can do something for himself. Those who can find many pictures and items of interest may share with younger Juniors, or others who have faithfully searched, yet can not secure for themselves as much material.

Ask the Juniors to compare Tupac Amaru with a man (George Washington) who was at the same time devoting his life to his North American country.

Toward the close of the meeting, ask the Juniors to read the Bible references for the topic and decide which are the most appropriate.

*Mary L. Ballou.*

## THE SENIOR DEVOTIONAL MEETING

**Nov. 5, 1916. All Souls Sunday. The Word of God in Human Life. Comrades of the Quiet Hour**

(Written for *Onward* by Miss Beulah S. Cone, Leader of the Comrades of the Quiet Hour.)

**Daily Bible Readings**

*M.* Isa. 40 : 28-31. *T.* Gal. 5 : 22. *W.* Isa. 55 : 1-4. *Th.* Prov. 30 : 5. *F.* Jas. 4 : 8-10. *Sat.* Heb. 4 : 5. *S.* I John 3 : 1-3.

**Prayer**

Dear Heavenly Father, help us to so order our daily lives that we may find time for the most important things. May we step aside out of the hurry and bustle, and listen to Thy voice speaking to us from the wonderful book which Thou hast given us as a guide and help, so that we may approach more nearly day by day that ideal which Thou hast given us. Grant, we pray Thee, that we may so use Thy gift that we may know the blessedness and the comfort of its beautiful promises. *Amen.*

**The Word of God in Human Life**

Does the captain venture to take a ship across the ocean with little or no idea of seamanship and without charts and compass? Would an engineer be allowed to

take a train even a short distance without a thorough knowledge not only of the wonderful mechanism of his engine but also the language of the signals seen along the way? Indeed no, nor would any one expect to succeed in any business or profession or even any sport without exhausting every means at hand of knowing all that could be learned on the subject. Yet many of us hope to succeed in the business of living this complicated life of ours with very little training.

Consider the case of a young man who discovers that he wants, above all else, to become an architect. Very near his home is a school where he may learn all that he needs to know on this subject absolutely free. Would we not think him a strange sort of person if, instead of taking some of his free time for study at this school, he filled his time so full of activities that did not count for anything, that he had no time for this thing which he feels would mean so much to him? The chances are that if he really wanted the education he would not only be willing to give up time but also to *pay* for it if necessary.

Do we show this same zeal for education which shall help us to live successfully a Christian life? We also have the means at hand and it is free if only we will take time to use it.

We know that we may come to the Bible and freely receive that which we need.

"Ho every one that thirsteth come ye to the waters and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price."

Are we not foolish to fill our time so full with many things which are not necessary and do not satisfy and have no time to partake of this free gift?

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?....Incline your ear and come unto me, hear and your soul shall live."

"But," we say, "I go to church and I hear the Bible read there and I go to Sunday school and have lessons on the Bible there. Why should I, in my busy life, take time for more? "Because in the first place we can never know the message that the Bible has for *us* until we read it for ourselves. We have seen that to succeed, we must have a thorough knowledge—and we can not have a *thorough* knowledge of the Bible till we have read it through at least once and committed much of it to memory.

When first the great war broke out in Europe people said, Christianity has failed. But now we realize that Christianity has not failed but *we* have failed to practise Christianity. The reason we have failed is because most people who call themselves Christians are lacking in Bible ideals. It is a pitiful picture of a world groping along in dense darkness for nineteen hundred years, when the full light of the gospel might have been had for the asking.

This is All Souls Day—the day when we Universalists emphasize our belief that *finally* God will draw all souls unto himself. We help to make that *finally* so very far away when we refuse to let God speak to us through the words of the Bible.

How many of us know the joy and the comfort of the Bible in our daily lives? Those who have become members of the Comrades of the Quiet Hour are beginning to. Isn't it wonderful that after all this time the Bible should still contain a guide for action under every circumstance which arises in our complicated modern life! It is strange, too, that when you most need them the words of the Bible will come to your mind. When you are disastisfied with your lot, it is a comfort to remember, "Seek ye first the kingdom of God....and all these things shall be added unto you."

When misunderstood and everyone seems against you, you will recall "The Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid?"

"In the time of trouble he shall hide me in his pavilion. In the secret of his tabernacle shall he hide me. He shall set me upon a rock." "When my father and my mother forsake me, then the Lord will take me up."

Do you find lack of sympathy in your religious life? "Blessed are ye when men shall revile you and say say all manner of evil against you falsely for *my* sake."

When we forget to be grateful to God for the good things of life it is well for us to remember—"The earth is the Lord's and the fulness thereof. "It is he that hath made us and not we ourselves. We are his people and the sheep of his pasture. The Lord is good to all and his tender mercies are over all his works. Bless the Lord, O my soul, and forget not all his benefits."

If we knew all the beautiful promises of the Bible, we could never be truly discouraged. Can we afford to cheat ourselves of so much comfort and guidance by not knowing thoroughly this Book of Books?

**Nov. 12, 1916. Black and White Missionaries. The Power of the Printed Word. The Power of the Press.**

**Daily Bible Readings**

*M.* Ex. 24 : 7. *T.* Col. 4 : 16. *W.* I Tim. 4 : 13. *Th.* Job. 19 : 23, 24. *F.* Deut. 17 : 14-20. *Sat.* Hab. 2 : 1-4. *S.* Esther 3 : 8-15.

**Prayer**

Our Heavenly Father,—We thank Thee for our faith which brings us hope and joy and light. We would strive to realize the responsibility laid upon us to share that faith with others. May we see how we can spread our Universalist faith through the influence of our lives, by spoken word, by gifts of money, and through written and printed words. Bless and prosper the work which is done by our Post Office Mission department. Bless the workers upon whose faithfulness so much depends. Prepare the hearts of those to whom our message goes that they may be ready to receive it. And we ask most earnestly of Thee, our

ONWARD
THE OFFICIAL ORGAN OF THE
YOUNG PEOPLE'S CHRISTIAN UNION
OF THE
UNIVERSALIST CHURCH

Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

Father, that all may be done to Thy glory, and the upbuilding of Thy heavenly kingdom. Amen.

**The Power of the Printed Word**

Here is an example in our own Y. P. C. U. household. Last year our topic card bore a simple motto, which, it was hoped, might be an inspiration to at least a few Unioners. As a result of those printed phrases, going out to all who had topic booklets, how many times we heard, "Expect great things from God." "Attempt great things for God."

Our new booklet has not been in use long, yet we already are hearing "We can do it, if we will. We can do it, and we will." And the words ring with a determination to do something definite for the Union this year.

Talk with a man who habitually reads one newspaper. See how his mind reflects its editorials, for only a few of us do active independent thinking. If a boy who had never heard of the Boy Scout movement were given a book on scouting, he'd soon be trying to be a real scout.

Read one or two pessimistic books in which all in the world is wrong. If you are the average reader you find yourself depressed, cynical. Read a book or two filled with the joy of living. Life is a good thing after all, and we face the day with hope and courage.

All Unioners can easily think of examples which show the power of the printed word.

Now as to the little black and white missionaries that we send out to speak for us where we ourselves can not go. I think it might be a good idea for our Post Office Mission Superintendent to give *us local* Unioners some of the literature so that we may realize what message we are sending . Having our message well in mind, let us consider that it goes to many people who have never heard such a conception of God, of the Bible, of life, of duty, of death and the life to follow.

Often the message strikes such a hard wall of prejudice that it falls useless to the ground. Useless? Who knows? Not we!

Again the message pierces the wall, and lets in a tiny ray of sunshine, if no more, and the light cheers when sorrow, pain, death are at hand. Sometimes the message finds an open door and is gladly welcomed.

We are responsible only for the sowing and the care of our sowing. The harvest belongs to God. It is ours to realize that we have a great opportunity. All our missionaries testify to the good done by our Post Office Mission department.

Each Union should help by having a live superintendent, by giving interest and prayers to the work, and by making a generous offering to provide money for material for the department.

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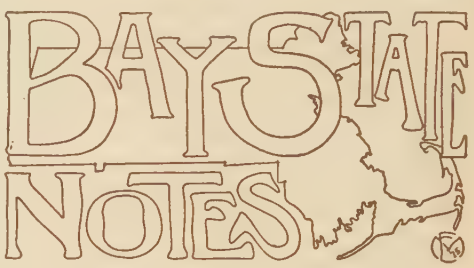



**Franklin.**—A material increase is noted in attendance at Devotional Meetings. Business and Social meetings have been held each month at the homes. Eleven new subscribers for *Onward* have been obtained. Three delegates attended the State Convention at Cambridge and four attended the National in California. In the Fourth of July parade our Union won a beautiful silver cup, suitably inscribed, for furnishing one of the handsomest floats. Our receipts this year are $335.30. We have given a lawn party, a Hallowe'en party, May party, dance, etc. The District Nurse has been aided materially by our Union. $10 has been given to the Playground Association. $65 has been expended in anti-tuberulosis work. $10 has been sent to a Mission in Turkey. Clothing has been bought for deserving people. Fresh eggs and milk have been furnished regularly for convalescents. Many flowers have been sent to the sick and shut-in. Singing books have been furnished for the Loyal Temperance Legion. The services of a trained nurse have been furnished at our expense, in a worthy case. Pledges made at the California Convention are $15 to the Mission Fund, $10 to Chattanooga Building Fund and $10 to the General Fund. At the State Convention $50 was pledged and has been paid in to the Two-Cents-a-Week Fund. A pledge of $10 has also been paid toward general state work. $25 has been paid on the church music account and $3 for Post Office Mission work. $5 has been donated toward the Frances E. Willard Settlement Work. The Union has subscribed to *Onward* for the officers and chairmen of committees. Our principal speakers of the year were Rev. Thomas J. Farmer, State President, Miss Mary L. Ballou, Mrs. Samuel G. Ayres, Rev. John Reid, Miss Mary L. Daniels. a missionary from Turkey, Miss Nellie F. Hill of the Frances E. Willard Settlement House, Rev. Harold Marshall, Rev. Samuel G. Ayres, Prof. Clarence R. Skinner, Profl A. W. Peirce of Dean Academy, and our own minister, the Rev. R. K. Marvin.

"Onward" With Thanksgiving

# ONWARD

The Journal of the Universalist Young People

Our Motto: For Christ and His Church

Edited by the National Executive Board

VOL. XXIII NOVEMBER 15 1916 NO. 22

## A FEW QUESTIONS AND WHERE TO FIND THE ANSWERS IN "ONWARD"

1. Do you know what a Y. P. C. U. is? Every issue.

2. Do you want to read something about other Young People's organizations? P. 223 and 225, Oct. 1, 1916.

3. Are you in a country Union that wants a way to help? March 15, 1916.

4. Do you wonder if anyone finds *Onward* helpful? Nov. 1, 1915.

5. Are the prominent young people of the Universalist Church known by name to you? Every issue.

6. Are Universalist young people doing the same sort of things for the world that other young people are doing? July 15, 1916, and "What our Unions are doing" in every issue.

7. In what part of the country is the next generation of Universalists strongest? Compare the reports listed in answer to question 14.

8. How does the National Y. P. C. U. Board do its work? P . 27, Feb. 1, 1916. March 1, 1916.

9. What is two cents a week plus? Oct. 15, 1916.

10. What is the P. O. M. good for? Nov. 1, 1916.

11. How does one find a Junior Leader? May 15, 1916. P. 224, Oct. 1, 1916. P. 236, Oct. 15, 1916.

12. What are the National Y. P. C. U. plans for 1916-17? Pp. 198-202, Sept. 1 and in Sept. 15, 1916.

13. What did the National Y. P. C. U. actually accomplish in 1915-16? Aug. 15, 1916 and Sept. 1, 1916.

14. Has anyone told you just exactly what your State Convention suggested as the best plans for 1916-17 after making a study of it for a year? Cal., Aug. 1, 1916. Conn., June 15, 1916. Ill., Nov. 15, 1916. Ind., Apr. 1, 1916. Maine, Aug. 1, 1916. Mass., Nov. 1, 1916. N. H., Nov. 1, 1916. New York, Nov. 15, 1916. Ohio, Aug. 1, 1916. Penn., Aug. 1, 1916. Vt., Oct. 15, 1916.

15. Do you know the difference between a good and a bad Devotional Committee? Leaders in Conference every issue last year and this.

16. Do you ever have trouble with the Devotional meetings and wonder about others' ideas and methods? P. 79, April 1, 1916. Feb. 15, 1916.

17. Where is the next Convention to be? P. 211, Sept. 15, 1916.

18. Is the General Convention of the Universalist Church really in favor of the Y. P. C. U.? P. 221, Oct. 1, 1916.

19. Who and what and why are those "Comrades of the Quiet Hour? Every issue since Nov. 1, 1915.

**REPORTS OF NEW YORK AND ILLINOIS CONVENTIONS IN THIS NUMBER**

20. What is considered a good Union? P. 240, Oct. 15, 1916.

21. Is your Union ever slow or behind the times? Then read *Onward*, write to *Onward*, ask *Onward*.

**Onward Numbers Coming**
**Watch for Them**

Chattanooga Itinerary, Dec. 1.
Christmas and New Year, Dec. 15.
Missionary Education and Evangelism, Jan. 1.
Y. P. C. U. Day and Evangelism, Jan. 15.
Japan, Feb. 1.
Lenten Number, Feb. 15.
News Items, March 1.

When you have followed up all these questions and know all these facts, and your Union is quite O. K. in relation to them, it may interest you to know why *Onward* has not some other things or some better things in it. It is because people do not send them. They will not answer letters and requests. I believe they *will* not, for I refuse to publish here that they *can* not. Any one who can think out a big belief like Universalism can write a postal in answer to questions and say such things as the following: "yes" or "no," "we shall try to follow the suggestion," or, "we can not follow the suggestion, because, etc." "We have done so and so," "We expect to do, etc." Such prompt news as that will help to fill *Onward* up fast. If anyone knows that something he wants to see there is missing for any other reason—write us about it, and increase our knowledge of the real facts of journalism, which must be poor if we give poor reasons and make poor excuses. We who read *Onward* and who work for *Onward* like it now and want it better. Please read the rest of this issue and let us get at it.

Yours for a good year and real gains,

*Eleanor Bisbee,*
*National Onward Superintendent.*

* * *

## SHALL WE?

We might have some new departments. If you had to read *Onward* what would make it better? *Please*, every loyal Universalist, send in a vote. (Cut it off the bottom of this page.)

Here are some possible departments:—

"State Exchange", meaning by this a published interchange of State Board and State Convention ideas, so we can have more even State development.

"U. S. Letters"—which is to say regular letters from the National Representatives so that all parts of the U. S. will be heard from more often.

"Sample Papers"—said papers being collected from among those read at Devotional meetings by Unioners of all ages and sizes and previous conditions of servitude.

"Union-at-Large"—telling who's who and where in the Union-at-Large, in which members are working who can not be in regular Unions.

"Kweshtuns"—a fine department for questions about everything from your religious thinking of a personal nature, to questions about other beliefs, about how to improve a specific condition in your Union, about where certain things are in the Bible, and what they mean. These questions can be answered by Unioners, by our best ministers, or by any other means that the questioner prefers.

"Statistics"—similar to the membership reports in the *Universalist Leader*, to include for us, membership, two cents a week returns, subscribers to *Onward*, etc., etc.

Vote for what you want, and please want one thing more than you do any other, so that we can tell which departments will win. Send them in fast and watch the next issue of *Onward* for the results as they have come in up to that time. We want every reader to vote, including ministers and Junior Unioners. The polls will be closed Jan. 1, 1917. This year is important for making a paper that will be worth the supporting of your subscription and at least two thousand others.

* * *

## BALLOT

*To the Editor of Onward:*

I think the ..... Department would make *Onward* a better paper for my use and would be a gain to other readers.

*Signed*, .....

(*Underscore your title.*)
Local Unioner.
State or National Officer.
Union-at-Large Member.
Junior Unioner—Supt.
Minister.
Interested but not a member.

Address .....

((Fill in, and tear off this slip, and mail it to Mr. Carl F. Elsner, 359 Boylston St., Boston, Mass.)

## NEW YORK CONVENTION

Inspired by the splendid Autumn weather, and nourished by New York State enthusiasm, the annual Convention of the Y. P. C. U. of the Empire State, held at Syracuse on Tuesday, Oct. 3, proved to be a great success. Early in the morning the delegates began to arrive, and 9 a. m. found a good sized gathering of enthusiastic Unioners ready for business. The program for the day opened with a Devotional Service, on the "Y. P. C. U., Its Moral and Religious Value," led by Miss Irene O'Connor of Gloversville.

Promptly at 9.45 a. m. the Convention was officially called to order by President Hal. T. Kearns, A word of welcome was tendered in behalf of the Syracuse Church by Dr. Betts, its pastor, and the President responded. The appointment of Sessional Committees was then made.

At 10 o'clock the roll call of the Unions was given to which the various Unions responded, relating therein the accomplishments of the past, and the aspirations for the future of that particular Union. Much information of an instructive and interesting nature was given. The program then provided the reports of the various departments. Both Secretary and Treasurer reported favorably and the Two-Cents-a-Week Plus report showed a considerable increase of funds over those of last year. The report also showed that Divine Paternity of New York City led in the number of subscribers, closely followed by Binghamton and Middletown. *Onward* showed a net gain of thirty-eight subscriptions for the year with Binghamton leading as to number of subscribers. The report of the Superintendent of the Union-at-large, although brief, conveyed enthusiasm. A report of membership was hardly necessary as the decided increase of members over the reported membership last year was self-evident in the presence of representatives of several new Unions organized during the year; namely: McLean, Oneonta, Cortland, Gloversville and Central Square. Much credit is due President Kearns and other members of the State Board who sacrificed time and energy to pay official calls on struggling and prospective Unions.

President Kearns postponed his talk in favor of National President Gay whom we were fortunate enough to have with us. There is a question in our minds as to just when President Kearns decided to deliver his postponed address; we know however, that developments resulted in our receiving installments of that address at various unstated times. Enthusiasm is a hard element to keep under cover. National President Gay's address on the Y. P. C. U. its cause for existence, its methods of work and its necessity, touched upon the importance of Y. P. C. U. training on the moral and religious instincts of the young people, and the lack of the aquisition of that particular training from other sources.

The concluding address of the morning was ably given by Dr. W. R. Roland, a prominent social service worker of Vermont. Dr. Rowland in his captivating, fluent, straight-to-the-point style told us of the need of the application of our doctrine of Universal Brotherhood. His stories of life based on his own experiences in social service work would melt a heart of stone. This concluded the morning session and the delegates separated for lunch.

At 1.30 p. m. the Unioners, lead by Mr. L. R. Smith of Binghamton, joined in a rousing song service. The regular routine of business was then transacted including the adopting of the usual recommendations, after which National President Gay, who had charge of the raising of the pledges spread contagion through the assembly to the tune of $125. The awarding of the Efficiency Cup and Banners then took place. Oneonta won the cup for being the most efficient Union and Binghamton, a banner for having the largest number of representatives at the Convention. At the election of officers which followed, the same four officers were re-elected for the coming year, as was also one trustee, the other two being new in that work. The election resulted as follows: President, Rev. Hal T. Kearns of Binghamton; Vice-President, Mr. Frank Stockwell of Canton; Secretary, Miss Helen Merriman of Canton; Treasurer, Mr. Louis F. Merlin of Brooklyn. The trustees are Mr. R. E. Williams of Binghamton; Mr. Edward Lewis of Auburn; and Miss Helen Dunteman of Oneonta.

A discussion of local problems was then taken up under the direction of the Vice-President, Frank Stockwell, and much information was given to the delegates with which to "crack" the proverbial "nuts" of their respective Unions. A Junior Conference lead

by Miss Krementz of Newark followed. Miss Krementz is the superintendent of one of the most successful Junior Unions in the State. Dr. Rowland then gave another splendid talk on the subject of social service after which all were asked to join in an open forum discussion of the subject.

At 6 p. m., came the "Eats," one of the last but by no means the least important item on the program. It was a joint Y. P. C. U. and Bible School banquet, and one that none could afford to miss. After the various courses including "Union Yells" intermittently served, an hour was devoted to speeches by Dr. G. E. Huntley and Rev. Harry W. Reed in behalf of the Bible School, and Rev. F. B. Bishop and Rev. C. S. Scott in behalf of the Y. P. C. U. It was an hour full of inspiration. Later in the evening Dr. Rowland again addressed the Unions in a splendid talk on "The Call to the Young." One never grows tired of hearing Dr. Rowland's interesting remarks and experiences.

Thus ended one of New York State's most successful conventions. The inspiration gained therefrom will remain with the attending representatives and through them reach their respective Unions making for the advancement of that institution which bears the noble motto "For Christ and His Church."

* * *

## ILLINOIS CONVENTION

The 27th annual Convention of the Illinois Y. P. C. U. was opened in the Universalist Church of Clinton, Illinois, Wednesday afternoon, Sept. 26, 1916.

Miss Danita Trench, having been appointed to act as President, since the resignation of Henry A. Niven, called the meeting to order. As a quorum was present, the business proceeded, Mrs. C. O. Lightner being appointed Secretary *pro tem.*

The reports of the Recording Secretary and of last year's Convention were read and approved.

The report of the Treasurer showed:

| | |
|---|---|
| Balance on hand first of year, | $29.86 |
| Receipts during year | 100.50 |
| Expenditures | 103.34 |
| Bal. on hand 9-26-16 | 27.02 |

A report of the Two-Cents-A-Week Superintendent showed $24 had been received during the year.

Mrs. Gilman Smith, Union-at-Large Superintendent reported a membership of eleven.

Miss Mildred Montgomery, Superintendent of the Junior Union, reported three active Junior Unions, one just organized at Clinton. She also gave the *Onward* report.

The report of the President showed eight active Unions, eight inactive Unions, and two of uncertain nature.

Rev. Stanley Manning of Minnesota gave a report from the National Convention.

Miss Trench announced that she had pledged $50 in behalf of the State Union at the New Haven Convention. She appealed to the Convention for the funds with which to pay this pledge. A collection was then taken in which $25.51 was received. Mr. Ellenwood suggested pledges for the rest and started with a pledge from Elgin. In less than ten minutes $100 was pledged for the Y. P. C. U. work.

Rev. F. W. Millar of Woodlawn asked for assistance from the home Unions in an endeavor to get his young people's society to unite with the national organization.

Miss Helen Hill read about the Comrades of the Quiet Hour. Rev. Stanley Manning explained about it and how one might become a member. There were three members of the Comrades of the Quiet Hour present and thirteen more were added.

The following committees, having been appointed the day before, gave their reports: Recommendation Committee, C. O. Lightner, Rev. Stanley Manning, Charles Rowell; Credentials Committee, Miss Helen Hill, Miss Crang; Auditing Committee, Rev. L. E. Blackmar, Mrs. Gilman Smith; Nominating Committee, Miss Mildred Montgomery, Mrs. Bessie M. Smith.

The Credentials Committee not having completed its report, a roll call was taken which showed a quorum present.

The Auditing Committee found the Treasurer's books to be correct.

The Recommendation Committee offered the following resolutions which were adopted as read:

We commend *Onward*, the *Journal* of the Universalist young people, to the attention of all members and friends of the Union.

We urge the appointment of an *Onward* Superintendent in each local Union to co-operate with the State and National Superintendents in increasing the circulation of the paper.

*Two Cents a Week Plus.* The Shinn Memorial Church of Chattanooga will be dedicated next July.

A large part of the missionary contribution of the Union through two cents a week and otherwise goes to this church. We recommend a generous response on the part of all members of the Union to appeals for this purpose. The National Convention in New Haven adopted a new slogan for our missionary giving, "Two Cents a Week Plus." This is a challenge to our generosity and we recommend that it be accepted in the spirit in which it was made.

*Organization Work.* Owing to the great need of re-organizing work in our state, we would recommend the appropriation of $30 toward traveling expenses of the State Organizer and of other members of the State Board working under said officer.

*National Convention.* The next Convention of the National Y. P. C. U. will be held at Chattanooga next July. This trip will be a denominational missionary pilgrimage of little less interest and importance than the California trip last year. The situation of our churches in the South and the conditions under which they work are very similar to those existing generally throughout the Middle West. A large attendance from this section at that convention would show our interest in and sympathy with their work. We urge not only the members of our Unions, but all who are connected with our churches throughout the State to attend this Convention and so help to make the occasion not only one to be remembered but one of inspiration to our Southern Universalists who are striving so hard to uphold the banner of our faith.

*Union at Large.* The Union at large is organized to give an opportunity to those who desire to take up the Y. P. C. U. work and who are so situated that they can not belong to a local Union, to unite with the organization. We commend this department of our work and urge that special attention be given this year to increasing its importance.

We recommend that all of our ministers be urged to give their earnest attention and loyal support to the fostering of the Young People's Christian Union.

As a training for Senior-Union work and as an opportunity to enlist the interest and activity of the boys and girls in denominational work, we commend the Junior Union to the attention of all our churches, and urge the organization of Junior Unions in connection with the Junior Department of our Sunday schools or otherwise as local conditions may demand. The superintendency of a Junior Union is an opportunity for service on the part of a member of the Senior Union or of the Women's Missionary Association.

The Nominating Committee presented the following report:

President, C. O Lightner, Elgin,, Vice-President and State Organizer, Miss Danita Trench, Oak Park; Corresponding Secretary, Florence Simmons, Stockton; Recording Secretary, Mabel Leonard, Joliet; Treasurer, Miss Mildred Montgomery, Marseilles; Junior Union Superintendent, Gertrude Moller, Mt. Vernon; Onward Superintendent, Miss Ardelia Olden, Joliet (later resigned); P. O. Mission, Miss Dorothy Stark, Sycamore; Two-Cents-a-Week Plus, Chas. Rowell, Lombard College, Galesburg; Union at Large, Rev. Warren Brigham, Stockton.

The entire slate was then unanimously elected.

Rev. Stanley Manning installed the new officers present with a few impressive words.

The Convention then closed to meet next year at Stockton.

On the evening of Sept. 26 the Y. P. C. U. and Sunday school banquet was held. Over 120 guests attended, so many in fact that the toasts could not be given in the dining room and the entire company adjourned to the auditorium of the church at the suggestion of the toast-master, Rev. E. D. Ellenwood. Miss Danita Trench brought a word from the National Convention at New Haven, Mr. Tilden talked on Lombard, Dr. John I. Leonard spoke on the Sunday school and Rev. Stanley Manning on the Y. P. C. U.

The devotional meetings of both mornings were in charge of the Y. P. C. U. Mrs. C. O. Lightner and Miss Danita Trench leading Wednesday and Thursday mornings respectively.

Wednesday evening the first meeting of the new State Board was held. The policy of the Union for the coming year was mapped out in the rough. The intention is to pursue a vigorous policy of re-organization. All the members present were enthusiastic over the possibilities for the coming year and promise results.

* * *

## MASSACHUSETTS UNIONERS

**You** are wanted to help swell the ranks of "Two-Cents-a-Week-Plus" subscribers in this state. By "you" is meant every member of every Union. Keep at it until your Union has elected a Superintendent, and then help him to get everybody to subscribe. Think of what this would mean! Our slogan this year is "Everybody a subscriber to T. C. W." The dues are only two cents each week, or $1.04 a year. This is only a trifle but a thousand young people giving this amount will make $1040.

**Will You Do Your Part?**

*Clayton A. Hilliard.*
*Massachusetts T. C. W. Superintendent.*

## COMRADES OF THE QUIET HOUR

If we have but a short time each day to give to Bible reading, we must follow some plan, if those few minutes are to be valuable to us. If you wish for such a plan and other helpful suggestions, send your name and address to the leader of the Quiet Hour and become one of the Comrades.

*Beulah S. Cone,*
61 *Trenton* St.,
*East Boston, Mass.*

* * *

## THE THANKSGIVING-"ONWARD" NUMBER

When the *Onward* schedule for the year was made up, last summer, the Nov. 15th issue was given the above title. At first glance through the pages of this number it may seem that the first topic, "Thanksgiving" has been overlooked. The fact is, however, that while the causes for thanksgiving, as recorded in two splendid state convention reports together with numerous excellent news items, have filled our columns so full that we can not publish the special Thanksgiving articles that we would like, this in itself is a reason for great rejoicing and we pray that every one of our readers will show forth their thankfulness in deeds of love and service.

* * *

## SUBSCRIPTIONS

Send in a new subscription or renew your old one even if it has not expired, so as to be with us right through the campaign. *Every* subscriber ask for one new one. Send the 50 cents and the name and address to 359 Boylston St., Boston, Mass. This will give the *Big* Boost for *this* year. Next year your improved paper will give itself another boost, for it is up to us to get around to boosting your plans and desires for the paper. We are cleaning up for the new job. Send in the votes.

* * *

## BUSINESS

All success depends on business-like methods endowed with faith and hope like young people ought to have. This means: all questions to be answered promptly by every one asked; all writing, reports, etc. to be *on time* from secretaries and other officers who are elected to handle real jobs. Get the business-like habit. Get it now. Practise on *Onward*—be prompt.

## WHAT OUR UNIONS ARE DOING

**Santa Paula, Cal.** — We doubt if any other Union is working under the same conditions that we are. We have just sent thirteen of our active members away to institutions of higher education, a fact which we are proud of, and at the same time deplore. The tragedy of the situation is that eight of the thirteen are girls, and when you realize that 75 per cent of our members are young men you will understand how greatly we miss the girls. We have often wished that we could even up with some New England Y. P. C. U., where the girls outnumber the young men. Yet if it came to a real issue we probably would want to take the girls and not give the boys. We certainly have a splendid Union, one where people can be "A Stranger Only Once," and it is our aim to make our Devotional Meetings so interesting, so live and so helpful that one will feel that he has really lost something if he is absent, rather than to try to increase the membership contests etc. We keep "Open House" on Saturday Night, running in opposition to the pool room which seems to be the only place where the young folks can congregate and talk, have games etc. We are busy with dramatics, a play to be presented in October, and are hard at work remaking the grounds back of the church into a Play Ground with Tennis Court etc. So taken altogether we feel that things are progressing and that we are accomplishing things worth while.

* *

**Woodfords, Me.**—Sunday evening, Oct. 1, the Woodfords Union considered the topic for Sept. 24, "Looking Ahead. What Shall We Plan to Accomplish this Year? Convention Echoes." Several of the National Convention Reports and Recommendations were read and discussed and after the Two Cents a Week report ten subscriptions for this work were raised. The Union planned a little of the year's work and in accordance with the request of the National Board made out a list of prospective members for which to work. The Union is planning socials and better devotional meetings.

**Brooklyn.**—The first fall business meeting of the Good Tidings Y. P. C. U. was held Monday evening, Sept. 11, at the home of Mr. Forrest Beadman. Many things were discussed as to the work for the fall and winter. The devotional committee has a very interesting program arranged for the Sunday devotional meetings. We are planning to make a big try in the efficiency contest this year. One new member was added to our Union at this meeting, Miss Alida Settgas. We are planning to give a Salamondy Lundy party early in October, the proceeds of which are to be added to the Young People's church building fund with which

the Y. P. C. U. are going to help furnish our new church building which will be ready very soon. Our Union is supplying the church with its weekly calendar as it did last year.

* * *

**Owatonna, Minn.**—We initiated one new member at our last meeting. Our Seniors meet on the first and third Sundays at 4 p. m. now, and the Juniors on the second and fourth Sundays at the same hour, just before the church vesper services.

* * *

## HOW VERMONT IS DOING IT

### All State Boards Please Note

The following extracts from the monthly bulletin which Rev. G. F. Fortier, Field Agent for the Vermont State Union is sending to all members of the State Board should prove suggestive. Let us hear what *your* Board is doing.

### NEWS

A new Union was established at St. Johnsbury at the time of the Convention and the pastor reports it as doing well and as being one of the hopeful things of the outlook at St. Johnsbury.

A new Union has been established at Woodstock, Miss Katherine Ordway is the secretary.

Your field agent visited the Union at Lyndonville, on Sept. 24. It is very small but there is considerable hope under the aggressive leadership of the new pastor Rev. H. H. Niles.

Your field agent visited Barnard on Sept. 17. He there urged that the unaffiliated Union be united with the State organization.

The field agent will reorganize the Union at Morrisville on Oct. 8, and will visit the unaffiliated Union at Wells on Oct. 22. He hopes to secure a number of members at large at Wells. This Union is undenominational in its scope.

The field agent has requested Miss Norma Richardson, the secretary, to look over the fields at Ludlow, Cavendish and Londonderry with the idea of establishing Unions in these places.

Mr. Trout reports that Miss Alta Eames of Brattleboro will take charge of the Post Office Mission Work for the State and Province.

Miss Eleanor Bisbee, National Superintendent of *Onward* writes, "I would like to ask your attention in the matter of *Onward*. It would mean a great deal to have thoughtful attention directed to this one of our responsibilities. Within the past three or four years the Y. P. C. U. has assumed the entire responsibility of publishing *Onward* in which they were formerly helped by the Publishing House. To make good with the increased cost of paper and to maintain and improve the paper, which latter can be done, I believe, with the means we have, we must have at least 400 added subscribers this year.

I ask you in all seriousness to tell us how best to fit the paper to your people's needs, and for the sake of everything that is good in it now—to boost it for all that you are worth."

**ONWARD**
THE OFFICIAL ORGAN OF THE
YOUNG PEOPLE'S CHRISTIAN UNION
OF THE
UNIVERSALIST CHURCH
**Issued semi-monthly at 333 Union Street, Lynn, Mass.**
**Managing Editor, Carl F. Elsner**
**Terms ifty cents a year in advance.**

**Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass , under the Act of March 3, 1879.**

Plans—Now for suggestions.

1. Taking it for granted that you are in favor of my suggestion in previous letter, I shall on Oct. 20 send to all ministers in the State and Province, letters with self addressed and stamped envelopes enclosed asking immediate replies to the following questions:

(*a*) Have you an active Young People's organization of any sort?

(*b*) If it is not affiliated with State and National Y. P. C. U., are you willing that its members should be approached with the proposition that it shall be so affiliated?

(*c*) Do you want a Y. P. C. U. in your parish, if you have not one?

(*d*) Are you willing that myself or some other representative should come into your parish during the present year and attempt to organize a Y. P. C. U.?

(*e*) Will you co-operate with State and National Y. P. C. U. in the observance of Young People's week during the month of January 1916?

2. Again taking for granted your co-operation, I propose to attempt to arrange for four mass meetings during the month of January in the interest of the Y. P. C. U. The places which come readily to my mind as being desirable for such meetings are St. Johnsbury (Derby Line, Lyndonville, East Corinth, Concord and St. Johnsbury)—Barre (Washington, Williamstown, Richmond, St. Albans, Montpelier, Northfield)—Bethel (White River Junction, Rochester, Barnard, Stockbridge, Woodstock, Graysville, Tunbridge)—Bellows Falls or Chester (Bellows Falls, Brattleboro, Springfield, Felchville, Cavendish, Ludlow, Londonderry, Rutland.)

3. Upon receipt of proper information from the National Union, I propose to prepare programs for distribution to the various Unions in the state and Province for the observance of Young People's Week.

Please write me what you are doing in your department. Write if you are doing nothing.

* * *

## REWARD!

for information leading to communication with a brainy Roast Mistress for the Massachusetts State Banquet.

*Miss Tillie Leonard,*
*6 Philbrick St.,*
*Norwood, Mass.*

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

**"We can do it if we will. We can do it and we will"**

## THE JUNIOR DEVOTIONAL MEETING

**Nov. 19, 1916. Junior Helpers. Helping Those in Need**

Prov. 3 : 27, 28; Prov. 31 : 9; Acts 20 : 35; Psa. 72 : 12, 13; Jas. 1 : 27; Matt. 25 : 31-40.

"It is more blessed to give than to receive." How often those words are lightly spoken, how often they are said in jest, when really it is one of our greatest blessings to be able to give, to give of ourselves, of our time, of our money.

The two things necessary are to *see* the *need*, and be *willing* to give, whatever and whenever it is necessary.

At Thanksgiving and Christmas time our thoughts naturally turn to those who have less to do with than we have, and we see to it, that they have enough to eat and that Santa Claus doesn't forget them. But how about the rest of the year? Don't you suppose they get hungry and need things at other times besides just Christmas and Thanksgiving?

People are often in need of other things than food and clothes. They need love, kindness and sympathy too, for "the gift without the giver is bare." Shall not we Juniors be on the lookout and be ready to speak a word of kindness and love whenever we can?

Once a man was passing on the street, when a beggar stopped and asked him for some money. The man pulled out his empty pockets and said, "I am sorry, brother, but I have nothing to give you." Instantly the beggar smiled and thanked him saying, "You have given me much, for you have called me 'brother!' "

So if we can't give money, let us not forget to give the friendly word.

Our time is valuable too. Perhaps some days we could stop playing earlier and help mother or run errands for our neighbor who couldn't go out. Or perhaps there is some one ill who would love to have the time shortened by a visit from a bright, cheery school girl or boy.

Let us try this week to see how many chances we have to help some one in need.

**Nov. 26. 1916. Thanksgiving Why and How Do We Give Thanks?**

Acts 2 : 46, 47. Psa. 52 : 8, 9. Psa. 51 : 15. John 6 : 11. Psa. 57 : 7-11. Isa. 62 : 8, 9.

Thanksgiving is a National Holiday. It's a day set apart in commemoration of that day, years ago, when our Pilgrim Fathers met to thank and praise God for their deliverance from the Indians. If they had much to be thankful for then, have we not more to be thankful for to-day? Ask each Junior to name something for which we all are thankful and then to name something else for which he personally is thankful.

To whom shall we give thanks? We thank our parents and our friends for any little courtesy that they may show us, should we not daily thank our Heavenly Father who is constantly watching over us and caring for us?

Then should we be content to show our thanks by words alone? Should we not show by our deeds of service that we are thankful? There is the story of Uncle Sam's Shoes, that shows how the Eskimo felt.

The government agent in a small town of Alaska was also the general storekeeper. He found it nearly as hard to understand the Eskimos, as they did to understand the workings of the United States government. What they did know though, was that Uncle Sam was the one who sent them food and clothing and was the one who took care of them.

One day an Eskimo was in the store and chanced to see a cartoon of Uncle Sam, showing him in old patched clothes and barefooted. He said to the store keeper, "That Uncle Sam?"

"Yes," grunted the man, "looks pretty hard up, doesn't he?" "Uncle Sam got no shoes?" persisted the Eskimo.

"Guess not," replied the man. "Pretty cold weather to go barefooted, isn't it?"

The Eskmio made no reply, but picked up his supplies and started home.

That evening there was excitement in the Eskimo hut as the wife and children heard how good Uncle Sam was, how he sent food and clothing to the Eskimos in Alaska, while he himself had to go barefoot! The little wife on hearing the story went quickly and brought out a beautiful soft doeskin and many bright beads.

Two days later the Eskimo returned to the government agent and handing him a parcel said, "Uncle Sam got no shoes. Me and my wife take two days make these for him. Send them to Uncle Sam!" The agent on opening the package found a pair of most beautiful soft beaded, doeskin mocassins.

Can we not come up to the standard set by the Eskimo and do something to show our gratitude?

(I would suggest that the story of the First Thanksgiving and conditions at that time be told either to or by the Juniors.)

*Thelma Freeman.*

**Dec 3, 1916. The Land of the Golden Man. IV The Indians of Western South America**

Matt. 18 : 12-14. Isa. 45 : 18-22. Psa. 95 : 6. Col. 3 : 13-17. Isa. 66 : 18. Psa. 107 : 31, 32.

I opened a book the other day and a map slowly unfolded itself. I looked at it in surprise. I had never before seen the land it pictured separated from the rest

of the continent. "Surely," said I, "this must be the longest and thinnest country in the world!" Perhaps it isn't, but look at the map of Chile and see what you think about it.

To-day we are to consider the Indians who live in the western part of the land of the Golden Man. We shall learn who they are, the conditions under which they have to live, what they do for us, some of their needs, and perhaps we shall see something we can do for them now, or store away in our minds the thought of their needs so that in days to come we shall be willing to share and to help. Perhaps all the week we shall watch to see things which the people of Western South America give to us, and send grateful thoughts to them in return, if we can do nothing more just now.

When one begins to read about South America—and there are *so* many fascinating books, one does not wonder that the representatives of the different denominations when considering what country should come next in the missionary program of study decided that South America ought to be studied in connection with one of the big events of history—the opening of the Panama Canal. That is why, with some few exceptions, you will find a study of South America on most missionary programs for this fall and winter.

The Superintendent will find plenty of material in the text book itself, but here are the names of a few interesting books to look over in connection with this chapter on the Western Indians. Many of them have good illustrations which can be shown to the children, thus helping them through the eye gate as well as the ear gate.

Chile and Her People of To-day, by Winter.

The Other Americans, by Ruhl.

Among the Andes, by Mozans.

The Future of South America, by Babson.

South America of To-day, by Clemenceau.

Illustrated South America, by Boyce, has particularly good pictures.

The Conquest of Peru, by Prescott.

You and your Juniors can have many happy hours together this year, rambling at will through South America, if you will let Miss Ferris be your conductor through the land of the Golden Man. *Mary L. Ballou.*

**Bible Search, Nov. 26, 1916**

Why we give thanks. Ps. 92 : 1, 2. 2 Cor. 9 : 11.
How we give thanks. Eph. 5 : 20. Col. 2 : 6, 7.
Memory Verse, 1 Tim. 4 : 15.

**Dec. 3, 1916**

God is greater than man. Job 4 : 17.
A good man. Luke 24 : 50.
The new man. Eph. 4 : 24.
The merciful man. Prov. 11 : 17.
The Divine Man. 1 Tim. 2 : 5, 6.

*Mary E. Bradley.*

## LEADERS IN CONFERENCE

True to her resolve, Mrs. Ray had called on Millie Sanders and had arranged that the next meeting of the Devotional Committee and the leaders should be held at her house. "It's a shame, Doctor," said Mrs. Ray the day before the meeting, tears standing in her eyes. "It doesn't hust *very* much. Can't I go out to-morrow? I have *such* an important meeting to attend!"

I'm afraid, little lady," said the kindly doctor, "that that twisted ankle ought not to go out of doors for at least a week. If you try it you may have trouble all winter. You'd better keep quiet."

Mrs. Ray thought and thought. "I'll see if I can get Millie to come here and telephone for me or call on our different leaders. Then we will hold the meeting here, and she will surely come, so that I can talk with my Committee about our ideals and duties and opportunities."

Millie came, did all the necessary telephoning and calling—and after supper on the day of the committee meeting telephoned that she had been autoing all the afternoon and her mother thought she had better not go out again that day as she was tired and sleepy after her ride in the open air.

"I am to have the Thanksgiving Sunday meeting," announced Esther Carpenter. "See my pumpkins and turkeys," and a lot of golden pumpkins and brown turkeys fluttered through the air, to be gathered and brought back by the young men. They had been cut out of paper and colored with watercolors and crayons. "It's no more work to make these for a devotional meeting than it is for a social, and my sister and I are always doing something of the sort when the girls are to have a party. See what they say." They had been cut from folded paper and inside Esther had written: A father who is out of work, a mother who is doing washing, and five children with good appetites, will surely be glad if we share some of our Thanksgiving joy with them. Will you bring a pound, a pint, a quart, or some article of clothing when you come to the Y. P. C. U. meeting Sunday night?"

"That's part of the Thanksgiving," said Esther, "but it isn't literature. When man first talked he tried to express himself in a very crude way to his Creator. But everything was crude then. When he got a written language he wrote thoughts about God. As man's highest thoughts usually come from thinking about God, by speaking to Him, or praising Him, it is the natural thing that much of our finest literature—the world's finest literature—has the golden thread of religious thought running through it.

Then one reason why such literature appeals to us, and why we call it fine literature, is because the religious longing in our own hearts responds to the lofty words of author or poet. It is religious thought which has given us the Bible."

"The Bible is the 'best seller' of all books," said Mr. Harris. "A report of the work of Bible societies is wonderfully interesting."

"Yes, our topic might almost, for modern writing, have been the influence of the Bible upon literature, so I am going to ask one of the High School scholars to show the influence of the Bible upon Shakespeare's

writings. Another is to have Tennyson; another, Longfellow; another, Whittier, and so on. I shall ask ten others to bring a poem or other selection which shows that some religious force influenced the writer. I am afraid if I do all I have planned, the meeting will be rather long, so I am making my own paper brief. I do want everybody present to repeat a verse of Scripture, preferably a thankful verse, before we go home, and that is to be our Scripture lesson for the evening."

"You might be interested, Miss Carpenter, in a book by George Hamlin Fitch—Comfort Found in Good Old Books," suggested Mr. Harris. "He speaks of the Bible, Shakespeare, Thomas A. Kempis, Milton and others."

"Suppose I lend you Lillian Whiting's World Beautiful in Books," said Mrs. Ray, "and Cody's Selections from the Great English Poets will help. But I'd better keep that to give to Millie for I want you to be sure to give her one of your assignments."

"I wish we might talk longer about helpful books, but I know our *Onward* Superintendent wants to talk about

**Onward**

"When I became a member of the church I subscribed for my church paper. I thought it was one of my duties to know what was going on in my denomination and also my duty to support such an important agent as our paper. I have since found that many persons don't have the same idea of the obligation of church membership as I did."

"Why does a live, up-to-date grocer need the *Modern Grocer?*

Why does Mr. Harris subscribe for the *Expert Accountant?*

Why does Mr. Thompson read the *Journal of Education* and Miss Kimball say she can't get along without *Primary Education?*

These are some of the questions I am going to give out.

Here is another which I shall give to four Unioners who take *Onward.* I want to give it to four who are not subscribers, but that seems too pointed. Why does a live, up-to-date Unioner need to take *Onward?*

Four others are to have the question: How does *Onward* help you?

I shall have some selections from *Onward* read and some sample copies distributed, so that non-subscribers may know what kind of a paper we are talking about.

My own remarks are to be on: *Onward* and Its Need of Us. What we can do for *Onward* and Why we should do it.

Ned is going to distribute paper and pencils for me. Then I am going to put a question on the blackboard and give two minutes by the clock for a written answer. The question is: Why take *Onward?*

The slips are to be exchanged and the answers read aloud. If we can, we'll decide which reason is the best."

"How many in the Union take *Onward* now?" asked Mrs. Ray. "Just about one-third of our membership. I shall not be content until I get two-thirds on my list. So after we have talked about *Onward,* its value to us, and its need of our loyal support, I shall ask for subscribers and I shall be disappointed if we do not show an increased list as a result of the meeting."

"I'll subscribe," asid Ned. "Here's my fifty cents, and I'll put my name down when you ask for subscribers."

## THE SENIOR DEVOTIONAL MEETING

**Nov. 19, 1916. The Influence of Religion upon Art**

Written for *Onward* by Miss Eleanor Bisbee

**Daily Bible Readings**

*M.* Ex. 35 : 21-35. *T.* Ex. 39 : 1-32. *W.* Prov. 25 : 11-12. *Th.* Isa. 2 : 10-17. *F.* II Chron. 2 : 1-18. *Sat.* II Chron. 3 : 1-17. *S.* II Chron. 4 : 1-22.

**Prayer**

Father, as we think of the beauties of life we draw nearer to a realization of Thy being. We bow in thankfulness for the power Thou hast given us. When we look at the paintings and sculpture,—everything that we class as Art—we offer grateful prayers for the pleasures that men can give. Oh our God, accept our thanks for every bit of ability that has naturally come into the lives of the geniuses whose work we enjoy. Wilt Thou accept our sincere gratitude that Thou hast given other men what we can not perhaps provide in our own lives, however much we may desire it. With thought for the great universal needs of the world, we humbly pray for some ability or strength of purpose in our own lives that we, too, may make a fair contribution. Our appreciation of the work of artists is making us long for something of true worth which we may contribute so as to deserve of our fellow beings the love that we accord to those who have contributed to us from their store. May the spirit of Jesus Christ who recognized and loved ability and true worth in every human being, be in us. May we cultivate all that we can in ourselves and contribute all that we can to others who are able to enrich the higher and nobler joys of life. We ask this privilege of helpfulness in our lives as an expression of our determination to show the joy that Thou hast granted us. In the spirit of Christ, we ask it. Amen.

**The Influence of Religion on Art**

Anyone who went to Europe before the time of the great War would be able to get up in a meeting and tell that Religion must have had an influence upon Art in the past. A very good introduction to this subject would be a collection of reports from people who have either traveled abroad or who have read about foreign travel, or who are students of history. Fortunately this is such an obvious fact, this influence of religion upon Art in the past, that such a collection of reports would not have to come from great authorities, but just from anybody who had heard about it at all.

Perhaps the deeper part of this topic is not so obvious. Assuming that one can easily satisfy himself

by the above method, that religion can influence art, then we reach the harder question of how it influences art. Why did the early peoples make the garments that are the truest art of their period in just the way that the 39th chapter of Exodus says that they did? There is a marvelous color system described and carefully planned out there. The significance of the *number* of jewels is told, but there must have been a greater symbolism than that to have any such elaborate scheme followed at such cost to the people. Many colors have come to have a peculiar meaning for us to-day. The Y. P. C. U. colors, blue and white, stand for definite things. The American "Red, White and Blue," really means something by its colors. The question is, did the early Hebrew colors mean the same things? It would be rather hard, unless one is in a city Union and can reach the Art Galleries and Libraries to find out any theories of the Hebrew idea of colors. The modern ideas are, on the other hand, very easy to find out. Suppose a list of colors mentioned in the Bible story were made (one might have to look up the colors of some of the jewels) it would be quite possible to find out what that combination would mean to-day. Some people are quite particular about the color schemes in their own houses and some people are more particular about it in their churches. A bit of color misplaced in a church causes some a great deal of dissatisfaction, whether it be in lettering on the walls or in the staining of the windows. In many cases, such undesirable features merely call forth the comment that simply modifying or changing the color would be an improvement. There must be some reason why this is such a common occurrence even among people who lay no claims to artistic ability.

The influence of religion on Art is a daily occurrence and it is worth observing. Knowledge of it means grateful recognition of God's goodness—with that comes the strength of humility.

**Nov. 26, 1916. Thanksgiving Sunday.**

**The Influence of Religion Upon Literature: Songs, Poems and Stories of Gratitude. How is Thankfulness best Expressed?**

(Written for *Onward* by Miss Marion Raymenton, Tufts College, Mass.)

**Daily Bible Reading**

*M.* Job 28 : 1-28. *T.* Josh. 10 : 12-14. *W.* Psa. 137 : 1-6. *Th.* Jer. 36 : 1-32. *F.* Luke 1 : 46-55. *Sat.* Num. 21 : 12-18. *S.* Ex. 15 : 20, 21.

**Prayer**

Dear Father of us all: We thank thee for the boon of life that we hold in trust for thee. May we strive always to so train our bodies, our minds and our hearts that we may be worthy to share in the service of our fellow-men and thus show our gratitude to thee. We thank thee for the life of the Nazarene, thy gift to the world that we might believe, and so make our own lives richer and of use to each other. May we so live that we may lose ourselves in our endeavors to help those around us, and so at the last may we find ourselves in thee, our Father and our God. Amen.

**Thoughts Suggested by the Topic**

All the world, like the great Virginia orator, judges present and future by that same measure—the past. And so it is that when asked if our Christian religion has been big enough and strong enough to influence our literature, we point to our masterpieces as sufficient proof.

Poems like "To a Waterfowl," "Crossing the Bar," "In Memoriam" "Invictus" show what the great truths and the not-to-be-solved mysteries have meant to men whose natures were in tune with the Infinite.

Turning to prose, the field is still wide, and because so many illustrations could be taken I choose but one. Emerson pleads passionately in his essay "The Over-Soul" for the religion that is "within," the "miracle that transcends all others."

Use the essay to typify the appeal of one deeply religious nature, through literature, to the world.

Other parts of this same essay may seem to criticize most harshly the creeds and dogmas that are often thought of as religion, but the plea that follows for true, inner, sincere religion shows all the more strongly the long struggle, thought and study over the roots and principles of real religion. The very fact that religion has drawn and compelled consideration from the very men who have considered themselves its opponents—Ingersoll, Thomas Paine, Carlyle—shows the influence of religion upon strong personalities, and upon literature for with each of these the result has been a treasure fostered by religion and given to literature.

The Psalms, our Bible Songs, embody this expression of gratitude better than any more modern songs, yet it is no wonder that with these as examples men should, inspired by a feeling of thankfulness, write such hymns as "Lead, Kindly Light," or "Onward, Christian Soldiers." The stories of how these and other hymns came to be written may be obtained, and used to emphasize this phase of the subject.

With such perfect expressions of gratitude as our literature affords, we may well stop to think on what its authors may have regarded as the best way to express thankfulness. For each of them the matter must have resolved itself into two distinct questions:

1. How is thankfulness best felt?
2. How is thankfulness best expressed?

Real thankfulness can be felt only by observing, not fleeing from, the more unfortunate of our fellows. Then only can we realize, not in an "I-am-better-than-thou" spirit, but in the spirit of sympathy, our own thankfulness that in some particular way we are stronger and thus enabled to help those weaker than ourselves.

Thus far, self-contemplation is necessary, but arrived at this point, we can best show our thankfulness by forgetting ourselves in our efforts to lighten the burdens of others, remembering only the cross our Saviour bore for us.

**Dec. 3, 1916. Onward the Y. P. C. U. Paper Its need and our opportunity. The influence of Church papers. Loyalty to Church publications. A canvass for Onward subscribers.**

**Daily Bible Reading**

*M.* 1 Thes. 5 : 27. *T.* Luke 1 : 1-4. *W.* Matt. 13 : 52. *Th.* Isa. 26 : 7-9. *F.* Psa. 119 : 1-8. *Sat.* Psa. 119 : 9-16. *S.* Psa. 119 : 80.

**Prayer**

Our Heavenly Father, wilt Thou bless the white winged messengers which go out week after week to tell what is being done by Thy Christian children. May we rejoice in the triumphs which they record and be glad over the extension of Thy kingdom. Open our eyes that we may see how vital such messengers are to the Christian Church and its members. As they bring to our attention the problems of the Church may we be willing to give our time and money and thought toward solving those problems.

As we think, our Father, of the love and the bounty which Thou dost pour out so lavishly upon us in this fair, free land, may love for Thee and Thy church and all its agencies increase in our hearts until we lay at Thy altar generous gifts for all its needs. In Jesus' Name we pray. Amen.

* * * * * * * * * * * *

Once there was a dog. He was a very fine dog. Father liked him because he was sure no thief or tramp would do harm about the buildings if the dog was there. Mother liked him because she felt the children were so safe when he was with them. Carl liked him because he and the dog could run such fine races together. Harry loved to take him down to the pond and throw sticks to be brought back. Freddie rode proudly up and down the road in a little cart which his pet carefully drew. Tom always whistled for his companion when he went to get the cows.

When Alice went across the fields to the neighbor's homes she was sure to ask that the dog might go with her. Lisbeth never went berrying without him and little Caroline played by the brook for hours at a time perfectly safe because her guardian was with her.

Then came a strange day. The dog was hungry—and he made his wants known in dog fashion. "I shan't feed him," said father. " He isn't my property. He's the family dog." "I shan't feed him," said mother, "I have to cook for a man and seven children now, and I won't feed a dog, too."

"I am not responsible for feeding things about here," said Carl. "Why should I feed a hungry dog?" "I'd give him something," said Harry, "but I want the whole of this piece of meat myself." "I'm only a little boy anyway," said Freddie. "What could I do for him?"

"I don't see that it is my business," Alice suggested. "If he's hungry why doesn't he go out in the woods and hunt for something?" "Well," contributed Tom, "I'm sure he ought to be fed, and I'm sure we all want to keep him, but I'm going to make a kite just now and I can't stop to attend to him." "If I knew how to cook," lisped Caroline, "I'd cook you a good dinner. 'Es, I would, doggie dear, but I tan't."

The conversation was rather discouraging to the dog. He lay on the floor and whined. Then he went to Lisbeth, put his head on her knee and looked at her very earnestly. She gave him a pat. Then she whispered in his ear. "Wait a little while. I'll see what I can do! Somebody *must* do something!"

"Father," she questioned, "if I can find five pennies in the change in your pocket may I have them?" "There's five cents toward dog biscuit!" she reflected. "Mother, are you *sure* you need all those bones for soup? May I have just one?" Going to find the dog, she saw Carl coming toward her with a big slice of bread and butter. "I don't believe I'm as hungry as he is. You may give him half of this, and Harry is trying to find you to give you the bone and scraps from his meat."

"Oh, thank you both," said Lisbeth. "Where *is* that dog?" "Out under the appletree," said Tom. "Caroline is sharing her bread and milk with him and Freddie is giving him part of his cookies. And you needn't be in a hurry. I gave him a plate of potato and gravy myself when I went to the woodshed for some sticks for my kite."

"I just met the butcher's cart," said Alice strolling across the yard and striving to appear indifferent. "He let me have a couple of big bones. Where's the dog?" And Alice did not say that she spent a nickel from her spending money, to get those bones.

Later in the day a very well-fed, contented dog lay down by his kennel, and gave a long, satisfied sigh of enjoyment.

* * * * * * * * * * * *

But what has all this impossible story got to do with Church papers? I don't just know. Do you? I wouldn't exactly want to call Church papers and our own *Onward* the dog, would you? even though they are faithful messengers, good companions, true friends. Not even though these printed friends warn us of danger, call us to new heights, bring us comfort, and try to lead us in the best path for our feet, as dogs sometimes do for those they love.

But—Church papers *do* get hungry, and they have to be fed. The average denomination is something like the family I have described. When they are told that the Church paper is hungry for subscriptions to keep it alive they are quite sure the paper is a good thing for the denomination and it ought to be published. only somebody else ought to do the feeding. And we hear all sorts of excuses for not doing one's part in sustaining this important factor in our Church life.

We point with pride to the subscription list of *Onward.* The members of the Y. P. C. U. have done nobly in rallying to its support since the Union became wholly responsible for *Onward's* finances. But "the dog" is still hungry. Each *Onward* Superintendent ought to be like the patient, persistent Lisbeth, who went, if I had had room to tell you, over and over again with her request for help, until she had made each one in her family feel how much their faithful friend did for them and how necessary it was that each should do a little in return

Chattanooga Pilgrimage

# ONWARD

The Journal of the Universalist Young People

Our Motto: For Christ and His Church

Edited by the National Executive Board

VOL. XXIII DECEMBER 1, 1916 NO. 23

## "We Can Do It If We Will We Can Do It And We Will"

**Five Hundred Universalists in Chattanooga, next July for the Twenty-ninth Annual Convention of the Young People's Christian Union of the Universalist Church and the Dedication of the Shinn Memorial Church.**

**The Place—Chattanooga, Tenn.**
**The Time—July 11-18, 1917**
**The Number—Five Hundred**

## "IT CAN BE DONE"

### WHAT "THEY" SAID—BUT IT WASN'T SO

"It can't be done!" But it was done. "It will be so hot!" But it was not. "No one will go!" But three hundred did go. "It will surely fail!" But it did not. "We are not big enough to carry out such a great enterprise!" But we did take the largest excursion out of Boston and the railroad men of Chicago announced that ours was the largest out of Chicago this season.

All of which shows that, sometimes, we know more about things after they have happened than before!—*Dr. Bisbee in "A California Pilgrimage."*

* *

### THE UNHEARD-OF HAPPENS

It is a well-known adage that "Opportunity never knocks twice at the same door," but behold in our Universalist Church the exception which proves the rule. The "Much Afraids" who would not brave the discomforts (only there weren't any) of the California Pilgrimage, the "Grasshoppers" who did not begin to save until the "Ants" were almost ready to start, the Faithful who were kept at home by unmistakable duties and circumstances beyond their control are to have another opportunity to go on a Pilgrimage. And the Chattanooga Pilgrimage will be second in *nothing* to the California Pilgrimage. Its scenic appeal will be different, but wonderfully attractive. The historic interest of Chattanooga, Atlanta, and their environs are unexcelled by any part of the country, while the missionary value of such a Pilgrimage to our whole church is quite beyond calculation. It will mean new life to the South—it will mean quite as much to the North, the East and the West. Socially, a Pilgrimage

is a Pilgrimage. It's always fair weather when our own people get together.

* *

## WHERE THE FIVE HUNDRED WILL COME FROM

One hundred from New England.
Twenty-five from New York.
Ten from Pennsylvania.
Thirty-five from Illinois
Thirty-five from Ohio
Fifteen from Indiana.
Fifteen from Iowa.
Ten from Michigan.
Ten from California.
Five from Wisconsin.
Ten from Kansas.
Twenty from the Union-at-Large.
Seventy-five from the Southern States.
One hundred and twenty-five from Chattanooga.

* *

## WHO SHOULD GO

Ministers who believe in the future of the Universalist Church. Likewise the Doubting Thomases—they'll come home confirmed optimists.

Laymen who believe in the young folks—also those who don't. Here the young people will be seen as they really are, and to *know* them is to believe in them.

Young folks with a vision—here they will find fields for the service which their vision makes them long to render.

Young folks who have not yet received their vision. Every Y. P. C. U. Convention is a mount of inspiration.

Folks with lean pocket-books—never again can they get so much for their money.

Folks with fat pocket-books—opportunities for "gilt-edged" investments in Human Life, in the Kingdom of God, will be unlimited.

Tired people—study carefully the possibilities of that voyage from Savannah to Boston (see page 271).

Energetic people who would rather travel than sleep—consider the beauties of the return trip via Asheville, Washington, etc. (see page 271).

Every Universalist not included in the above named groups.

## FIVE HUNDRED UNIVERSALISTS AT CHATTANOOGA NEXT JULY

## "IT CAN BE DONE!"

## THE CHATTANOOGA PILGRIMAGE

### Tentative Trips

Cincinnati, Ohio, will be the rallying point for the majority of the Chattanooga Pilgrims. The New England and Middle States Special, which will leave Boston on Monday afternoon, July 9, via Boston & Albany and New York Central Lines, and the Chicago & Middle West Special which will leave Chicago on Tuesday morning, July 10, bearing the Pilgrims from Illinois, Minnesota, Iowa, Wisconsin, Michigan, will meet on Tuesday evening at Cincinnati, where the real Pilgrimage to our southern missionary shrines begins. Plans are being formulated to enable all the Pilgrims in the states which these two Specials will accomodate to reach Cincinnati as pleasantly and comfortably as possible. For the western and southern states Transportation Agents will be appointed to assist the Pilgrims in choosing the best routes and in securing the best possible rates.

From Cincinnati the Conventioners will procede via the Queen and Crescent Route to Harriman, Tenn., arriving there Wednesday morning. The Harriman Universalists are beginning already to prepare a welcome for us and the first day of the Convention will be spent in this city which marks the beginning of the missionary endeavor of the Y. P. C. U. No doubt a goodly delegation of Harriman Universalists will go with us to Chattanooga and remain with us throughout the Convention.

In Chattanooga we shall spend five busy days, attending the Convention, dedicating the Shinn Memorial Church, visiting Lookout Mountain, Signal Mountain, the National Cemetery and many other places made famous by the Civil War.

On Monday evening July 16 the Conventioners will leave Chattanooga for Atlanta where our fellow Universalists, many of whom will have been with us at Chattanooga, will gladly welcome us to their church and city. Thus we shall have the rare privilege of holding a great missionary Convention in three missionary churches with goodly numbers from all three in every one of them.

### Homeward Bound

Then comes the homeward journey, the return to our own churches and communities to share with the Home Guard all the help and inspiration that the Pilgrims have received. For the Chicago and Middle West delegations arrangements will be made for

return by any direct route, or groups of Conventioners can arrange special parties for sight-seeing trips, as may be desired. For those from New England and Middle States two delightful itineraries are under consideration and will almost certainly be adopted. The first, and one that will appeal especially to young people and others of moderate means who have given their only vacation period to the Pilgrimage is the

### Sea Voyage from Savannah to New York and Boston

From Atlanta the party will proceed to Savannah, and after visiting the points of interest in this city will leave for New York and Boston probably Wednesday afternoon, arriving in New York on Saturday, July 21, when the New England delegation will go on to Boston via one of the regular steamship lines. There are features of this trip that will be especially attractive. The days at sea will be very restful and will also afford an opportunity to extend the real Convention spirit to the very end of the Pilgrimage. For eastern delegates it will mean two full weeks of true Convention fellowship and uplift. Sports, conferences, Quiet Hour group meetings and other special features will be arranged for this homeward journey. It will afford a quite resting time in which one can look back upon the inspiration of Convention days and learn how best to carry the spirit of that glad time into the workaday hours of the year to come.

However, there will undoubtedly be a goodly number who will prefer to return by a land route taking advantage of the opportunity to visit some of the beauty spots of the Southland, so for them there is being arranged an alternate return trip through

### "The Land of the Sky"

This party will leave Atlanta early Wednesday morning, July 18, and journey by special Pullmans to Asheville, in the heart of the mountains of North Carolina, popularly known as "The Land of the Sky' because of the grandeur of its rugged mountain peaks which pierce the blue sky on every side. These are the highest and grandest mountains east of the Rockies and present a type of beauty which can not be found elsewhere in the country. After ample time for sightseeing, meals, etc., the Conventioners will leave Asheville on Wednesday evening in special Pullmans, for Washington, D. C., where opportunity will be given and complete arrangements made for sightseeing trips around the city, visits to the Congressional Library, the Capitol, and other points of interest, also a side trip to Mt. Vernon and Alexandria. Leaving Washington on Friday evening the party will arrive in Boston early Saturday morning, July 21.

As yet it is impossible to give definite figures regarding the cost of the trip but the details will be arranged very soon and announcement of complete itinerary and prices made. The expense will be kept down to the lowest possible figure consistent with comfort.

Of course it is too early for many people to make a decision as to whether or not they can take the Pilgrimage, but it is not a minute too soon to tell whether or not you would *like* to be one of the fortunate ones to go, none too soon to consider ways and means of getting there. If you think you *would like* to go to Chattanooga, by any route whatsoever, fill out the blank below and send it *to-day*, to Carl F. Elsner, 359 Boylston St., Boston, Mass. Never mind if it looks now as though it would be utterly impossible for you to go. Many "utterly impossible" things have been accomplished simply because someone wanted them to come to pass. Sending in the "Prospective Pilgrim" blank places you under no obligation whatever. It simply gives us an opportunity to help you consider the advantages of the Pilgrimage and to assist you in overcoming the obstacles which seem to bar the way. If they are obstacles that can and ought to be removed, *together* we will remove them. If they are quite insurmountable we shall still have become better acquainted and when the Pilgrims gather in Harriman, Chattanooga and Atlanta, they will be uplifted and strengthened, our whole Church will be the stronger, for knowing of the faithful Home Guards who are with us in spirit, while you can follow the Pilgrims in thought and receive some portion of the journey's inspiration by mental suggestion. So send in the Prospective Pilgrim's Enrollment Blank at once, every reader of these words who *would like to go* and begin to help us realize our goal, *"Five Hundred Universalists in Chattanooga next July."* Remember,

**IT CAN BE DONE**

## ENROLLMENT BLANK

Mr. Carl F. Elsner, Secretary,
359 Boylston St., Boston, Mass.

I am interested in the Chattanooga Pilgrimage and would like to go or to send some one else. Please have full information regarding the Pilgrimage sent to me, as fast as it is prepared.

Name .....
Address .....

* * *

## AS NATIONAL REPRESENTATIVE MANNING SAW IT

The Illinois Y. P. C. U. Convention really began when the Illinois Central's Daylight Special left Chicago on Tuesday morning, Sept. 26. The conductor remarked that every one on the train was going to Clinton, certainly every one who knew the best place to be for the next three days had no intention of going anywhere else. There was no special car for our party, but it might just as well have been a special train, with the courtesy of occupying a few of the seats extended to people so unfortunate as not to be Universalists. There was visiting back and forth, just as if we were on our way to California or Chattanooga, plans for Convention sessions were made, and a family reunion spirit dominated it all. The only difficulty with the reunion was the same we faced three times a day on the way to California; the dining car was not large enough to hold all of us at once. The National Representative and the former Missionary at Atlanta were not sufficiently progressive—or hungry—to get in at the beginning, and some of the others were so little weary in well doing that we hardly received our just deserts before the train reached the Convention city. However, it did not leave until the check and the finger-bowls had been dealt with in proper form.

At three o'clock the Convention sessions began, the Sunday school Association taking its turn first, and the Y. P. C. U. following with a brief session for reports, and committee appointments. At this session, Miss Danita Trench of Oak Park, acting state president, presided. Our hosts had made delightful plans for a banquet at one of the hotels, but so hearty was the response to their invitations to come at the beginning of the Convention, that it proved to be a banquet with two or three annexes, so we were forced to adjourn to the church for the toasts, so that we could all be together in one room. The program of toasts was combined with the program for the evening platform meeting, and the good people who had to listen were as faithful in this as in the part of the program which was offered on the diner and at the hotel. The address given by the National Representative dealt with the development of initiative, responsibility and a denominational consciousness in the members of the Union, which is the organization's great contribution to our church's life. Other addresses were given by Dr. John I. Leonard, president of the state Sunday School Association, and by President Joseph M. Tilden, of Lombard.

One of the most delightful features of the Convention was the singing which was in charge of Rev. Frank D. Adams, of Urbana. At one of our national Y. P. C. U. Conventions the leader of the singing urged us to sing as if we were Methodists, and some one else stood up and suggested that we sing as if we were Universalists. The Illinois Convention sang like Universalists, especially when the call came for "There is sunshine in my soul to-day." Who could sing that better than a Universalist?

On Wednesday afternoon the Y. P. C. U. completed its convention work, pledges being made to cover the amount pledged in the name of the State Union at New Haven, and to add nearly as much more as advance payment on a pledge to be made at Chattanooga. Officers were elected and a general plan of work drawn up, which was immediately started toward execution at a meeting of the newly elected state board, held at the supper hour. No, the supper, as well as the plans, was executed.

The rest of the Convention session afforded time for the National Representative to confer with ministers and other delegates regarding Union work, and opened the way for organization work later in several places.

During the week following the Convention, visits to several churches and Unions were made, with the following results: Reorganization of the Union at Marseilles, working out plans and methods at Peoria; Joliet and Elgin, which will make possible the resumption of active Union work at all these places in the near future, plans for the affiliation of the young people's society of the Woodlawn (Chicago) church with the state and national Unions. In addition to these, Oak Park is planning to organize a Junior Union at once, following the lead of Clinton, which organized

just before the Convention. These additions to the active ranks of the Union, both Junior and Senior, added to the continued faithfulness of the Unions whose work has gone steadily on despite all difficulties, give promise of a large increase in the strength and service of the Illinois Y. P. C. U.

* * *

## WHY "ONWARD" IS A CHRISTMAS PRESENT

Older people, younger people, all people—we really suggest that you think about giving *Onward* to somebody as a Christmas present. Older people can give it to younger ones that they know of, and young people can give it to each other, and the youngest people can give it to the oldest ones if they like. It should be in the hands of young people throughout the entire denomination. If they are members of the Y. P. C. U., they need it to help them keep up with what is going on and to have an intelligent idea of how other Universalist young people all through the country, are meeting their jobs and their opportunities. They may not have subscribed because they have not realized this. It is therefore a good idea to give them this useful paper, that is sent out in no slipshod shape, but looks well and reads well.

*Onward* is fifty cents a year or one dollar for two years and really that is about as much as a person often wants to spend on a present. Often one does not know the tastes of the friend or relative at a distance, and this paper really can be a pleasure and a value to any young person who has any serious thoughts and higher ideals. It pays all of us to keep along with our times. We do this pretty well in the educational world through college papers, high school papers and other means but we do not always realize that we can keep right along just as well in the more serious thoughts and in the good times of church life. We shall have to think about those as we feel the influence or lack of influence of churches in the communities where we live when we are at an age to take responsibility for those younger than ourselves. We might as well know what other young people are thinking about churches and church methods. It is a good exchange for one young person to pass along to another, whether a member of the Union or not, a Christmas present that will help on such a line as that!

One of the greatest pleasures of older people is to know that things are going right in the world of activities which they may have had to leave. They want to know how things are being done now. *Onward* will help them to know that all the year round.

If you think a person you have in mind may already be a subscriber write to Eleanor Bisbee, the National *Onward* Superintendent (Richardson House, Tufts College, Mass.) and she will tell you whether or not the person is already a subscriber. Finally, watch both the *Leader* and *Onward* for announcement of special Christmas combination price. Send in subscriptions early so that the office can plan to have the first copies arrive Christmas day.

* * *

## COMRADES OF THE QUIET HOUR

What is your idea of a pledge? Some people think that it is something to be afraid of, something which is going to become irksome and a burden, but a burden which *must* be borne since one has made a promise.

Others think that the making of pledges is bad because one is so likely to break them—and to break a pledge is worse than never to have made one.

May I tell you what I think about pledges in general and our pledge in particular? First, one should never make a pledge unless he is perfectly sure that the purpose of that pledge is good. Having made it, there is One who will help him to keep it if he asks for that help. If there comes a time when you forget and your pledge is broken, that same loving Father is ready to forgive that failure as He is all others and to help you to go on again.

If you have cared enough to sign your name to the Comrades' pledge you will *care* enough to ask God's help in the keeping of it, and that help He never refuses. We are all ready to concede that the only way we can ever know how to lead a Christian life is by Bible reading and prayer. Then *this* pledge at least must be a help and not a burden. Suppose the person who makes a pledge and breaks it and then comes back to it again with redoubled determination, had never made the pledge. What would there have been to draw him back? Even his good intentions would have been lost in the whirl of his busy life.

*Beulah S. Cone,*
61 *Trenton St.*
*East Boston, Mass.*

## ONE OF THE GREAT PHYSICIAN'S CASES

*Symptoms:*

Each day a burden,
Each evening bare;
The night unwelcome,
The morn just care.
The eye unfired,
The spirit spent,
All effort tired,
Life's fabric rent.

*Diagnosis:*

Some folks said, "Lovesick;"
"Religious" a few.
God said, "Love-hungry"—
I think God knew.

*Treatment:*

He sent a friend.
A friend of two;
A friend of His;
A friend for you.

*Cure:*

Sad heart inspired,
Weak spirit fed,
Life's fabric mended,
Discouragement fled.

*Recommendations:*

God had a friend,
Sent him to you;
God had one friend,
Now He has two.
God wants another;
You know what to do.

*Harry A. Hansen in the Epworth Herald.*

* * *

### STATE BOARD MEETING

The New Hampshire State Board held a busy and interesting Board Meeting in Manchester on Oct. 14. Five members of the Board were present. Important business was transacted and the affairs of the local Unions talked over.

We are pushing the Efficiency propositions and hope to show an increase all along the line. Each Board member has been assigned credits and will be expected to make good. Departments were assigned as follows:

Two Cents a Week Plus, Clayton O. Towne, Box 93, Marlboro.

*Onward,* Robert N. French, 8 Mulberry St., Nashua.

Evangelism and Devotional work, Rev. Roger F. Etz., 40 Rumford St., Concord.

Membership, Henry A. Stevens, 87 Blodget St., Manchester.

Union-at-Large, Mabel L. Shedd, 96 State St., Portsmouth.

Post Office Mission, Alice E. Vaughan, 89 Nashua St., Manchester.

Juniors, Miss Mabel B. Currier, 225 Bridge St., Manchester.

* *

**Manchester.**—Our Union held a very fine devotional meeting on Oct. 8; regular topic used and thirty-one present, many taking part. On Oct. 15, the meeting was held at the home of the pastor, Rev. Arnold S. Yantis, who gives the Y. P. C. U. much credit in interesting him in the ministry. After the devotional hour we stayed and talked over the things of interest to the Unioners, devotionally, socially, etc. There were thirty present. We may try these meetings once a month.

### REPORT OF COMMITTEE ON OFFICIAL REPORTS AND RECOMMENDATIONS

**Adopted at Syracuse, Oct. 10**

1. Your committe has read the recommendations adopted at this year's National Convention in New Haven, and we recommend the incoming Executive Board to use all these recommendations as a guide in their executive work, so that we may work closely and co-operately with the National organization.

2. *Membership.*—We most heartily commend the splendid showing in the increase of Membership and, believing that it is through the constant efforts and work of the Superintendent of membership and other officers, we recommend continuance of these efforts, especially that the work be done through personal visits.

3. *Finances.*—No business is ever a success without expenditure of money, and it is our business to awaken in the breasts and minds of our young people in the state, what we are, what we stand for, and what we offer, and we therefore recommend that this important fact be called to the attention of our members as often as possible and advisable, and that voluntary contributions be solicited in ways and manners that the Executive Board and Trustee of Permanent Fund see fit. Especially do we call attention to the possibilities offered us through giving to the Permanent Fund.

4. *Devotional Work.*—Realizing the value of spiritual development in the lives of our young people, we heartily recommend the devotional meeting as a medium through which that object may be attained.

We also recommend the Comrades of the Quiet Hour as a means of developing Christian character, and urge its support by all Unioners everywhere.

5. *Departmental Work.*—We wish to congratulate the State Union on the excellent gains made in the departments of P. O. M., T. C. W., and *Onward,* and we urge the support of each local Union in the work of those departments for the coming year in order that

they may be kept up to their present high standard o efficiency.

We also recommend that whenever possible the Five-Cents-a-Week plan be worked in conjunction with T. C. W.

6. *Efficiency.*—Recognizing the importance of having some object to put before each Union to stimulate interest and good work in the special departments, we approve of and recommend the continuance of the Efficiency Contest as suggested by the plan used the past year, and urge the president of each local Union to keep this matter constantly before the officers and superintendents of his Union.

7. *Junior Unions.*—As Junior work is such an important foundation for the Senior Union, and knowing the excellent results, we recommend

*a.* That the State Junior Superintendent investigate local conditions and endeavor to form new Junior Unions.

*b.* That, where there are Junior Unions, the State Junior Superintendent keep in close touch with them and help the Junior Superintendents in every way possible.

8. *Union at Large.*—Believing that there are many loyal Universalist people throughout the State who are interested in the work that the Y. P. C. U. is doing, we recommend that the present Superintendent be retained in office, and we urge all Unioners to co-operate with the State Superintendent in gathering in those isolated ones, that the interests of the Union may be broadened and more lives influenced thereby.

9. We recommend a vote of thanks be given to the Syracuse Church and its people for the hospitality and kindness extended to us at our Convention.

* *

## FROM PRESIDENT KEARNS

*Dear Unioners of the Empire State:—*

The reports at our recent State Convention showed that the Union has made decided progress in all departments during the last year. This is indeed gratifying, and shows what we can do if we work together. Your co-operation with the state officers has been splendid, and I wish to thank you for your loyal support of the State Union.

The year upon which we are just entering offers more opportunities for growth and service than ever before. Everywhere, ministers and young people are realizing the vital necessity of the Union in conserving and developing the young life in our churches. More and more the Union appeals to young people as a means of service. On every side I see signs of increased activity among our organizations. This should be the best year in our history. It will be so, if we put renewed consecration and endeavor into our work.

I call you to embrace the opportunities which lie before us. Let us go forward to the tasks that lie at hand. In our local Unions let us put more effort into making our devotional meetings a greater success. Will you not be a little more constant in your attendance? Will you not put more time and thought into preparation for the meeting? Will you not enter more heartily into every activity of the Union? Will you not give of your time, energy and means in making every department of our work a success? Will you not secure at least one new member this year? These are specific things which you can do. Consult your local officers and ask them how you can best help your Union. Subscribe to *Onward* if you are not now a subscriber. If you are, try to get at least one new subscriber. Contribute to Two-Cents-a-Week for Missions and get others to take up this noble work. Your help is needed to do this large work "For Christ and His Church."

We shall endeavor to make a large increase in membership this year. Our goal is ten members in each Union. Will you secure one or more for your Union?

We want one hundred new members for Union at Large. How many will you secure? Present members of this department can do much to secure others. There are lots of people who would be glad to join if they are asked to do so. Start out to-day to secure new members for the Union at Large. Report them to our energetic superintendent, Miss Gladys Wheeler, 6 Elm St., Auburn, N. Y.

We want at least ten new Unions in our state this year. There are many churches with splendid groups of young people, which have no Union. If you are in one of these churches, will you not call the young people together and talk the matter over? Try to interest them in our splendid work and see if you can start a Union. Report the results to me. I will send you plans of organization, suggest methods of procedure, and help you in any way I can. Do not think that you must have a large number to start with. Many of our best Unions have grown from an original membership of five. It is not numbers but spirit that counts most.

We state officers are at your service. Write us your local problems and we will try to help you. If you need a state officer to help you organize a Union, or to help solve the problems of your present Union, one of us will try our best to come and help you.

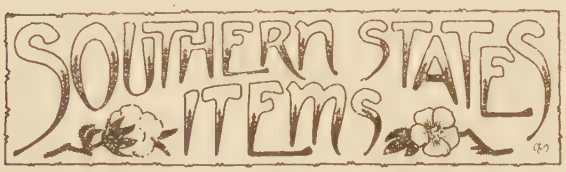
Let us work together, let us set our faces toward the future and, with the spirit of progress in our hearts, go forward. Above all, let us reconsecrate ourselves to individual service of the cause we love.

Loyally yours,
*Hal T. Kearns.*

### State Officers and Superintendents

**President,** Rev. Hal T. Kearns, 185 Washington St., Binghamton.
**Vice-President,** Mr. Frank A. Stockwell, Canton.
**Secretary,** Miss Helen Merriman, Canton.
**Treasurer,** Mr. Louis F. Merlin, 338 Franklin Ave., Brooklyn.
**Membership,** Mr. Edward A. Lewis, 40 South St., Auburn.
**Two-Cents-a-Week,** Miss Helen Dunteman, Oneonta.
**Devotional,** Miss Henrietta Bertsch, 732 Lexington Ave., Brooklyn.
**Onward,** Mr. Frank Stockwell, Canton.

**Press,** Mr. Robert E. Williams, 73 Schubert St., Binghamton.
**Juniors,** Miss Emma Krementz, 1125 Broad St., Newark, N. J.
**Post Office Mission,** Miss Ruth Harrington, Middleport.
**Evangelism,** Rev. George H. Welch, Gloversville.
**Mission Study,** Miss Ethyl Wolcott, Herkimer.
**Union at Large,** Miss Gladys Wheeler, 6 Elm St., Auburn.
**Trustee of Permanent Fund,** Mr. Ove C. Sparre, 54 E. 54th St., New York City.



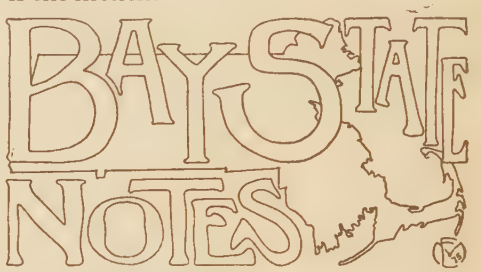

**Camp Hill, Ala.**—We have a live Union of eleven members, and are active at all times, and working hard to get new members. This is a splendid place for work by the Union, and we hope to grow in strength and be in the future a strong working force for the National body.

**Winder, Ga.,** reports a body of Young People who should organize themelves into a Union, and continue their activities. They have recently given an interesting little play that was quite a success and shows that if they only try they can have a worth-while Union. How about some Union-at-Large members from Winder?

**Atlanta, Ga.**—The Union at Atlanta has been disbanded for something like a year, but now that the church has a pastor we hope to see the young people of the church go to work real hard for a Union.

**Louisville, Miss,** reports some interesting meetings held in the late summer by Mr. Strain; no new members, but the meetings were enjoyed by all.

**Chattanooga, Tenn.**—Our Union was organized in October of 1909, and while we have not grown very much in number, we have managed to keep up an active interest. We have meetings on the first Sunday evening in the month, combining our business meeting and devotional services. We have had a growing interest this year in our devotional meetings, and have had some very interesting evenings. Our Unioners have given a number of entertainments and have realized a nice sum from each one. We purchased a piano in January of this year and have paid $70 on it, but still owe a balance of $200, which we intend to raise by entertainments, and free will offerings. We have done quite a bit of social service work, visiting the County Jail on Sunday afternoon, carrying magazines, stamps and envelopes, the *Universalist Leader*, *Onward* and other Universalist literature, which was received with gratitude by the prisoners. Each year since our church was organized we have helped to send our delegate to the National Convention, and until we purchased the piano we paid $2 per month on our pastor's salary. We have only a few young people in our church, but among them we have some active workers who are striving to keep our Union up to the standard, and we hope to be able to report a large number of new members in the near future now that we are in our new church. We are going to have our own Unioners lead in the devotional meetings this winter in order to give them training for leadership. We are making big plans for the National Convention in 1917, and Chattanooga is looking forward to the great event with much enthusiasm. **Don't forget that all roads lead to Chattanooga in 1917. July is the month.**




## GREATER BOSTON LEAGUE

The monthly meeting of the Greater Boston League will be held Dec. 11, place to be announced. Ask your local officers for further particulars or write to Miss Verne D. Wright, 99 Kidder Ave., Somerville, Mass.

**Plymouth.**—The Y. P. C. U., began its year's work last Friday evening, Oct. 27, by holding a public Hallowe'en Party. It was largely attended, and a great success both socially and financially. We hope our party will be followed by more, equally successful. Plans are being made to start a Junior Union in the near future.

**Wakefield.**—The Y. P. C. U. held its first devotional meeting on Oct. 8. At this meeting Miss Emma Crocker and Miss Bessie Fay, our delegates to the New Haven Convention, gave their reports. Miss Fay gave a report, also, of the Ferry Beach meetings which she attended. The spirit of the Convention as well as the business was clearly brought to us by these delegates; especially was this true of the consecration meeting which had greatly impressed them, so much so, indeed, that they announced that the following Sunday the Y. P. C. U. meeting would be in charge of Miss Fay, and the subject would be "Consecration." A surprise was in store for the members on this following Sunday evening, for these delegates had planned to reproduce, as well as a local Union could, the Consecration Service of the National Convention. A paper full of the spirit of consecration was read by Miss Fay, who at its close called upon all present to consecrate themselves openly and individually. The response was general, and one by one twenty-seven young people present pledged themselves to the service of Christ and His Church. At the same time they came forward, making a group about the leader in front of the platform. When all had come forward they joined hands and were led in a prayer of consecration by the pastor, Rev. W. S. Perkins. A song and Mizpah benediction closed the service. Among the number taking part were

ten who had been members of the Junior Union and who were at this time graduating into the Senior Union. They came forward all together, but pledged themselves individually to the service of the Union and then sang a hymn. A splendid spirit of earnestness prevailed throughout the service, from the leader to the newest member, and the inspiration of this meeting will be felt in the work of the coming year.

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### OTHER UNIONS

**Wells, Vt.**—Rev. George F. Fortier, State Agent of the Y. P. C. U., visited the Wells Union on Sunday evening, Oct. 22, and installed the officers of the Union. The Wells Y. P. C. U. is a community organization of all denominations and is unaffiliated with the State and National Unions. Five of the members, however, have united with the State Union as Members at Large and five have become Comrades of the Quiet Hour. The Union at Wells will hold services every Sunday evening in the Universalist Church, thus keeping the church open each week although there is no pastor except through the summer months.

* *

The Junior Young People of Tuttle Church are going to provide a complete outfit for a coming baby whose mother was reported to Sunshine by one of the school nurses. The members are boys and girls from 10 to 14 years, and the labor is divided, the boys earning the money with which to purchase the material for the outfit and the girls doing the sewing.—*From the Minneapolis Journal.*

## DEVOTIONAL DEPARTMENT

**MARY L. BALLOU, Editor**

**61 Grove Street, West Somerville, Mass.**

**"We can do it if we will. We can do it and we will"**

### LEADERS IN CONFERENCE

"Here are perfectly good excuses from every member of the committee who were to meet here to-night," said Mrs. Ray. "Some of them are so good that they are almost reasons instead of excuses. I hope the leaders won't find out that *they* can't come."

"You have my sympathy," said Mr. Ray. "It is lamentable that so many are so careless about anything pertaining to the church. They will let anything and everything come first, in thought, in service, in money. They seem to think a church will live and prosper on methods which would drive a business house into failure and bankruptcy in a year."

"I think," said Mrs. Ray, "that somewhere up in heaven it must be written, Blessed are the faithful!"

"It is written that the first great commandment is to love God. Yet how slack we often are about the work we do in His name and to His glory. I wish I could make our young people feel that leading a Y. P. C. U. meeting is as important, if not *more* important, than a theme in history, and worth as much time, thought and study. But here are two of your leaders, at least."

"I have the topic about Neighbors," said Warren Smith, "but I am not going to have any leader's paper at all." Mrs. Ray gave him a questioning look. "No, that's not laziness. I mean to put in more work than would be necessary for a paper. It seems to me the subject is such a fine, practical one for general discussion that I'm going to shorten the singing and everything else to give the members more time to talk. But I've noticed, haven't you, Mrs. Ray, that a lot of people *won't* talk unless you give them something definite as their part."

"Yes, indeed!" said Mrs. Ray, emphatically. 'Just as soon as our Devotional Committee and our leaders were careful to provide definite work for many members our meetings began to improve."

"Clara is going to help me, and this is our plan. We have bought some inexpensive envelopes. In the corner we are going to put a Red Cross seal for a stamp, and on the back a little Christmas seal—it will be December when we give the envelopes out, you know. Each envelope will be addressed to a member of the Union, and inside will be three questions. You see I'm going to do more work than just writing a paper. The paper which we write on is to be decorated with a gold or silver star or another seal if we have any trouble in getting the stars."

"All school supply houses and many stationers keep them," suggested Minnie Francis, the other leader.

"Here is a sample letter," said Warren:

*Dear Mrs. Ray:*

At our meeting Dec. 10, will you please be ready to give a definition of the word neighbor?

Being a housewife, whom do you consider your neighbor?

What do you expect of him?

We hope you can be present to hear us talk about our neighbors and to talk with us. Bring this letter with you.

Cordially,

*Warren Smith, Leader.*

"Here's another set of questions. Mr. Ray's going to get these in a similar letter:"

If you were a street-car conductor who would be your neighbor?

If you were a sailor who would be your neighbor?

What is your neighbor likely to need?

"This is a third set:"

How far should neighborliness go?

Who makes the best neighbor?

What is the best thing one can do for a neighbor?

"Some of the questions I have put in three or four letters so as to get the views of different minds.

"The questions rather easily fall under the four divisions of our topic. I shall write on the blackboard the first division: Who is my neighbor? All who have questions which they think pertain to that division may read them and give their answers.

"Then we shall take up the other divisions one by one. Discussion will be in order at any time. I hope when the meeting closes we shall have an expanded idea of neighborliness."

"I wish I had as fine a plan for my topic on 'Getting and Giving,'" said Minnie Francis. "It seems so very obvious. We've got to get, and we ought to give. That's all there is to it!"

"No, it isn't!" said Mr. Ray, who had added himself to the group. "In any country and in any time there have always been those whose chief idea was getting. They were astute, long-headed men, and they used their brains to get for their own benefit. Look over your history, secular and Biblical. Sometimes they helped the world a great deal. But this was in a sense a by-product. It was not their aim in life.

"There is in each one of us—there will be in the heart of each young person present at the meeting—an intense desire to get—get—get—for his own benefit. God put it there, and it in itself is all right—for how can one give unless one possesses? You are to show what a laudable thing it is to get—to get health, nowledge, power, money."

"I see, Mr. Ray," said Minnie, "and along with this desire to get is a desire to give, to share, which may be very small or very large." "And which can be crushed out easily or made to flower beautifully," suggested Warren. "How well it follows my topic of Neighborliness!" "The topics were meant to lead up to Christmas," said Mrs. Ray.

"I know one thing I shall do. I will follow out the Christmas idea. Each member shall have an inexpensive Christmas card. On it I shall write: Please bring your Bible to the meeting and be ready to read a verse about giving. That shall be the Scripture reading for the evening. Then we'll work out the topic together. We will talk about the need of getting and the need of giving, and settle definitely that giving is needed as well as getting. Then we'll try to find out the relative value of each. I know one or two men who actually suffer physical pain, I am sure, when they part from a dollar."

"Be careful," warned Mr. Ray, "that the young people do not think this topic applies to money only. It is far broader than that."

"I will try, because we really do get so many things besides money which we can share with others. And that brings the last thing we have to consider: Of what we get how much should we give? How *can* we establish a standard? It's all very puzzling, Mr. Ray."

"Of course it is. That is one reason why we have such topics—that you young people may talk them over together and try to establish some worthy course of action for yourselves. You can put in another question here: Do most people, in your estimation, give too much or too little?"

"I think I can give a little more time to the Union right now. I will write one question about giving on that postal card."

"If you do, you may be giving more than you think," said Mrs. Ray approvingly. "You give your time. You give each member an opportunity to think at his leisure. You give a better meeting to those who attend. You may move some one heart, if no more, to inaugurate a more generous proportion of giving. There's no telling where the circle will stop expanding."

"Whether it helps anyone else or not, I am sure it will help me to think up good questions on the topic."

"Of course it will," said Mrs. Ray. "Did you never notice that when you try to help others you invariably help yourself first of all?"

## THE JUNIOR DEVOTIONAL MEETING

**Dec. 10, 1916. Junior Helpers. Helping Our Friends**

Acts 2 : 44, 45. Prov. 27 : 10 (first clause). Psa. 42 : 10. John 15 : 12, 13. 3 John 1 : 4; Prov. 17 : 17.

Is *help* a large or a small word? Yes, it is a small word with only four letters; but isn't it a large word when you think how many ways one can help? To-day we are going to talk about helping our friends. Let us see if we can find four ways of helping our friends, one way that begins with letter H, one way with letter E, another with L, and still another with P.

By being happy would be one good way. If we are always bright, smiling, and have a cheerful word for every one, don't you think our friends would like us better? Perhaps we would make their day a little more pleasant.

Now what word begins with E, that tells us how to help our friends? Earnest! Eager! Enthusiastic! Yes, those are all good words. To be earnest, to be sincere when we say we want to help our friends is everything. Wouldn't our friends rather have us help tham if we show them that we are eager, that we are anxious to do so?

L is an easy letter. It stands for love. Don't you think so? We must always love our friends, and love what we are doing, or else we will not be able to help much.

Now the letter P. Patience is the word that comes first to my mind. Oftentimes when we are helping, the task seems long and distasteful, or sometimes we think that we have to help too frequently. Don't you think we need patience and perseverance to do what we think is right?

If we are giving help to our mother, schoolmates and friends, where are we going to get a fresh supply? From our friends? Yes, but somewhere else. From God.

* * * * * * * * * *

One upon a time there were two men each building a house. One day a third man appeared and offered to help one of the men, but he refused any help. So

the stranger offered his services to the other man, who was glad of help. Strange as it may seem, the first man's work did not progress very well that day, while the second man's building went forward with leaps and bounds. The stranger seemed to be everywhere and also to create an atmosphere of good cheer and happiness.

In some such way Christ can help us. Not in the actual work with our hands. But he can clear our minds so that we can think quicker and work more rapidly. Best of all, he can give us clear consciences and happy hearts which will assist us in our work.

All this he will do if we earnestly ask him. Has he ever thus come to you?

The above story is adapted from Amos R. Well's book, "Three Years with the Children." There are many other helpful suggestions in the book and I recommend it to all Junior Superintendents.

*Thelma Freeman.*

**Dec. 17, 1916. The Land of the Golden Man. V. General San Martin, a South American Patriot**

Isa. 55 : 4. Dan. 12 : 3. Isa. 55 : 6-13. Psa. 45 : 17. Isa. 58 : 10-12. Isa. 43 : 8-11.

When I was a little girl and studied history, I was a very intense little patriot. I thrilled through and through as I recited lessons about the heroes of our country. "Don't give up the ship," "We have met the enemy and they are ours," "Give me liberty or give me death," and similar famous expressions made me almost breathless with admiration for the men who said them.

As I read over to-day the story of General San Martin something of that same thrill comes over me. I can mentally see the little Argentine schoolboy rising at the name of San Martin, giving his salute, and exclaiming, "Long live our country!" The little girl I was felt just like that. The woman that I am has learned that other countries have brave men and they do noble deeds. (I fear I once thought the United States sheltered the only people worth mentioning.) And I know it is a fine thing for our boys and girls to learn of brave men and noble deeds everywhere.

They will like this South American patriot—they will like him in his successes. Will they appreciate the greatest victory he won—the victory over self when he stepped aside, misunderstood, unhonored, neglected, because he could best serve South America in that way? Perhaps they will not understand now, but they can get the story, and as Argentina has now learned the worth of her patriot, so they may learn later on the worth of his sacrifice, and do nobly in some testing time of their own.

Ask the Juniors to compare General San Martin with some of our own patriots. Read the Bible references. Which words may well be applied to this South American hero?

*Mary L. Ballou.*

**Bible Search, Dec. 10, 1916**

Help in time of need, Deut. 15 : 7, 8.
Give, even to an enemy, Prov. 25 : 21.
Love as brothers, 1 Peter 3 : 8.
Why we do good, 3 John 11.

**Dec. 17, 1916**

A king who prayed, 2 Kings 19 : 15.
A king who did right, 2 Kings 12 : 2.
A king who was wise, 1 Kings 4 : 30.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**Dec. 10, 1916. Who Is My Neighbor? Where Shall I Find Him? What Shall I Do for Him? What May I Expect of Him?**

**Daily Bible Reading**

*M.* Jer. 22 : 13, 14. *T.* Acts 8 : 26-39. *W.* Rom. 13 : 10. *Th.* Rom. 15 : 1, 2. *F.* 1 Peter 4 : 8-10. *Sat.* Rom. 14 : 13. *S.* Eph. 4 : 25-32.

**Prayer**

To Thee, common Father of us all, we pray. Give us the vision of a kindly world where true neighborliness abounds and where the welfare of one is the welfare of all. Help us to reflect in our lives the Christ spirit, full of love and free from all uncharitableness. May Thy kingdom of heaven, with its spirit of love and peace, speedily come on earth. Give us a new sense of Thy great Fatherhood, and a deepened love for all mankind, Thy children, and dear in Thy sight. Amen.

**Some Thoughts About My Neighbor**

"Not in mine own, but in my neighbor's face,
Must I Thine image trace;
Not he in his but in the light of mine,
Behold Thy Face Divine."

"As they were taking the dinner away my colleague entered. I could not prevent my heart beating as I recognized him. How would the heads of the firm look upon my absence because of sickness, and what had he come to tell me? He began rejoicing over my recovery, but I could not endure the uncertainty.

"'How have they—the Messieurs Durmer—taken the interruption to my work?'

"'There has been no interruption,' replied the old clerk. 'Each one in the office took a share of your work; all has gone as usual, and the Messieurs Durmer have perceived no difference.'

"After so many instances of affection this filled up the measure. Thus the few services I had been able to do for others had been acknowledged by them a hundredfold. I had sown a little seed, and every grain had fallen on good ground and brought forth a whole sheaf."—*From The End of the Year, in An Attic Philosopher.*

"Wouldst thou the holy hill ascend
And see the Father's face?
To all His children lowly bend
And seek the humblest place."

"This is the note that Jesus struck when he told his disciples that if they merely loved those who loved them or saluted their brethren only, they were doing

ONWARD
THE OFFICIAL ORGAN OF THE
YOUNG PEOPLE'S CHRISTIAN UNION
OF THE
UNIVERSALIST CHURCH
Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

what any outcast Publican would do. It is in the 'exceeding righteousness' alone that mankind feels the touch of God. It is the spirit of the second mile that makes them seek the cause."—*From The Second Mile, by Harry Emerson Fosdick.*

"Naught that I have my own I call,
I hold it for the Giver,
My heart, my strength, my life, my all,
Are His and His forever."

"They serve God well who serve His creatures."

" 'Tis not enough to help the feeble up, but to support him after."

"Kindness is wisdom. There is none in life but needs it, and may learn."

"Love comforteth, like sunshine after rain."

"The wounds I might have healed!
The human sorrow and smart!
And yet it was never in my soul
To play so ill a part:
But evil is wrought by want of thought,
As well as want of heart."

*From The Lady's Dream, by Thomas Hood.*

"Who is my neighbor? In the parable it is a certain man. The certain man is the one whom you have it in your power to help, whether he lives next door, or you meet him on the way to town, or you can reach him by letter or church on the other side of the globe. He is the one for whom you are responsible, remembering that the word *responsibility* means *ability* to *respond.*"

"I expect to pass this way but once. If there is any kindness or any good thing I can do to my fellow beings, let me do it now."—*William Penn.*

**Dec. 17, 1916. Getting and Giving.**
**The Need of Both. The Relative Value of Each. Of What We Get, How Much Should We Give?**

**Daily Bible Reading**

*M.* Acts 4 : 34-37. *T.* 1 John 3 : 17, 18. *W.* 2 Cor. 9 : 6-11. *Th.* Matt. 25 : 14-30. *F.* Acts 2 : 35. *Sat.* Prov. 28 : 27. *S.* Matt. 6 : 1-4.

**Prayer**

We offer Thee our praises, our Father, for the bountiful world in which we have been placed. We thank Thee for the countless opportunities which open before us. We thank Thee for gifts of health, strength, ability to work and power to learn. We thank Thee for home and friends, and our Christian Church. May our gratitude be more than that of spoken word. May we render back through loving deeds and gifts a generous portion in proof of our love for Thee. In Jesus' Name we pray. Amen.

**Getting and Giving**

If we look at a tiny baby we shall soon see the little hands reach out to grasp a toy, mother's finger, even the empty air, but grasping, and holding. How tightly those slender fingers can wind themselves around an object they wish to hold!

From year to year we see the same thing in the child's development. He wishes to possess things, and he is loth to share them. That's the way God made him. Because he must know ownership, possession, and the rights of others to own and possess, before he can come into a clear knowledge of the value of sharing with others. The altruistic spirit does not wake until after one has said to himself, "These things are my own."

Of course even little children may be trained from earliest years to share with others. But such sharing is different from that which is caused by a compelling spirit within, and such a spirit often does not wake until the 'teens, or even later years, come.

We can foster this giving spirit or we can crush it out. Some few seem to have destroyed it almost wholly. They hate to share even with those who are nearest to them, and who should be dearest. Others are glad to give, so long as everything stays in the family. Others widen the circle a little, or think they do, and share with those who can give as much back to them.

Let us be thankful that most people whether rich or poor have reached a higher state of development than this. Many a pathetic story is told of the generous way in which the very poor share with one another. The average person will not turn away from a request for help for a deserving cause, and some have regular charities to which they give regularly gifts of money and service.

Sometimes we deceive ourselves and think we give more than we really do to charity. As an experiment, each one of us should keep an account for one year of our gifts of money and time. Oftentimes the gift which is most needed is that of friendliness—ask your friend the social service worker and see what she tells you.

Here is one great trouble. Being in a land of plenty we get to the point where we require *so much* to keep us comfortable and have to do so much getting as a consequence, we sometimes fail to devote the attention we should to the matter of giving.

It is a fine thing for each young person to face squarely this problem of getting and giving, and while habits are still being formed, make one's self into a generous giver. The world at large will be better and the one who gives will be the most blessed of all. The world is full of need, not need for money alone, perhaps that is the *least* need of all, but a need for noble young people to help it solve its problems and lift it up above its present level. It calls for your consecrated life. Are you going to give it?

"Glory to God in the Highest
And On Earth Peace"

# ONWARD

The Journal of the Universalist Young People

Our Motto: For Christ and His Church

Edited by the National Executive Board

VOL. XXIII DECEMBER 15, 1916 NO. 24

## THE CHRISTMAS SPIRIT

### A Sermonette by the Rev. George A. Gay

Matt. 27 : 42. He saved others; himself he can not save.

These words were spoken in mockery by the enemies of Jesus, but no truer description of his life and ministry has ever been given. If we were to paraphrase them, we might say —He gave himself. And it is about such giving that we are to think as we face the Christmas season.

Is Christmas a time to calculate upon what you hope to receive? Is that all it means to you and me? If so, we have no part in the real Christmas. For Christmas originated with a gift of life. God gave a life to His children to reveal to them His love. Jesus gave a life to his brothers to show forth the Father's love. He saved others, but he spent himself.

This self-giving is characteristic of all noble souls. The world progresses as men and women give themselves to service. All forward and upward movements cost life, precious life. Jesus hangs on a cross, and men learn the height and depth and breadth of the love of God. Paul rots in a dungeon, and sends a stream of light into the darkness of paganism. John Huss writhes in agony as the flames devour his flesh, but bequeaths to the world a legacy of liberty. The scientist pours his energy into research and experiment, and the family of man reaps the result in knowledge and health. The mechanic spends his strength, and houses and factories and schools and churches multiply. The mother sinks to the edge of the grave and sometimes dies, but a new life is given to the world.

This is the Christmas-spirit—the giving spirit. It makes no difference how insignificant the little remembrance you send to the friend, the friend knows what is behind that inexpensive gift, love. Why spend so much upon things that perish soon! Let us give ourselves, not only on Christmas Day, but always, for then we shall live in harmony with God and discover the secret of Christ's influence.

"He saved others; himself he can not save." Is that what men are saying of us? No more fruitful meditation can be ours than to ponder well those words, to read into them the wealth of meaning that belongs to them, to draw from them the secret of true living which is true giving. Thus when the yule-log is rolled into the room, when the mistletoe hangs from the ceiling, when the fragrant steam rises from the pudding, when the church bells carol sweetly on Christmas Day, may the occasion have a new significance as the season of the celebration of the perfect gift, a life of love to the service of man.

**"Oh, holy Child of Bethlehem, descend to us, we pray"**

# A FIRELIGHT CHRISTMAS

**William Byron Forbush**

Once upon a time a large family was gathered about a hearth fire on a Christmas Eve. There were parents and grandparents and children of all ages and there was even a little baby asleep in its mother's arms. All the lamps in the room were out and the only light was the firelight in their faces. There was a bitter winter blast outside, which swept the snow against the windows and went wailing off around the corner of the house. Perhaps this made the home seem all the more safe and cosy. The Christmas tree stood in a dark corner of the room, and its ornaments sparkled merrily whenever the children turned to look at them. It would be dressed with gifts after they were in bed and ready for the first who should climb out of bed before daybreak to visit it.

They were talking about Christmas.

The mother had been singing the baby to sleep, and the lullaby she sang was the one that Martin Luther wrote for his own children:

> "Away in a manger, no crib for his bed,
> The little Lord Jesus laid down his sweet head.
> The stars in the sky looked down where he lay,
> The little Lord Jesus asleep in the hay."

The father laid his hand softly on her shoulder, and asked her: "What do you see in the firelight when you think of Christmas, Mary?"

"I see a baby, of course, the Christmas baby, I see him wrapped in swaddling clothes, with the lantern in the stable shining on his face, as his mother draws him close to her in the manger. Perhaps he looked like our baby," she said, looking lovingly into the tiny face in her lap, "when he was asleep."

One of the little sisters crept up and peered over into her baby brother's face, to see if the little Richard did really look like the Christ-child.

"He couldn't have looked a bit sweeter," was her staunch decision.

"That isn't what I think of when I think of Christmas," said a sturdy boy about twelve years old.

"What do you think of, then?" inquired his father.

"I see a good stout boy like me, a carpenter's son, who worked and went to school and played games. Jesus wasn't a baby all his life. He had to be growing up. Babies are all right," he said with calm superiority, "but give me a boy who was big enough to know something and to amount to something."

The rest laughed at this honest statement, but the lad's grandmother put her hand on his curly head, and said pleasantly, "We can't all keep the same Christmas, and we must give John a right to his own. Perhaps even his father has a Christmas of his own."

"Well," said the father, "I never thought of it before, but I guess I have. When I think of the coming of the Christ I think of a strong man who could do hard things and do them every day and rejoice to be able to do them. I like to think of Jesus as one who toiled and brought things to pass, a master of life."

"That's not far different from what I was thinking of," answered the oldest son, home from college. I like to think of the teacher, the one who had thought out the problems that puzzle me, who was not afraid of them, and who could teach men how to find their way. I often think of him that way when I am at college. I like to think that he knows how a college man feels, and that even if he wouldn't answer all my questions, he would show me how to find the answers myself."

Just at that moment there came a ring at the door, and when the father opened it a beggar stood inside the vesituble. The father took out his card and wrote something upon it and gave the man a direction and he went away to find relief.

"How do you suppose that poor fellow thinks of Christmas?" asked one of the children.

"The Son of Man had not where to lay his head," quoted the Grandmother, earnestly. "To him, if he thinks of Jesus, it must be as one of the homeless ones, who wandered among men as a stranger."

They turned now to the pale-faced woman who lay upon a couch that had been drawn up at the end of the ingle-nook. She was the mother's sister, and recovering from a long illness; this was the first day she had been able to be with the family in their living-room.

"Christmas means more to me than it ever has before," she said softly as she put out a slender hand toward the fire. "I seem to see Jesus as the healer, the one who could

make people well. How firm was the touch of his hands, how full of bouyancy was his voice, how his splendid presence brought courage and vitality to those who had none themselves! Many times during the past months in my chamber, I have felt that he was in my room, and now I am so glad to know that it is his will that I shall be strong."

There was one who was seated in the shadow who had not spoken before. No one would have ventured to ask her, for she was dressed all in black, and she was living under the burden of a great loss, of love and of hope and of all that makes life worth living. But she seemed emboldened by the sufferer's word, and all listened with sympathy when she broke the silence.

"I can not say that mine is a Merry Christmas, for I shall not have a merry Christmas again. I am afraid my Christmas is a very narrow one, but it is so deep, deeper than any of you can know. I see in the firelight one who came to bind up the broken-hearted, to preach liberty to the captives, to open the eyes of the blind. He said those words once to his old neighbors, and they did not believe him, but I have learned that they are true, for this is what he is doing for me."

As she sank into silence the children remembered that Grandmother had not spoken and they clustered around her, believing that they could understand what she would say better than any of the others. The logs had suddenly fallen apart, a bright blaze sprang up and the deep heart of the coals was all fiery.

As the flames made a halo about the beautiful white head, grandma said merrily, and then more soberly,

"You have none of you seen what I have in the Christmas fire! Let me show you. But I forget—I can not let you see, for you have not traveled far enough."

"Are you a great traveler?" asked an innocent little sister who sat at her knee.

"I a great traveler?" Certainly. Didn't you know that I had been traveling for eighty years?"

Then she continued: "No, none of you can see what I do until you have come to the last hill-top. I have seen the little Child in the manger, and the Boy at his play, and the strong Man at his life work. And I, too, have seen the great Healer and the Binder of broken hearts. But my Jesus is not the living Christ, but the everliving Christ. I have more friends over where he is than here, and the Christmas that I see in the firelight is an all-glorious one where he stands in the house of many mansions and among those who live with him."

There was a silence after she had spoken, for although the children did not understand, all felt that Grandma's Christmas was the most beautiful of all.

After a while the boy who had said that he thought of Jesus as a boy like himself summed the whole talk up in his frank and honest way.

"It seems that Christmas is a bigger day than I thought. I thought it was a day for children, when they had presents and were happy. But it seems that babies and grandmothers, too, have a share in it, and that even if you can't be very happy, perhaps Christmas Day will mean more to you than it will to anyone else. I don't understand it at all, but I am glad that Christmas is big enough to go around—for everybody."

And as they were all smiling, to remember that "Christmas is big enough to go around," the chimes began to ring in a neighboring steeple, and they all hummed the words softly, in the dying firelight to the accompaniment of the bells:

"How silently, how silently,
The wondrous Gift is given."
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him,
The dear Christ enters in."

*Exchange.*

* * *

## COMRADES OF THE QUIET HOUR

How may we enjoy Bible reading? First buy for yourself a Bible that suits you. If you like one that is small and light, buy that kind. If you like one that is larger and full of helps, then that is the kind for you. In either case be sure that the type is good, that the reading may be a pleasure and not a hardship, and make an effort to have at least one Bible in the household with a good concordance and subject index. There is a comfort in knowing that anyone can afford a good Bible, although fine editions of other books may be beyond our purse. It is a joy to have the kind of Bible that *you* like

best while you are very young and then grow up with that Bible, marking it freely as verses or passages appeal to you. As you grow older, you will find that you would not take any amount of money for that book, it has so grown to be a part of yourself.

*Beulah S. Cone,*
61 *Trenton St.,*
*East Boston.*

* * *

### A SUGGESTION TO THE DISCOURAGED DEVOTIONAL COMMITTEE

Some Unions find it almost impossible to hold devotional meetings of the type which has long prevailed among young people's societies. Often the young folks refuse to lead the meeting, and others will not participate, leaving everything to be done by the committee or some devoted person who will shoulder the entire burden rather than have the meeting given up.

Recently one of our Unions has passed through this trying experience repeatedly, so frequently in fact that the members lost their interest. As an experiment the Union has decided to try a new plan. This plan aims at the culture of the minds and souls of the young people through acquaintance with the great devotional literature and the best imaginative literature we possess. This Union has decided to hold one devotional meeting a month of the regular type, and make it a good one. The other meetings of the month will be opened by a leader. There will be songs, Scripture reading and prayer, and then for thirty minutes or more one member or several members will read some story or poem which is not only interesting but decidedly helpful. A beginning was made three weeks ago, and the book selected was Henry Van Dyke's "The Blue Flower." The story called "The Source" was first read. A week later "The Lost Word" was read. By inviting the assistance of the pastor or some other qualified person similarly helpful selections may be obtained in abundance. Just what effect this will have in stimulating attendance it is too early to state, but already the interest is greater, and no one can say that they received nothing at the meeting worth carrying home.

* * *

### FORGOTTEN SOME ONE?

Why? How?—Well if he or she is a Universalist, try *Onward* for a Christmas present. Try the *Universalist Leader.* It's a fine two dollar present lasting a year. But then for two dollars (i. e. for new subscribers) you get them both—the *Leader* and *Onward.* Try it for a family present to a distant relative; or to a good friend. Children try it on your parents. Young people, try it on each other and your parents. *Onward* alone 50 cents. *Onward* and the *Universalist Leader* together, $2.00. Its a serious present *with a meaning!*

* * *

### OTHER GOOD GIFTS FOR UNIONERS

Y. P. C. U. Pins, solid gold, $1.00; plated, 50 cents. Junior Star Pins, silver, 15 cents.

Y. P. C. U. Pennants, 15 cents each.

Y. P. C. U. Birthday Books, 25 cents each, postage extra.

Order all the above from the National Secretary, 359 Boylston St., Boston, Mass.

Bibles, all prices.

"The Corner Stone," a Life of John Murray for young people, 50 cents.

These and many other distinctively Universalist books as well as those of a more general character, also a large variety of greeting cards and booklets may be obtained of the Universalist Publishing House, 359 Boylston St., Boston, Mass.

* * *

### THE COMPOSITOR "STUMPS" US

In setting up a recent article on Two-Cents a Week Plus, the compositor made a mistake and changed the "Two" to "Ten". Or did the Y. P. C. U. make the mistake? *Should* we say "Ten Cents a Week Plus?"

Who will "Take the Stump?"

## The Great Drive

is on. Our Membership is already increasing. New Unions are reported from several states, notably Illinois and Vermont. Everywhere new vim is being given to the campaign. The Church is helping. The Sunday School is aiding. **What are you doing?**

**GET IN LINE**

# 1917

The January 1st issue of *Onward* will be so full of plans and suggestions that there will be little room for a New Year's greeting, so we are publishing that message of cheer in advance.

A Happy New Year to every Union and to every Unioner! May success crown all your efforts, as individuals and as organizations, during the year! May the blessing of God be upon you and within you! May the vision of greater opportunities, the courage of undaunted faith, and the strength to dare and do, be yours!

But what are we going to do in 1917? What high resolves shall we make as we look before us? May we suggest a few New Year's resolutions that we think are worth while.

1. I will attend every meeting of my Union this year.
2. I will do my part to make each meeting interesting.
3. I will gladly help in whatever way I can whenever asked.
4. I will increase the membership of the Union.
5. I will subscribe to Two-Cents-a-Week Plus.
6. I will take and read *Onward*.
7. I will become a "Comrade of the Quiet Hour."
8. I will go to Chattanooga with the "Pilgrims."
9. I will give myself to God.
10. I will spend myself in service.

You will probably think of others, but you can count these off on your fingers and thumbs, and if you carry each resolution into action, there can be no doubt of your success as an individual and as a Union.

The New Year challenges each one of us. Never has there been a time, so the secretary says, when there seemed to be such an interest in the work of the Y. P. C. U. Letters are pouring into the office containing requests for information, for assistance, for direction. Let us make 1917 the stepping-stone to the most substantial progress we have ever made as a Union, progress in the culture of the spirit, progress in the realization of our missionary ideals, progress in all departments of work.

## LOOKING FORWARD

This is the first word about evangelism in preparation for Young People's Week. Less than two months from now we shall be in the midst of the services of that week. What do we mean by evangelization? An evangel is "good news." Evangelism is spreading the "good news" abroad. But another meaning has been attached to the term in recent times. It means not only spreading abroad, but implanting. And one of the accompaniments of a campaign of evangelism, an indispensable factor, is the enrichment of the inner life. Now no such deepening and quickening and refreshing result can be obtained without careful, prayerful preparation, without meditation, without sincere longingfor communion with God.

In our special week of services which comes the last week in January we are seeking not merely church members, we are praying for quickened souls. If, as a result of such enrichment of the inner life, the young people are prompted to express their feeling by the act of uniting with the church so much the better, but the principal thing is to cultivate the hunger in the soul for the Infinite.

Evangelism, to us, means nourishing, stimulating, comforting the spirits of the young people. It is time to begin now. We should be looking ahead to young people's week, unioners, ministers, parents, friends, praying for a great awakening of our young people, planning for a notable series of meetings, determining to contribute what we can to make the week rich in suggestions, profound experiences, and satisfactory results.

Set the week of January 28 aside. Pray for the gift of the Spirit. Plan an attractive series of services. Enlist the interest of the young people now. Without haste, without display, without doubt, prepare to accomplish a definite result—an increase of church members from among the young people as the natural expression of the spiritual awakening the meetings have produced.

* * *

## DON'T WAIT FOR SOMEBODY ELSE!

*YOU DO IT*

Do what? Make it your business to see that pages 269, 270 and 271, of the December 1 *Onward*, are *read aloud by a good reader* at the next meeting of your Union unless they have already been read at a previous meeting.

ONWARD
THE OFFICIAL ORGAN OF THE
YOUNG PEOPLE'S CHRISTIAN UNION
OF THE
UNIVERSALIST CHURCH
Issued semi-monthly at 333 Union Street, Lynn, Mass.
Managing Editor, Carl F. Elsner
Terms fifty cents a year in advance.

Entered as Second-Class Matter May 18, 1915, at the Post Office at Lynn, Mass, under the Act of March 3, 1879.

## LISTEN
### New York has an Idea!
### And
### New Hampshire has an idea!

*Onward* Superintendents, listen to these two:— Mr. Stockwell of New York says: "I would not advise the use of circular letters for boosting *Onward,*—regardless of how clever they may be. They are only for a moment before the hearer's or reader's attention. For the New York campaign, I am preparing to send out a small cardboard poster (size 7x11) with the *Onward* cartoon that was published in *Onward* a year ago, printed in the center and a few snappy remarks around the edges. This poster is to be hung in the Y. P. C. U. room and will be a constant reminder and "conscience-troubler" to the non-subscriber. Added to this, I will undoubtedly have some follow-up system not yet definitely planned out."

Mr. French of New Hampshire says:— "I am sending the local Superintendents a letter urging the sending in of news items and have set a certain number of subscribers for each one to procure. Next month I plan to emphasize the Christmas idea. I have several other things in mind to emphasize, among them the Five-Cents-a-Weeks system, which has worked finely in increasing subscriptions in our local Union."

What plan have you? What is *your* idea, you *local* or state superintendent?

If you try either of these let the National Superintendent know the results.

*Eleanor Bisbee,*
*Richardson House,*
*Tufts College, Mass.*

* * *

## PLANS FOR YOUNG PEOPLE'S WEEK
### Ministers, Presidents, Devotional Committees, Attention!

Here is the outline of the program for Young People's Week. It is published thus early to afford you an opportunity to arrange your church work so that it may be included. President Gay is planning in his own church to combine Young People's week with a week of evangelism for his whole church, probably holding special services for the young people each afternoon. He held all of his Young People's Week meetings after school each day last year, and found the plan successful.

The Young People's Week should be given a thorough trial by our ministers and churches. The program that is outlined differs in some respects from the two former programs, but is fundamentally the same. The time is generally the last week in January. Sunday, Young People's Day; Monday, Recruiting Day—rally in the evening to get recruits for the Union and for the meetings. Tuesday, Bible Day, the young people present with their Bibles for the study of the life of Jesus under the direction of the minister or some other competent person, the director bringing out the facts and characteristics of the life of the Master, the young people verifying them by reference to the Bible. Wednesday, Prayer-Meeting-Day, prayers and testimonies by all. Thursday, A Day of Praise, a study of the Psalms, of the great hymns, special musical selections, and the singing of familiar hymns. Friday, Consecration Day, the young people consecrating themselves to their life-work, and original papers being given on what each one hopes to do. Saturday, Union Day, the history, aims, and achievements of the Y. P. C. U. Sunday, Decision Day, the young people joining the church.

* *

## ELECTION RETURNS

Votes for the new department in *Onward* are coming in, but not in as large numbers as we wish. So far, "Kweshtuns" is leading, with "Sample Papers" a close second.

If you have not yet registered your preference, read again the article "Shall We?" on page 258 of the November 15 issue of *Onward,* fill in the ballot on the same page and mail it *at once* to the National Secretary. Let no one neglect the duty of casting his *or her vote.* Remember that in all matters of Y. P. C. U. policy, *Onward* stands for equal suffrage.

**Send in your vote.**

## WHAT OUR UNIONS ARE DOING

**Los Angeles, Cal.**—"Where Is My Wife?" is the title of the farce-comedy presented by the Los Angeles Y. P. C. U. members Friday evening, Nov. 3, and it proved to be one of the best plays yet produced by the young actors. The production was successful not only as a play but financially, as well. Clinton Fennessy, the local Union's treasurer reported that more than $36 had been made over and above all expenses. This amount will go toward the Union's $200 pledge on the new church building. Several of those who took part in this play had parts in the Los Angeles Union's presentation of the "Prophet of Good Luck," last year. While in the play mood, and being in the neighborhood of the motion picture camps of this country, a "motion picture party" was in order. This was held at the home of Don Cameron, Friday, Nov. 10. Motion picture posters were hung all about the rooms. Each one attending came in character, representing some "movie" actor or actress.

* * *

**Bridgeport, Conn.**—On Friday evening, Nov. 3, Our Y. P. C. U. presented very successfully a three act comedy, "The Sky Riders." The audience enjoyed the humorous situations all through the play and the Japanese servant, "Koma," played by Mr. Warren Thayer, drew considerable applause. The scene was laid in the living-room of a bungalow on the coast of California. The play was most ably directed by Mr. Harrison, a professional reader, who was able to show the cast how to bring out the humor and make the play interesting. After the play ice-cream was sold and the young people were allowed to dance for a short time. In fact, a very pleasant evening was afforded all who came.

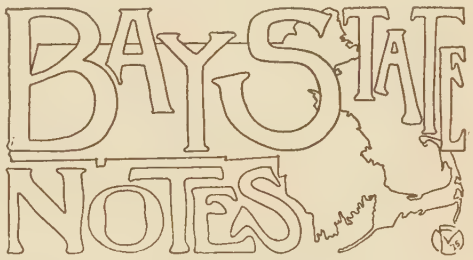
* * *

**Washington, D. C.**—A Junior Union was organized here in October with the following officers: President, Irving Foote, Vice-President, Grace Bradnack, Secretary, Nellie Weishaupt, Treasurer, Ruth Yarnell. The membership at present is but nine, but we hope to grow bigger as we grow older. After the close of each devotional meeting we devote some time to preparing scrapbooks or jigsaw puzzles for one of the city's charities. Every few months we intend to change so by the time the year is over we will have learned a little about each one of them. The Friday before Thanksgiving we are planning to give a Pound Social. The pounds of vegetables or fruit etc., will be turned over to Friendship House. We have seven subscribers to Two Cents a Month and one subscriber to *Onward*.

* *

**Chicago, Ill., Woodlawn.**—The newly organized Y. P. C. U. of the Woodlawn church held its first devotional meeting Sunday evening, Oct. 15. The subject was based on the life of John Murray and all of the members present took an active part in the discussion of this wonderful man's life. The outlook for the future is very promising because the seventeen who were present might be considered excellent material for the nucleus of a successful Union. The devotional meetings will be held every two weeks and once a month light refreshments will be served after the meeting. The officers of the new Union are: President, Merritt Bigelow, 6230 Greenwood Ave., Secretary, Bessie MacDonald, 6122 Dorchester Ave., Treasurer, Roena Mulford, 6309 Woodlawn Ave., Ass't Treas., Lewis Fisher, 5733 Kenwood Ave.

**Herkimer.**—A masquerade Hallowe'en party was held in the Sunday school rooms of the Universalist Church last Friday evening, Oct. 27. At about 8 o'clock the large room was filled with forty-two "spooky' faces and various pretty costumes. All unmasked at 9 o'clock after which games were played and refreshments served. All went home at 11.30. We hope to hold more social events of this nature in the future, and by so doing maintain the interest of our present members and also interest new comers.




### LOCAL "ONWARD" SUPERINTENDENTS ATTENTION

#### A New Broom Sweeps Clean

A new *Onward* superintendent is expected to increase the subscription list in his state.

You will get letters from me in relation to *Onward* in your Union. Do not fail to answer these letters *promptly*.

Remember that New York is forging ahead in subscriptions and that Massachusetts is not gaining. You must concentrate your attention on *increased subscriptions in your Union.*

*Carlton O. Towne,*
*Massachusetts Onward Superintendent.*
*A. T. O. House, Tufts College, Mass.*

* *

### GREATER BOSTON LEAGUE

The November meeting of the League was enjoyed by a goodly number of Unioners, who found the Lynn members delightful hosts. It was a "Just for Fun" meeting, and lived up to its name. Yet as is usually

the case with real fun, there was an undercurrent of seriousness too, and some earnest words regarding the real work of the various Unions were spoken by their respective representatives.

The Winter Hill delegation extended an invitation to the League to meet with them on Dec. 11, promising to repeat for the benefit of the League the play which the Union is to present for the home people on Dec. 8. Needless to say, this invitation was immediately accepted. Let every Union in the League send a large delegation to Winter Hill on Monday evening, Dec. 11.

* * *

## MORE ACTIVITY IN VERMONT

### Extract from Monthly Report of Field Agent to the Executive Board of the Y. P. C. U.

*Dear Friends.*—I suppose that each one of you has been busy in his own department during the month. Please write me upon the receipt of this letter telling me of any activities you can report either of your own or of interest to the Cause which you have become aware of:

*Membership-at-large;*—I am very glad to report that there has been considerable activity in this department under the direction of Mr. Percy Smith. The department reports thirteen new members this month. Eight were obtained at Goddard Seminary on the evening of October 15.

*Comrades of the Quiet Hour:*—I do not think this department has been brought directly before the Vermont Unioners except through the columns of *Onward.* It is an organization of those who wish to devote a certain portion of each day to meditation upon the deeper facts of life. There are no dues. There is a pledge card in two parts, the Comrade signing both sections. One section is kept in sight as a reminder and the other forwarded to the Superintendent of this Department. During the month I have secured twelve members at Goddard Seminary, five at Wells and seven at St. Johnsbury. I feel particularly pleased at this work as it is a department of work among our young people that appeals to me strongly. I shall be very glad to present the claims of this department to our young people all over the State and to send such information as may be requested. I want one hundred of our Unioners to become members of this department during the year.

*Visitations.*—I have visited the Union at Morrisville. This Union has been in existence for some time but has never been affiliated with the State and National Y. P. C. U. I had a very pleasant meeting here and I found these young people alive and anxious for work. They voted to affiliate with State and National Union with a membership at present undecided. The President is Ellis Melendy and the Secretary, Miss Doris Stone. Include these people in any fraternal letters you may send out.

On October 15, I visited the undenominational Y. P. C. U. at Goddard Seminary and had a splendid meeting with results quoted above. However this does not tell of the importance of our Union at Goddard. It is made up of students from all over the country and exerts a wide spread influence. I am very pleased at gaining a foothold here. Mr. Percy Smith is a member of this Union and represents our State Board.

On October 22, I visited the Community Y. P. C. U. at Wells and officially installed the newly elected officers. This Union is doing a good work.

On October 29, I visited the new Union at St. Johnsbury. This is a dandy organization. I am proud to see so many fine young people so thoroughly interested in our work. They conduct their own meetings and they do it well. The appeal of the Comrades of the Quiet Hour was made to them and they responded and will respond more fully.

*News.*—Our President, Mr. Stanley Miller, reports to me that he has been having a good deal of illness in his family of late, but that he hopes almost at once to be able to take up active work and to engage with vigor in the January campaign.

Mr. Percy Smith, the Vice-President, will soon make his residence entirely at Goddard instead of going home over week ends as formerly. He tells me that he recently led a meeting of the Goddard Y. P. C. U. and that the meetings this year are more interesting than ever before.

Mr. Trout of the Missionary Department writes me that he is actively at work organizing his department.

I am well pleased at the results of the first month's active work along this line. Doubtless you all have something to report that will likewise be of interest. Please do it at once.

I propose to send you an outline of proposed campaign in January very soon for your approval or disapproval.

Forgot to say that every pastor and every Union which has answered my circular letter tells me that Young People's Week will be observed in some way.

Yours sincerely,

*George F. Fortier,*
*Field Agent.*

* *

**Chester, Vt.**—For October, we had an average attendance of twenty and secured five new members, four of whom are of school age and we trust will be great aids to our Union in a few years if not at once. We are preparing for a play on Thanksgiving eve.

* *

## HELP THE NATIONAL POST OFFICE MISSION SUPERINTENDENT

Send to Miss Hope E. Rideout, 7 Auburn St., Nashua, N. H., names of isolated Universalists and others who would appreciate having Universalist literature sent to them.

# DEVOTIONAL DEPARTMENT

MARY L. BALLOU, Editor

61 Grove Street, West Somerville, Mass.

**"We can do it if we will. We can do it and we will"**

## LEADERS IN CONFERENCE

"I have read in *Onward*," said Kathleen at the beginning of the conference, "of a Christmas candle-light service. In fact we may have had one here, but as I have been out of town the last two Christmas vacations I do not know just what was done and I have worked out this plan for myself. If we hadn't a fireplace, I think a box and some red paper marked into bricks, a mantel piece of boards, borrowed andirons and tongs, and a little ingenuity would make a fireplace which would do. As we have the fireplace, I am going to set a small evergreen tree on either side, light the gas log as the best representation of a fire—how I wish the fireplace burned real wood—and put a row of candles on the mantel, the tallest candlesticks in the middle, running down to the little flat candleholders. I hope I can collect as many as twenty candlesticks. The chairs are to be arranged in semi circles around the fireplace and each guest is to be given a spray of holly and evergreen when seated by the ushers.

As the piano is played softly two of our sopranos standing in an adjacent room will sing While shepherds watched their flocks by night. A quartet by the piano will then sing Hark, what mean those holy voices? One of the girls, standing by the fireplace, will immediately read Luke 2 : 20, and we will all sing together, O, little town of Bethlehem. One of the littlest Junior girls has a solo here, Under the stars one holy night, to be followed by a recitation, Once in David's royal city. The Junior president will read Matt. 2 : 1-11, and three of the Junior boys are to sing We three kings of Orient are. Then three young Junior girls respond with the song, The wise may bring their learning.

Our best story teller is to give us a Christmas story which will be simple enough for the Junior children to understand and which will not require more than fifteen minutes for the telling.

There will be time for another solo, O how shall I keep my Christmas? and we shall then sing together, As with gladness men of old. The sopranos in the outer room are now ready to sing, It came upon the midnight clear, and we shall sing together in response, Calm on the listening ear of night.

All the hymns and carols can be found in the Sunday School Hymnal, by Mrs. Attwood, or in a little collection of Christmas carols published by the American Book Co., Boston. The latter costs only fifteen cents and contains twenty-four Christmas songs.

If I had found it difficult to get singers I should have had more hymns sung by the whole company and should have used more recitations. There are many good selections in the volume for Christmas in the American holiday series. Or from books of travel I should have taken a party to Bethlehem."

"I've got to talk about Taking Account of Stock," said Millie, who at last had got to a committee meeting. "I told Mother I didn't know anything about the topic and I couldn't do it anyway, but she said I'd got to, and Rob laughed at me and said I'd write it well enough if it was a theme in school. Father was cross and said that if I'd think as much about it as I did about the new dress I was teasing for, I'd make a great success of it. And Mrs. Ray wouldn't let me off, so I had to begin to think. But the thing which struck hardest was when I went to aunt Catherine for sympathy and she sharply said, 'Take account of yourself first and see what you think you amount to. Then you can tell others how to do the job.' I went up to my room and thought hard for half an hour trying to see just what my faults are, and what good points there are about me. I tried to be fair both ways. I made a list on paper. Then I decided on my worst fault and made up my mind I'd try to root that out of my life this coming year. I went to Mother and asked her what she considered my worst fault—and, oh dear! it wasn't at all the one I had picked out. So I thought I might as well fight two faults hard as one. I checked the two and I hope by next January I shall have reduced those faults and increased two virtues. Of course I hope I'll remedy some of my other failings but my special battle is to be with these two. Then for my own comfort I looked at the list of virtues. I checked the one I considered chief because it comes so easy to me and thought I'd use it all I could this year. Then I went to Mother again, and she didn't think that was my chief virtue at all. She picked out one I had put down to the end of my list because it is so hard for me. She said it was chief, because being hard, it meant more than the easy one. So I checked the two and am going to try every day to use them to keep in practise, you know, and exercise the others as much as I can.

I'm just going to write out my experience in taking stock as a little story and read it to the Unioners. I don't know what else I can do with the meeting, though."

"Suppose I help you," said Mr. Harris. "Why not have a blackboard divided by a chalk line into two parts? In taking stock firms usually find considerable undesirable material which should be disposed of even at a sacrifice. Other material is valuable and can be kept on hand until there is a call for it. As the Unioners make suggestions I will write out a list of the undesirable qualities we ought to clear out from our stock in trade even at a sacrifice and much cost to ourselves.

On the other side I will write what we should keep and what we should add if we haven't a supply on hand. And I think you should ask all present to follow your plan of taking stock of themselves. If we only would put our minds to it we could root out a lot of big and little faults which are no credit to us as Christians. Perhaps we wouldn't steal money, but we steal away our family's comfort by grumbling and fault-finding. We wouldn't slander a neighbor, but we speak a sharp word to somebody and leave a wound that aches all day. We are careless, thoughtless, forgetful of our duty.

Millie flushed and Ned interrupted. "Mr. Harris, I want to talk about using mistakes. Don't you think that is a practical thought?" "Yes, we can make good use of our mistakes, if we will. Why not ask two or three Unioners to be prepared to show us how our mistakes can help us?"

"I want to speak of each day being a chance for a new beginning," said Mrs. Ray," but I also want to make it plain that it is best to make each day the kind of day one wants to keep in one's building plans. Then one can go on building and not have to lay new foundations so often."

"I want to use that blackboard myslf," said the Union president. "I shall write on it this pledge: Trusting in God to help me, I desire to make this year of my life better than any year I have lived, and I pledge myself to try earnestly to root out at least one fault and increase one virtue. I shall ask all to rise, and all who wish to do so are to repeat the pledge with me. Millie is setting us a good example."

It was only Mrs. Ray who saw tears in Millie's eyes, and she made a shrewd guess that one of the faults Millie had checked was irresponsibility.

## THE JUNIOR DEVOTIONAL MEETING

**Dec. 24, 1916. Christmas**
**What Shall We Do on Christ's Birthday?**

Matt. 2 : 1-12. Matt. 2 : 13-23. Psa. 96 : 1, 2. Luke 2 : 8-20. John 3 : 16, 17. Luke 14 : 13-14.

**THE SHEPHERDS IN JUDEA**

Oh, the Shepherds in Judea,
They are pacing to and fro,
For the air grows chill at twilight
And the weaning lambs are slow!

Oh, the Shepherds in Judea,
They are singing soft and low—
Song the blessed angels taught them
All the centuries ago!

Oh, the Shepherds in Judea,
They are thinking, as they go,
Of the light that broke their watching
On the hillside in the snow!—

Oh, the Shepherds in Judea!—
Do you think the Shepherds know
How the whole round earth is brightened
In the ruddy Christmas glow?

*Mary Austin.*

"On our birthdays," said Kathleen, "we like to have people think of us and do things to make us happy. We don't want the whole family to be so interested in themselves and their own good times that they forget all about us. At least that's what our Superintendent says, and I guess it's true. I'm sure I should hate to have my family forget *my* birthday." The little maiden nodded her head decidedly.

"Now Christmas is Jesus' birthday and our Superintendent says it isn't right for us to spend the whole day thinking about ourselves and our presents and not do anything to make him happy on his very own birthday. So we've all been working hard in our Union. We've dressed a really, truly doll, and made six lovely paper dolls with lots of clothes. We've made three worsted balls and ten puzzles and twenty Christmas cards. The boys mended a basket of toys and earned the money for a Christmas dinner. So there's all those things to go to people because Jesus said it would be just the same as giving them to him." Kathleen paused for breath.

"That's not quite all. We're going to sing some Christmas carols for Him at the church and on Sunday afternoon we're going to sing for some old people who can't get to church very well because they are old and feeble. We are going to get a bunch of holly so we can leave a piece at every house where we sing.

The last thing we are going to do, we can't do until Christmas really comes. Our Superintendent says people get so tired and cross getting ready for Christmas that they are all out of sorts on Christmas. And sometimes children get up so early, and eat so much candy and fruit that they are cross, too, and it is *perfectly dreadful* to be cross and disagreeable on Christmas Day. So everybody in the Junior Union has agreed faithfully to be pleasant all day long on Christmas Day and make everybody happy by our smiling faces, for that is one of the nicest ways of keeping Jesus' birthday!"

*Mary L. Ballou.*

**Dec. 31, 1916. How Can I Make a Happy New Year**

Romans 12 : 10-18. II Thess. 3 : 13. Psa. 97 : 11 Col. 3 : 17; Col. 3 : 23; Acts 23 : 1.

I would like to suggest a blackboard lesson for this topic. I know that many Superintendents will say that they can not draw, but really only the very simplest and roughest sketches are necessary. The children are not critical, although the strongest impressions are made on the child's mind through the eye and imagination.

The following lesson is taken from Ella N. Wood's book, "Chalk."

First we will draw a large heart on the blackboard and let it represent our lives for the new year. We will make two doors in it, a front door and a back door. Going out of the back door is an old man. Who is he? In his arms is a bag. What do you think he has in it?

Write down the names of things which the Juniors will tell you he has in his bag. They would be the deeds that had been done the past year which they would not want to do this year.

Coming in through the front door is a young, smiling, energetic man, also carrying a bag. He looks as if he were going to empty his bag right into our hearts or lives this year. Ask the Juniors what he has in his bag, and then write the names of these things within the heart, as happiness, love, truth, helpfulness etc.

Juniors, on New Year's Day this "new man" will walk into our lives. Are we going to get entirely rid of the "old man and his deeds" and let the "new man" take possession? If so, let us ask God to make us ready for the new life, in the new year. *Thelma Freeman.*

**Bible Search, Dec. 24, 1916**

Resolve to obey, Col. 3 : 20.
We will follow Jesus, Matt. 8 : 19.
We will be gentle, Rom. 12 : 10.
Memory verse, 1 John 4 : 9.

**Dec. 31, 1916**

I will trust God, Psa. 56 : 3.
I will study God, John 6 : 45.
I will seek God, Gal. 6 : 2.
I will be like God's Son, Jer. 29 : 13.

*Mary E. Bradley.*

## THE SENIOR DEVOTIONAL MEETING

**Dec. 24, 1916. Christmas Sunday**
**The Bible Story of Bethlehem. Bethlehem in Modern Writings. The Child in the Manger**

*M.* The Book of Ruth. *T.* I Sam. 16 : 1-13. *W.* I Sam. 20 : 1-18. *Th.* I Sam. 23 : 13-17. *F.* Micah 5 : 2. *Sat.* Matt. 2 : 1-18. *S.* Luke 2 : 1-20.

**Prayer**

"Glory to God in the highest, and on earth Peace." We take up the angel symphony and give it new breath this gladsome day of days. Thou who didst send Thy Son in the likeness of a little child, that by His life of increase in love and beauty and wisdom and power He might give us courage to begin as children the obedience that alone leads at last to the measure of the stature of His fulness, accept our unutterable gratitude for all that gift. An oh, may He he born in us and formed in us, the hope of glory, so that we may share His peace, His victory, His exaltation, His union with Thee. Amen. *The Christmas Prayer from the Optimist's Good Morning.*

**Bethlehem Ancient and Modern**

In Biblical language "Beth" means "house." Beth-lehem means house of Bread. Bethlehem is one of the oldest towns in Palestine and dates back nearly to the days of Abraham. The book of Ruth shows us an intimate picture of the life of the town and gives us the setting for the boyhood of the shepherd lad who became the great king. David seems to have done nothing to increase the prestige of his native place, preferring to lavish his wealth upon Jerusalem, his capital city. We find, however, a fine hero story in the Bible pages, telling us of the three brave men who risked their lives to get a draught of water for David from the well at Bethlehem.

At intervals we find the town mentioned in the Old Testament. Its chief claim to distinction, is of course, the fact that our Lord was born there. As an insult to the Christians the emperor Hadrian planted a grove to the heathen god Adonis which flourished near the Saviour's birthplace for almost two hundred years. The emperor Constantine, in the fourth century, destroyed the grove and built a church for Christian worship. St. Jerome went to Bethlehem and lived for more than thirty years. There, "beside what he believed to be the cradle of the Christian faith" he made the Vulgate translation of the Bible.

Every modern traveller in the Holy Land wishes to go to Bethlehem as a part of his pilgrimage. Dr. Henry Van Dyke thus describes his visit to the Church of the Nativity.

"The long rows of immense marble pillars had some faded remains of painting on them. There were a few battered fragments of mosaic in the clerestory, dimly glittering. But the general effect of the whitewashed walls, the ancient brown beams and rafters of the roof, the large empty space, was one of extreme simplicity.

When we came into the choir and apse we found ourselves in the midst of complexity. The ownership of the different altars with their gilt ornaments, of the swinging lamps, of the separate doorways of the Greeks and the Armenians and the Latins, was bewildering. Dark, winding steps, slippery with the drippings from many candles, led us down into the Grotto of the Nativity. It was a cavern perhaps forty feet long and ten wide, lit by thirty pendant lamps (Greek, Armenian and Latin): marble floor and walls hung with draperies; a silver star in the pavement before the altar to mark the spot where Christ was born; a marble manger in the corner to mark the cradle in which Christ was laid; a never-ceasing stream of poor pilgrims, who come kneeling, and kissing the star and the stones and the altar for Christ's sake.

To the eye, at least, there is no reminder of the scene of the Nativity in this close and stifling chapel, hung with costly silks and emborideries, glittering with rich lamps, filled with the smoke of incense and waxen tapers. And to the heart there is little suggestion of the lonely night when Joseph found a humble refuge here for his young bride to wait in darkness, pain and hope for her hour to come."—*From Out of Doors, in the Holy Land.*

There are other books of travel in the Holy Land, each with its stories and pictures of Bethlehem, should you wish to make a visit to Bethlehem this Christmas-tide. For poems and stories see Christmas, in the American Holiday Series, by Schauffier; The Book of Christmas, by Hamilton Mabie; Yule-Tide Stories of the North, by Thorpe.

And perhaps you will read, for Christmas' sake, a

little essay, The Christmas Tree, to be found in Dallas Lore Sharp's new book, The Hills of Hingham.

**Dec. 31, 1916. Taking Account of Stock. Making a New Start. Every Day is a Fresh Beginning. How to Use Mistakes. Making Each New Year Better Than the Last Year.**

**Daily Bible Readings**

*M.* II Thes. 2 : 14-17. *T.* Isa. 53 : 6. *W.* II Cor. 3 : 2, 3. *Th.* II Cor. 6 : 1-10. *F.* Psa. 32 : 1-11. *Sat.* 56 : 3, 4. *S.* Psa. 141 : 1-4.

**Prayer**

"Another year is dawning.
Dear Father, let it be
In working and in waiting
Another year with Thee.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for Thy love
Another year of training
For holier work above.

Another year is dawning,
Dear Father, let it be,
On earth, or else in heaven,
Another year for Thee."

**Stock Taking**

There are some people who have no program of life. They simply drift from day to day, content to go where the stream may flow, caring little into which whirlpools they may be carried, or upon what rocks they may come to disaster. This article is not for them.

There are others who are trying to make for themselves a definite program of life. They want, shall we say? an education. Though they have but an hour or two a day of free time, they are gaining that desired education little by little. Those of another group want to get good positions in business. They read and study and think, trying day by day to make themselves indispensable to the firm for which they work, or to the firm that will give them a better chance.

We could think of many illustrations drawn from young men and women who have made definite plans and are trying to carry them out. But the person I want to bring to your attention to-night is the one who is making for himself a definite Christian program. He is not living in hit or miss fashion. He faces himself squarely and a bit severely. He puts his finger on his weaknesses and probes them to see how deep they go. He faces his faults and decides how they can be eradicated. He estimates his moral and spiritual strength. He takes account of his temptations. He plans fortifications and bulwarks to keep out moral foes.

He is not morbid at all about his goodness or badness. He faces the fact that he is in the world for the purpose of making a character which is going with him—is to be him perhaps, when he goes out of the world. And so he takes account of himself as fairly as he can. Then he tries to make himself better. If he knows he has an atrocious temper, he patiently and steadily trains himself to control it. If he realizes that he is cheapening his life by being flippant and irreverent he tries to make himself see things in their right proportion so that that which is high and holy shall no longer seem small and mean to him.

If selfishness rules him, he strives to increase his sense of brotherhood so that he may feel the family ties of the whole world. And so we might go through a long list of faults and virtues to see what this youth who wishes to grow divinely intends to do with the stock he has on hand at the beginning of the year.

But the youth is not half so important as *you*. Are you drifting or rowing—upstream, it may be? Do you know where you are going? Will you be richer in spiritual wealth or poorer when the New Year is old? Have you a working program for your life that you are sure is acceptable in the sight of your Heavenly Father?

One can start a new life any day, but certain days come to us with a peculiar force. New Year's is one. It is a good time to size ourselves up, decide what we think of ourselves—and plan for a decided improvement

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**CHRISTMAS THOUGHTS**

"The question for each several soul is this: Is Christmas to me vital with the life and love of Christ? Have I a personal share in the Bethlehem joy? Have the advent messages read themselves into the inmost feelings of my heart? Unless Christmas be in us there is no real Christmas for us. The thing is interior, or not at all. Carols, anthems, glees, decorations, remembrances, feastings and the like do not make Christmas but only express a Christmas that should be already a personally realized spiritual fact."

* * *

"Christmas is not a day or a season, but a condition of heart and mind.

If we love our neighbors as ourselves: if in our riches we are poor in spirit and in our poverty we are rich in grace: if our charity vaunteth not itself, but suffereth long and is kind; if when our brother asks a loaf we give ourselves instead; if each day dawns in opportunity and sets in achievement, however small, Then every day is Christ's day and Christmas is always near."

* * *

"Lift up yourselves to the great meaning of Christmas day and dare to think of your humanity as something so sublimely precious that it is worthy of being made an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life having been truly born anew into Christ's divinity as he was born into our humanity on Christmas day."